

VARĀHAMIHIRA'S

BRĤAT SAMHITĀ

बृहत्संहिता

with

*English Translation, Exhaustive Notes and
Literary Comments*

Prof. M. RAMAKRISHNA BHAT

PART II

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CONTENTS

PART II

Adhyāya—Chapter

	PAGE
LVIII प्रतिमालक्षणध्यायः—Description of Idols	549
LIX वनसम्प्रवेशध्यायः—Entering Forest	564
LX प्रतिमाप्रतिष्ठापनाध्यायः—Installation of Images	568
LXI गोलक्षणम्—Features of Cows	574
LXII श्वलक्षणम्—Characteristics of Dogs	580
LXIII कुक्कुटलक्षणम्—Signs of Cocks	581
LXIV कूर्मलक्षणम्—Characteristics of Tortoises	583
LXV छागलक्षणम्—Signs of Goats	585
LXVI अश्वलक्षणम्—Characteristics of Horses	588
LXVII हस्तिलक्षणम्—Signs of Elephants	595
LXVIII पुरुषलक्षणम्—Signs of Men	599
LXIX पञ्चमहापुरुषलक्षणम्—Signs of the five great men	646
LXX कन्यालक्षणम्—Characteristics of Maidens	660
LXXI वस्त्रच्छेदलक्षणम्—Omens from Slits of Garments	676
LXXII चामरलक्षणम्—Signs of Chowries	681
LXXIII छत्रलक्षणम्—Signs of Umbrellas	684
LXXIV स्त्रीप्रशंसाध्यायः—Praise of Women	686
LXXV सौभाग्यकरणम्—Winning of Affection	693
LXXVI कान्दपिकम्—Erotic Recipes	699
LXXVII गन्धयुक्तः—Preparation of perfumes	705
LXXVIII पुंस्त्रीसमायोगः—Union of Man and Woman	719
LXXIX शय्यासनलक्षणम्—Signs of Couches and Seats	729
LXXX रत्नपरीक्षा—Examination of gems	737
LXXXI मुक्तालक्षणम्—Signs of Pearls	742
LXXXII पद्मरागलक्षणम्—Signs of Rubies	749
LXXXIII मरकतलक्षणम्—Signs of Emeralds	752
LXXXIV दीपलक्षणम्—Signs of Lamps	753
LXXXV दन्तकाण्डलक्षणम्—Token of Tooth Sticks	756
LXXXVI शाकुनम्—Omens through Birds and Beasts	757
LXXXVII अन्तरचक्रम्—The Circle of Quarters	785
LXXXVIII विद्वत्—Cries of Birds and Beasts	795
LXXXIX श्वचक्रम्—The Circle of Dogs	806

XC	जिवाकृतम्—The cries of Jackals	814
XCI	मृगवेष्टितम्—Behaviour of Wild Animals	818
XCII	गवेष्टितम्—Intention of Cows	819
XCIII	अश्ववेष्टितम्—Intention of Horses	820
XCIV	हस्तिवेष्टितम्—Attitude of Elephants	825
XCV	वायसविकृतम्—Cries of Crows	829
XCVI	शाकुनोत्तरम्—Further Omens	841
XCVII	पाकाध्यायः—Time of Fruition of Effects	861
XCVIII	नक्षत्रकर्मगुणाध्यायः—Functions and Properties of Asterisms	866
XCIX	तिथिकर्मगुणाध्यायः—Functions and Properties of Lunar Days	874
C	करणगुणाध्यायः—Qualities of the Karapas	879
CI	नक्षत्रजातकाध्यायः—Effects of Birth in the Asterisms	884
CII	राशिविभागः—Division of the Zodiac	890
CIII	विवाहपटलम्—Planetary combinations at Marriage	892
CIV	ग्रहगोचराध्यायः—Transits of Planets	898
CV	रूपसत्त्वम्—Worship of the Stellar Deity	930
CVI	उपसंहाराध्यायः—Conclusion	937
CVII	शास्त्रानुक्रमणी—Table of Contents of the Work	988
APPENDIX		
I	Indian Planets Mentioned in the Brhat Samhitā	943
I(a)	Fauna Mentioned in the Text	952
II	Alberuni's Treatment of the Laghujātaka and Comets—A Critique	956
III	Fertilizers in Ancient India	963
INDEX	of Verses and Prose Passages	971
	Alphabetical Index of Important Words Occurring in the Text	1009
INDEX		1068

प्रतिमालक्षणाध्यायः ॥ ५८ ॥

Chapter LVIII — Description of Idols.

जालान्तरगे भानौ यदणुतरं दर्शनं रजो याति ।

तद् विन्ध्यात् परमाणुं प्रथमं तद्धि प्रमाणानाम् ॥ १ ॥

The smallest particle of dust that comes to sight, when the sun passes through the interstice of a window, is to be understood as an atom. For, this is the smallest unit of all measurements.

[There is another definition of परमाणुः]

जालान्तरगते रश्मी यत्सूक्ष्मं दृश्यते रजः ।

तस्य त्रिशत्तमो भागः परमाणुः स उच्यते ॥]

परमाणुरजो बालाग्रलिख्यकं यवोऽङ्गुलं चेति ।

अष्टगुणानि यथोत्तरमङ्गुलमेकं भवति संख्या ॥ २ ॥

An atom, a dust particle, a tip of the hair, a nit, a louse, a barley corn and a digit are in order eight times bigger than the preceding measure. One digit becomes an integer.

[The result may be tabulated as follows:

8 atoms	=	1 dust particle.
8 dust particles	=	1 tip of hair.
8 tips of hair	=	1 nit.
8 nits	=	1 louse.
8 lice	=	1 barley grain.
8 barley grains	=	1 digit.

The commentator quotes the following in support of this ;

जालान्तरगते भानौ यत्सूक्ष्मं दृश्यते रजः ।

प्रथमं तत्प्रमाणानां परमाणुं प्रचक्षते ॥

तस्माद्रजः कचाग्रं च लिखा यूका यवोऽङ्गुलम् ।

क्रमादष्टगुणं ज्ञेयं जिनसंख्याङ्गुलैः करः ॥]

देवागारद्वारस्याष्टांशोनस्य यस्तृतीयोऽंशः ।

तत्पिण्डिका प्रमाणं प्रतिमा तद्विगुणपरिमाणा ॥ ३ ॥

The height of the pedestal (of an idol) is a third of the height of the temple-door diminished by an eighth part. The idol will be twice as high as the pedestal.

[If the height of the temple-door is x cubits, the height of the pedestal would be $= \frac{1}{8}x$ cubits; and that of the idol $= \frac{1}{4}x$ cubits.]

Next he speaks of the measurements of the different parts of the idol.

स्वरङ्गुलप्रमाणद्वादश विस्तीर्णमायतं च मुखम् ।
नगजिता तु चतुर्दश दैर्घ्येण द्राविडं कथितम् ॥ ४ ॥

The face of an idol should be 12 digits long and broad, in terms of its own digit. According to Sage *Nagnajit*, however, its face should be 14 digits long and 12 digits broad, which is the measure prevalent in the Drāviḍa country.

['Its own digits' is explained by Utpala thus : Divide the total length of the stone or wooden piece which will cover the entire height of the idol from head to foot, into 108 equal parts. One of the parts would then be its own *Angula* or digit.

Cf. नगजित्—

विस्तीर्णं द्वादश मुखं दैर्घ्येण च चतुर्दश ।
अङ्गुलानि तथा कार्यं तन्मानं द्राविडं स्मृतम् ॥

नासाललाटं चिबुकप्रीवाश्चतुरङ्गुलास्तथा कर्णौ ।
द्वे अङ्गुले च हनुनी चिबुकं च व्यङ्गुलं विततम् ॥ ५ ॥

The nose, forehead, chin and neck are four digits long; so are the ears. The jaws and the chin are two digits broad.

अष्टाङ्गुलं ललाटं विस्ताराद् द्व्यङ्गुलात् परे शङ्खौ ।
चतुरङ्गुलौ तु शङ्खौ कर्णौ तु द्व्यङ्गुलौ पृथुलौ ॥ ६ ॥

The forehead is eight digits in breadth. Two digits further off on both sides are the temples, being of four digits. The ears are two digits in breadth.

[According to Utpala the breadth of the temples is two digits and length four digits. I fear he has misinterpreted the expression, व्यङ्गुलात् परे, which means — *beyond two digits*. Otherwise the author would have used the expression, व्यङ्गुलो परे शङ्खौ.]

कर्णोपान्तः कार्योऽर्धपञ्चमे धूसमेन सूत्रेण ।
कर्णोत्तः सुकुमारकं च नेत्रप्रबन्धसमम् ॥ ७ ॥

The tip of the ear should be $4\frac{1}{2}$ digits off the corner of the eye on a level with the brows. The ear-holes and the raised margin near it should lie at the same level as the corner of the eye and measure one digit.

[धूसमेन is explained by the commentator thus: नेत्रमध्यमेन कर्णोपान्तः कार्यः, which means: The tip of the ear should be the meeting point of a line that produces the arch of the brows, and the line that runs through the middle of the eye. We are beholden to the commentator for giving us the meaning of 'सुकुमारक'. He says further, नेत्रप्रबन्धसमं प्रवृत्तिकोच्यते.]

चतुरङ्गुलं वसिष्ठः कथयति नेत्रान्तर्कर्णयोर्विवरम् ।
अधरोऽङ्गुलप्रमाणस्तस्यार्धोनेत्रोत्तरोऽङ्गुलश्च ॥ ८ ॥

Sage *Vasiṣṭha* says that the distance between the corner of the eye and the ear should be four digits. The lower and the upper lip should be one digit and half a digit respectively in breadth.

[Cf. वसिष्ठ—

कर्णनेत्रान्तरं यच्च तद्विन्द्याच्चतुरङ्गुलम् ॥]

अर्धाङ्गुला तु गोच्छा वक्त्रं चतुरङ्गुलायतं कार्यम् ।
विपुलं तु सार्धमङ्गुलमव्यात् व्यङ्गुलं व्यातम् ॥ ९ ॥

The dimple above the lip should be made half a digit broad. The mouth should be four digits long and $1\frac{1}{2}$ digits broad, when closed, and three digits, when it is opened.

[Commenting on व्यातम् : Utpala says; विकसितं मर्त्यसिंहादेस्त्यङ्गुलं विस्तीर्णं कार्यम् ।]

द्व्यङ्गुलतुल्यौ नासापुटौ च नासा पुटाग्रतो ज्ञेया ।
स्याद् द्व्यङ्गुलमुच्छ्रायश्चतुरङ्गुलमन्तरं चाक्षणोः ॥ १० ॥

The sides of the nose should measure two digits; the front part of the nose should be two digits in height and breadth. The space between the eyes is to be four digits.

द्व्यङ्गुलमितोऽक्षिकोशो द्वे नेत्रे तत्त्रिभागिका तारा ।
वृक्ता तारा पञ्चांशो नेत्रविकाशोऽङ्गुलं भवति ॥ ११ ॥

The socket of the eye measures two digits; so does the eye. The pupil is one-third of the above i.e. $\frac{2}{3}$ digit; and the innermost circle of the pupil is $\frac{1}{3}$ digit. The width of the eye is one digit.

पर्यन्तात् पर्यन्तं दश भ्रुवोऽङ्गुलं भ्रुवोर्लेखा ।
भ्रूमध्यं द्व्यङ्गुलं भ्रुवोर्ध्वेनाङ्गुलचतुष्कम् ॥ १२ ॥

The brows measure ten digits from end to end; the line of brows is $\frac{1}{2}$ digit in width; the interval between the brows is two digits; and the length of each brow is four digits.

कार्या तु केशरेखा भ्रुवन्धसमाङ्गुलार्धविस्तीर्णा ।
नेत्रान्ते करवीरकमुपन्यसेदङ्गुलप्रमितम् ॥ १३ ॥

The line of hair should be made equal to the brows i.e. 10 digits, and half a digit thick. At the end of the eyes there should be the inner corner one digit in extent.

[The commentator explains : करवीरकं इषिकेति प्रसिद्धम् which means the depression at the corner of the eye.]

द्वाविंशत्परिणाहाच्चतुर्दशायामतोऽङ्गुलानि शिरः ।
द्वादश तु चित्रकर्मणि दृश्यन्ते विशतिरदृश्याः ॥ १४ ॥

The circumference of the head is 32 digits and its width 14 digits. In pictures, however, only 12 digits of the head are visible and the remaining 20 digits are not visible.

आस्यं सकेशनिचयं षोडश दैर्घ्येण नग्नजित्प्रोक्तम् ।
ग्रीवा दश विस्तीर्णा परिणाहाद्विशतिः सैका ॥ १५ ॥

According to *Nagnajit* the face and the hair put together should measure 16 digits in length (i.e. 14 digits of face and 2 digits of hair-line). The neck is to be 10 digits in width and 21 digits in circumference.

[Cf. नग्नजित्—

द्व्यङ्गुला केशरेखैवं मुखं स्यात् षोडशाङ्गुलम् ॥]

कण्ठाद् द्वादश हृदयं हृदयान्नाभी च तत्प्रमाणेन ।
नाभीमध्यान्मेढ्रान्तरं च तत्तुल्यमेवोक्तम् ॥ १६ ॥

The distance between the lower part of the neck and the heart is 12 digits; and the same between the heart and the navel. The distance between the centre of the navel and the male genital organ is the same as above.

[The commentator explains the second line thus: — नाभीमध्याद् मेढ्रान्तरं लिङ्गमध्यं च यावत्... He has taken the word अन्तर in the sense of

'middle', but, it is better to take it in the sense of 'distance', though it has the first meaning also.

ऊरु चाङ्गुलमानैश्चतुर्युता विंशतिस्तथा जङ्घे ।
जानुकपिच्छे चतुरङ्गुले च पादौ च तत्तुल्यौ ॥ १७ ॥

The length of the thighs is to be 24 digits; the same is of the shanks. The knee caps are 4 digits and the feet too are of the same height.

द्वादशदीर्घौ षट् पृथुतया च पादौ त्रिकायताङ्गुष्ठौ ।
पञ्चाङ्गुलपरिणाहौ प्रदेशिनी द्व्यङ्गुलं दीर्घा ॥ १८ ॥

The feet are 12 digits long and 6 digits broad; the big toes are 3 digits in length and 5 digits in circumference; the second toe is 3 digits long.

[The commentator says that the length of the feet is measured from the heels to the roots of the big toes: पाण्य्या चारम्याङ्गुष्ठमूलौ यावद् द्वादशाङ्गुलानि दीर्घौ कौटौ ।]

अष्टांशाष्टांशोनाः शेषाङ्गुल्यः क्रमेण कर्तव्याः ।
सचतुर्यभागमङ्गुलमुत्सेधोऽङ्गुलकस्योक्तः ॥ १९ ॥

The remaining three toes should be less by an eighth than the preceding one in order. The elevation of the big toe should be $1\frac{1}{8}$ digits; and that of the others less by an eighth than the preceding one in succession.

अङ्गुष्ठनखः कथितश्चतुर्यभागोनमङ्गुलं तज्जैः ।
शेषनखानामर्धाङ्गुलं क्रमात् किञ्चिद्भूतं वा ॥ २० ॥

Experts in sculpture have laid down that the nail of the big toe should be $\frac{3}{4}$ digit; and those of the other toes $\frac{1}{2}$ digit or a little lessened for each succeeding toe.

जङ्घाग्रे परिणाहश्चतुर्दशोक्तस्तु विस्तरात् पञ्च ।
मध्ये तु सप्त विपुला परिणाहात् त्रिगुणिताः सप्त ॥ २१ ॥

The circumference of the shanks at the end is to be 14 digits, and their breadth five digits; but in the middle they are 7 digits in width and 21 digits in circumference.

अष्टौ तु जानुमध्ये वैपुल्यं व्यष्टकं तु परिणाहः ।
विपुलौ चतुर्दशोरु मध्ये द्विगुणश्च तत्परिधिः ॥ २२ ॥

The width of the knee in the middle is 8 digits; its circumference, 24 digits. The thighs are 14 digits broad in the middle and their circumference is 28 digits.

कटिरष्टादश विपुला चत्वारिंशच्चतुर्युता परिधौ ।
अङ्गुलमेकं नाभौ वेधेन तथा प्रमाणेन ॥ २३ ॥

The loins are 18 digits in breadth, and 44 digits in circumference. The navel is one digit both in depth and breadth.

चत्वारिंशद्विपुला नाभौ मध्येन मध्यपरिणाहः ।
स्तनयोः षोडश चान्तरमूर्ध्वं कक्ष्ये षडङ्गुलिके ॥ २४ ॥

The circumference of the waist at the centre of the navel is 42 digits. The distance between the two paps is 16 digits. The armpits are to be at a height of 6 digits (in an oblique direction) from the paps.

अष्टावन्ती द्वादश बाहू कार्यौ तथा प्रबाहू च ।
बाहू षड्विस्तीणौ प्रतिबाहू त्वङ्गुलचतुष्कम् ॥ २५ ॥

The extent of the shoulders should be 8 digits (from the side of the neck). The upper arms and fore-arms should measure 12 digits each in length; and 6 digits and 4 digits respectively in breadth.

षोडश बाहू मूले परिणाहाद् द्वादशाग्रहस्ते च ।
विस्तारेण करतलं षडङ्गुलं सप्त दैर्घ्येण ॥ २६ ॥

The circumference of the arms at the armpit is 16 digits, and at the wrist, 12 digits. The palm should be 6 digits in breadth and 7 digits in length.

पञ्चाङ्गुलानि मध्या प्रदेशिनी मध्यपर्वदलहीना ।
अनया तुल्या चानामिका कनिष्ठा तु पर्वोना ॥ २७ ॥

The middle finger should be 5 digits long; the fore-finger, half a joint shorter; the third finger (ring-finger), equal to the fore-finger; and the little finger, shorter by one joint.

पर्वद्वयमङ्गुष्ठः शेवाङ्गुल्यस्त्रिभिस्त्रिभिः कार्याः ।
नखपरिमाणं कार्यं सर्वासां पर्वणोऽर्धेन ॥ २८ ॥

The thumb should have two joints, while the remaining fingers,

three each. The nail of each finger should measure a half of its joint.

देशानुरूपभूषणवेषालङ्कारमूर्तिभिः कार्याः ।
प्रतिमा लक्षणयुक्ता सन्निहिता वृद्धिदा भवति ॥ २९ ॥

An image should be made in such a way that its ornaments, dress, decorations and form conform to the traditions and practices of the country. If such an image, possessed of all good features, be installed in a place, it would bestow prosperity on the people that live in its presence.

[The principle enunciated here can be seen illustrated in the portraits and images of Indian Gods and heroes like Śrī Rāma and Hanumat that are prevalent in other countries such as Indonesia, Cambodia etc. We may remind ourselves, in this connection, of Bharata's rules regarding dress, speech etc. of dramatic characters belonging to different countries and stations: यद्देश्यं नीचपात्रं तु तद्देश्यं तस्य भाषितम् (साहित्यदर्पण VI. 465).

The rules given above occur also in the work of Kaśyapa—

द्वादशाङ्गुलकं वक्त्रं ललाटे चतुरङ्गुलम् ।
नासा ग्रीवा तु कर्तव्या तुल्या चैतत्प्रमाणतः ॥
शङ्खान्तरं ललाटस्य ज्ञेयमष्टाङ्गुलं पृथु ।
हनुद्वयं तु चिबुकमङ्गुलद्वितयं स्मृतम् ॥
चतुरङ्गुलिकौ कर्णौ भ्रुवावेव तथा स्मृते ।
द्व्यङ्गुली पृथ्वी कर्णौ भ्रूमध्यं तत्प्रमाणतः ॥
कर्णनेत्रान्तरं कुर्यात् तत्साधं चतुरङ्गुलम् ।
अधरोऽङ्गुलमानं तु तदर्धेनोत्तरं स्मृतम् ॥
चतुरङ्गुलकं वक्त्रं नासाग्रं द्व्यङ्गुलं स्मृतम् ।
नेत्रे द्व्यङ्गुलके दीर्घे तत्त्रिभागेन तारकः ॥
दृक्तारा पञ्चमांशेन दूषिकाङ्गुलसम्मिता ।
द्व्यङ्गुलं चाक्षिपुटकं तथा नासापुटौ स्मृतौ ॥
कर्णस्रोतोऽङ्गुलमितं सुकुमारं तथैव च ।
गोच्छा चाङ्गुलिका कार्या तत्समा केशरेखिका ॥
द्व्यङ्गुली तु स्मृतौ शङ्खावायतौ चतुरङ्गुली ।
चतुर्दशाङ्गुलः शीर्षो द्वात्रिंशत् परिणाहतः ॥
एकविंशत् स्मृता ग्रीवा विस्तारात्स्याद् दशाङ्गुला ।
कण्ठाच्चाह्वयं नाभौ मेढ्रं तद्द्वादशाङ्गुलम् ॥

ऊरु जङ्घे चतुर्विंश जानुनी चतुरङ्गुले ।
 द्वादशाङ्गुलिकौ पादौ विस्तारात्तु षडङ्गुलौ ॥
 गूल्फादधोभागगतं चतुरङ्गुलमुन्नतम् ।
 अङ्गुष्ठं त्र्यङ्गुलं दीर्घं पञ्चैव परिणाहतः ॥
 शेषाः पादानुसारेण परिमाणं प्रकल्पयेत् ।
 जङ्घाग्रे परिधिर्ज्ञेयो ह्यङ्गुलानि चतुर्दश ॥
 ऊरु तद्विगुणौ प्रोक्तौ कटिस्तत्त्रिगुणा स्मृता ।
 अङ्गुलं तु भवेन्नाभी वेधगाम्भीर्ययोरपि ॥
 नाभीमध्ये परीणाहश्चत्वारिंशद्विसंयुतः ।
 षोडश स्तनयोर्मध्यं कक्षे ऊर्ध्वं षडङ्गुले ॥
 अष्टाङ्गुली स्मृतौ स्कन्धौ बाहू विशच्चतुर्युतौ ।
 बाहू मूले षोडश स्याद्वस्ताग्रे द्वादश स्मृताः ॥
 षडङ्गुलं हस्ततलं सप्त दैर्घ्येण च स्मृतम् ।
 पञ्चाङ्गुला भवेन्मध्या तर्जन्यर्धाङ्गुलोनिता ॥
 अनामिका च तत्तुल्या कनिष्ठा चाङ्गुलोनिता ।
 मूर्ध्नि पाश्चात्तश्च कर्तव्या द्विपवाङ्गुलिका स्मृता ॥
 त्रिपवाङ्गुलयः शेषा नखाः पर्वार्धविस्तृताः ।
 देशवेपयुतान् हस्तान् सौम्यरूपांश्च कारयेत् ॥
 स्वरूपा लक्षणोपेता प्रतिमा वृद्धिदा भवेत् ॥]

दशरथतनयो रामो बलिश्च वैरोचनिः शतं विंशम् ।
 द्वादशहान्या शेषाः प्रवरसमन्यूनपरिमाणाः ॥ ३० ॥

Both Śrī Rāma, son of king Daśaratha, and Bali, son of Virocana, should be made 120 digits high. The heights of other images, superior, medium and inferior ones, are less by 12 digits in succession, i.e. 108, 96 and 84 digits in order.

[The author means to say that the standard or main height of images is 108 digits and the rest are of medium and inferior height. Only two images are to be exceptions to this rule. So far measurements of different limbs have been given in terms of the standard image of 108 digits. When the height of an image is more or less than 108 digits, the measures of the limbs have to be increased or decreased as the case may be, proportionately.]

कार्योऽष्टभुजो भगवांश्चतुर्भुजो द्विभुज एव वा विष्णुः ।
 श्रीवत्साङ्कितवक्षाः कौस्तुभमणिभूषितोरस्कः ॥ ३१ ॥

अतसीकुसुमश्यामः पीताम्बरनिवसनः प्रसन्नमुखः ।
 कुण्डलकिरीटधारी पीनगलोरः स्थलांसभुजः ॥ ३२ ॥

खड्गगदाशरपाणिर्दक्षिणतः शान्तिदश्चतुर्थकरः ।
 वामकरेषु च कार्मुकखेटकचक्राणि शङ्खश्च ॥ ३३ ॥

अथ च चतुर्भुजमिच्छति शान्तिद एको गदाधरश्चान्यः ।
 दक्षिणपार्श्वे त्वेवं वामे शङ्खश्च चक्रं च ॥ ३४ ॥

द्विभुजस्य तु शान्तिकरो दक्षिणहस्तोऽपरश्च शङ्खधरः ।
 एवं विष्णोः प्रतिमा कर्तव्या भूतिमिच्छद्भिः ॥ ३५ ॥

The image of Lord Nārāyaṇa must be made with eight, four or two arms. His breast must bear the *Śrivatsa* mark (a hairy circle) and be adorned with the *Kaustubha* gem. He should be made as dark as the *Atasi* (*Linum usitatissimum*), clad in yellow robes, having a serene and gracious countenance, wearing a diadem and ear-rings, and possessed of plump neck, breast, shoulders and arms. Of the eight hands the four on the right side must have the sword, mace, arrow and the emblem of peace (the fingers being raised and the palm facing the devotees), and the four on the left side, the bow, buckler, discus and conch. In case He is desired with only four arms, the two hands on the right side will bear the emblem of peace and mace respectively; and on the left the conch and discus. If He is made with only two arms, then the right hand bestows peace and the left holds the conch. This is how the image of the Lord Viṣṇu is to be made for prosperity.

[The hairy circle on the breast of the Lord is known as *Śrivatsa*. His sword, mace, bow, discus and conch are named in order *Nandaka*, *Kaumodaki*, *Śārṅga*, *Sudarśana* and *Pāñcajanya*. The *Hand of Peace* is otherwise known as *Abhaya hasta*—the hand of protection, as the Lord assures His devotees 'Do not fear.']

बलदेवो हलपाणिर्मदविभ्रमलोचनश्च कर्तव्यः ।
 विभ्रत्कुण्डलमेकं शङ्खेन्दुमृणालगौरतनुः ॥ ३६ ॥

Baladeva (Śrīkṛṣṇa's elder brother) should be made having a plough in his hand, with his eyes rolling on account of intoxication, and wearing an ear-ring, his complexion being as white as conch, the Moon and lotus-stalk.

एकानंशा कार्या देवी बलदेवकृष्णयोर्मध्ये ।
 कटिसंस्थितवामकरा सरोजनितरेण चोदहती ॥ ३७ ॥

कार्या चतुर्भुजा या वामकराभ्यां सपुस्तकं कमलम् ।
द्वाभ्यां दक्षिणपार्श्वे वरमयिष्वक्षसूत्रं च ॥ ३८ ॥

वामेऽथाष्टभुजायाः कमण्डलुश्चापमम्बुजं शास्त्रम् ।
वरशरदर्पणयुक्ताः सव्यभुजाः साक्षसूत्राश्च ॥ ३९ ॥

Goddess *Ekānāṣṭā* should be placed between Baladeva and Śrī Kṛṣṇa, with her left hand placed on the hip and the other hand holding a lotus. If she is to be made with four arms, then her left hands should hold a book and a lotus, and her right hands, boon to the suppliants and a rosary. In case she is desired with eight arms, in the left hands she should have a water-pot, a bow, a lotus, and a book, and in the right ones, boon, an arrow, a mirror and a rosary.

[The वरदहस्त, hand of boons, and वरमयहस्त, the hand of protection, are well-known gestures of hand in iconography. The *hand of boons* is the open palm with the fingers pointing downwards.]

शाम्बरश्च गदाहस्तः प्रद्युम्नश्चापभृत् सुरूपश्च ।
अनयोः स्त्रियो च कार्यं खेटकनिस्त्रिशधारिण्यौ ॥ ४० ॥

Śāmba should be made with a mace in his hand; Pradyumna, possessed of a charming personality, with a bow in his hand. Their wives also should be made with sword and shields in their hands.

[The commentator says that Śāmba has two arms. प्रद्युम्न means the God of Love.]

ब्रह्मा कमण्डलुकरश्चतुर्मुखः पञ्चजासनस्यश्च ।
स्कन्दः कुमाररूपः शक्तिधरो बहिर्केतुश्च ॥ ४१ ॥

Brahman (creator) must have four faces, a water pot in his hand and be seated on a lotus. Skanda (or Kārttikeya) must have the appearance of a boy, hold a javelin in his hand and have a peacock for his ensign.

शुक्लश्चतुर्विषाणो द्विपो महेन्द्रस्य वज्रपाणित्वम् ।
तिर्यग् ललाटसंस्थं तृतीयमपि लोचनं चिह्नम् ॥ ४२ ॥

Indra should have a white, four tusked elephant, and the thunderbolt in his hand. He should have another mark as well viz. a third eye placed horizontally on the forehead.

[Indra, I think, is to be represented as being seated on the back of his Airāvata, the white elephant. Possibly, the transverse eye represents his thousand eyes.]

शम्भोः शिरसीन्दुकला वृषध्वजोऽक्षि च तृतीयमपि चोर्ध्वम् ।
शूलं धनुः पिनाकं वामार्धे वा गिरिसुताध्वम् ॥ ४३ ॥

A digit of the Moon should be represented on Lord Śiva's head; He should have his ensign viz. the bull; He has the third eye, vertical on the forehead; He has a trident in one hand and a bow called Pināka in the other. He may be represented as having Pārvatī for His left half.

[The अर्धनारीश्वर aspect of the Lord is very popular in sculpture. It is also highly significant in spiritual matters. It is this aspect that Kālidāsa pays homage to in his *Raghuvaiṃśa* (I.1). In yoga both the इन्दुकला and the third eye have deep significance.]

पद्माङ्कितकरचरणः प्रसन्नमूर्तिः सुनीचकेशश्च ।
पद्मासनोपविष्टः पितेव जगतो भवति बुद्धः ॥ ४४ ॥

The Buddha should be represented seated on a lotus, as if he were the father of the world (creator), very forgiving, with hands and feet marked with lotuses, with a serene (compassionate) body and sparse hair.

[In the place of सुनीच there are two other readings सुनीत and सुनील. The first would mean, "well-trimmed" and the second "very dark."]

आजानुलम्बबाहुः श्रीवत्साङ्गः प्रशान्तमूर्तिश्च ।
दिग्वासास्तरुणो रूपवांश्च कार्योर्ध्वतां देवः ॥ ४५ ॥

The God of the Jains viz. Jina or Mahāvīra, should be represented naked, young, handsome and serene in appearance (i.e. self-controlled and free from attachment and aversion), with his arms reaching the knees and his breast bearing the *Śrīvatsa* mark.

नासाललाटजङ्घोरुगण्डवक्षांसि चोन्तानि रवेः ।
कुर्याद्विदीच्यवेषं गूढं पादादुरो यावत् ॥ ४६ ॥

बिभ्राणः स्वकररुहे बाहुभ्यां पञ्चजे मुकुटधारी ।
कुण्डलभूषितवदनः प्रलम्बहारो विद्यद्गवतः ॥ ४७ ॥

कमलोदरद्युतिमुखः कञ्चुकगुप्तः स्मितप्रसन्नमुखः ।
रत्नोज्ज्वलप्रभामण्डलश्च कर्तुः शुभकरोऽर्कः ॥ ४८ ॥

The Sun-God should be represented with elevated nose, forehead, shanks, thighs, cheeks and breast; He should be dressed in

the northern style, covering the body from breast to foot. He holds two lotuses born of His hands, in His arms; wears a diadem; His face is beautified with ear-rings; He has a long pearl necklace and a girdle round the waist. His face is as lustrous as the interior of the lotus, His body is covered with an armour; face, pleasant with a smile, and has a halo of bright lustre of gems (or, a halo that is made very resplendent by gems on the crown). Such an image of the Sun will be beneficial to the maker (and to the worshipper).

[Next he mentions the good and evil consequences of different heights and flaws in the image of the Sun-God in particular and all images in general.

सौम्या तु हस्तमात्रा वसुधा हस्तद्वयोच्छ्रिता प्रतिमा ।

क्षेमसुभिक्षाय भवेत् त्रिचतुर्हस्तप्रमाणा या ॥ ४६ ॥

नृपभयमत्यङ्गायां हीनाङ्गायामकल्पता कर्तुः ।

शातोदयां क्षुद्रयमर्थविनाशः कृशाङ्गायाम् ॥ ४७ ॥

मरणं तु सक्षतायां शस्त्रनिपातेन निर्दिशेत्कर्तुः ।

वामावनता पत्नीं दक्षिणचिन्ता हिनस्त्यापुः ॥ ४९ ॥

अन्धत्वमूर्ध्वदृष्ट्या करोति चिन्तामघोमुखी दृष्टिः ।

सर्वप्रतिमास्वेवं शुभाशुभं भास्करोक्तसमम् ॥ ५२ ॥

An image of the Sun-God one cubit high is auspicious; one that is two cubits high bestows wealth; those of three and four cubits lead to happiness and abundant food respectively. If it be of larger limbs, there would be trouble from the king; if of shorter limbs, the maker would be afflicted with diseases; if of slender belly, danger of famine; if of thin limbs, loss of wealth; if there be injuries in it, the maker would be killed as a result of the fall of a weapon; if it be depressed on the left side, it would kill his wife; if on the right side, he would be deprived of his longevity if its eyes be turned upwards, he would lose his eye-sight; and they be bent downwards, it would cause worries to him. In this manner, all the good and bad effects mentioned for the image of the Sun-God will have to be applied to all images.

लिङ्गस्य वृत्तपरिधिं दैर्घ्येणामूल्यं तत् त्रिधा विभजेत् ।

मूले तच्चतुरस्रं मध्ये त्वष्टाश्वि वृत्तमतः ॥ ५३ ॥

चतुरस्रमवनिखाते मध्यं कार्यं तु पिण्डिकाश्वभ्रे ।

दृश्योच्छ्रायेण समा समन्ततः पिण्डिका श्वभ्रात् ॥ ५४ ॥

Treat the circumference of (the round part of) the Emblem of Śiva (made of wood, stone or gem) as the height and divide it into three equal parts. The lowest part should be quadrilateral; that in the middle, octagonal; and the uppermost one, cylindrical. The quadrilateral part should be buried in the earth, the middle one, in the pit of the pedestal; and the pedestal around the pit must be equal in extent to the visible height of the Emblem.

कृशदीर्घं देशघ्नं पार्श्वविहीनं पुरस्य नाशाय ।

यस्य क्षतं भवेन्मस्तके विनाशाय तल्लिङ्गम् ॥ ५५ ॥

An Emblem of Śiva, being too thin or too tall, will destroy the country; being devoid of sides, it will ruin the town; and one with a wound on the head (i.e. top) will destroy the owner himself.

मातृगणः कर्तव्यः स्वनामदेवानुरूपकृतचिह्नः ।

रेवन्तोऽश्वारूढो मृगयाक्रीडाविपरिवारः ॥ ५६ ॥

The group of Divine Mothers should be represented with the characteristics peculiar to the Gods whose name they bear. Revanta (the Sun's son) should be shown seated on horse-back, with his attendants in hunting, sports etc.

[There are seven Mothers viz. शङ्खी, माहेश्वरी, कौमारी, वैष्णवी, वाराही, इन्द्राणी and चामुण्डा. Utpala, however, mentions some more viz. याम्य, वारुण्यः, कोवेर्यः, नारसिंहः, वैनायक्यः etc. The seven Mothers are mentioned in the सप्तशती. All these are the personified powers of the different deities. All the Mothers should be represented with charming breasts, slender waist and heavy hips, so that they may appear attractive.]

दण्डी यमो महिषगो हंसारूढश्च पाशभृद्दणः ।

नरवाहनः कुबेरो वामकिरीटी बृहत्कुक्षिः ॥ ५७ ॥

The God of death should be represented mounted on a buffalo, with a club in his hand; Varuṇa, on a swan, with a noose in his hand; and Kubera, the God of wealth, on a human being, with a pot-belly and a crown placed on the left side of the head.

[Some read नरवाहनः in the place of नरवाहन. Here the commentator gives a tip to sculptors: The author has, no doubt, laid down the rules for making images of Gods, but they should be suitably decorated and beautified according to the practices of the place, without, of course, offending the ruling regarding dimensions and characteristic features.

Cf. काश्यप—

एकदंष्ट्रो गजमुखश्चतुर्बाहुर्विनायकः ।
 लम्बोदरः स्थूलदेहो नेत्रत्रयविभूषितः ॥
 नवकुवलयकान्तिमक्षमालां कमलकमण्डलुदर्पणाक्षहस्ताम् ।
 प्रणमत वरपीनपीठपद्मासनसुखितां परमेश्वरीं वितस्ताम् ॥
 ब्रह्मा चतुर्मुखो दण्डी कृष्णाजिनकमण्डली ।
 विष्णुश्चतुर्भुजः शार्ङ्गी शङ्खचक्रगदाधरः ।
 श्रीवत्साङ्कः पीतवासा वनमालाविभूषितः ॥
 नरसिंहः स्थूलदेहो रोमावर्तविभूषितः ।
 उद्धाटितमुखः स्रग्वी वह्निकान्तिर्वह्नुजः ॥
 वराहः सूकरमुखश्चतुर्बाहुर्विभूषितः ।
 नीलाञ्जनचयप्रस्थो ध्यानशक्तः सुलोचनः ॥
 ईश्वरो जटिलस्वयक्षो वृषचन्द्राङ्गभूषितः ।
 उरगेन्द्रोपवीतो च कृत्तिवासाः पिनाकधृक् ॥
 चण्डिकाष्टादशभुजा सर्वप्रहरणान्विता ।
 व्यसा सिंहरथा धन्या महिषासुरसूदिनी ॥
 मयूरवाहनः स्कन्दः शक्तिकुवकुटधारकः ।
 सुरूपदेहो विक्रान्तो देवः सेनापतिः शिशुः ॥
 आदित्यस्तरुणः स्रग्वी कवची खड्गधृक् तथा ।
 तेजस्वी पङ्कजकरः षड्वर्गश्च किरीटवान् ॥
 ऐरावतश्चतुर्दन्तः श्वेतगात्रो महागजः ।
 तदारूढो महेन्द्रस्तु वज्रहस्तो महाबलः ॥
 तिर्यङ्गलाटगं नेत्रं तृतीयं तस्य कारयेत् ।
 नीललोहितवर्णा च शची तस्य समीपगा ॥
 एवं देवगणाः सर्वे स्वायुधाभरणोज्ज्वलाः ।
 कर्तव्याः स्वस्वरूपाश्च सम्पूर्णाः शुभलक्षणाः ॥
 हस्तमात्रा भवेत् सौम्या द्विहस्तान्नधनप्रदा ।
 सुभिक्षक्षेमदा पुण्या त्रिहस्ता तु चतुष्करा ॥
 वैकल्यं कृष्टे हीना कृशाङ्गी देहनाशिनी ।
 मरणं सक्षतायां तु सुदीर्घा वित्तनाशिनी ॥
 वामे नता हन्ति पत्नीं कर्तुर्दक्षिणभागगा ।
 ऊर्ध्वदृष्टिर्नेत्ररोगं गोकर्णा स्यादधोमुखी ॥
 सुरूपा सुप्रभागैव सर्वाभरणभूषिता ।
 स्वायुधैश्च समायुक्ता कर्तव्या प्रतिमा शुभा ॥]

प्रमथाधिपो गजमुखः प्रलम्बजठरः कुठारधारी स्यात् ।
 एकविषाणो विभ्रन्मूलककन्दं सुनीलदलकन्दम् ॥ ५८ ॥

Lord Gaṇeśa, who is the lord of the *Pramatha* hosts of Śiva, has the face of an elephant, with a single tusk, a bulging belly, a hatchet in his hand and a radish bulb (*Raphanus sativus*) of very dark foliage and root.

[This verse does not occur in the Vārāṇaseya edition.]

वनसम्प्रवेशाध्यायः ॥ ५६ ॥

Chapter LIX—Entering Forest.

[This chapter is in continuation of the topic discussed in XLIII and LIII. Here the author treats of the trees recommended for making images of Gods. For, images are made of wood, stone, metals, clay and gems.]

कर्तुरनकूलविषे देवजविशोधिते शुभनिमित्ते ।

मङ्गलशकुनैः प्रास्थानिकैश्च वनसम्प्रवेशः स्यात् ॥ १ ॥

The maker of the image should enter a forest on an auspicious day that is presided over by a planet conducing to prosperity and which has an unhurt asterism, when good auguries are discovered by the astrologer and when there are auspicious omens prescribed for a journey.

पितृवनमार्गसुरालयवल्मीकोद्यानतापसाश्रमजाः ।

चैत्यसरित्सङ्गमसम्भवाश्च घटतोयसिक्ताश्च ॥ २ ॥

कुब्जानुजातवल्ली निपीडिता वज्रमारुतोपहृताः ।

स्वपतितहस्तिनिपीडितशुष्काग्निप्लुष्टमध्निलयाः ॥ ३ ॥

तरवो वर्जयितव्याः शुभदाः स्युः स्निग्धपत्रकुसुमफलाः ।

अभिमतवृक्षं गत्वा कुर्यात् पूजां सबलिपुष्पाम् ॥ ४ ॥

The following trees are to be rejected: Those that grow in cemeteries, roads, temples, ant hills, gardens, penance-groves, sacred spots, near the confluences of rivers, those that are reared being watered, those that are stunted, those that are joined with others, those that are infested with creepers, that have been struck down by lightning and storm, those that have fallen by themselves, that have been broken by elephants, that have withered, are burnt by fire and that contain bee hives. Those trees which have glossy leaves, flowers and fruits will be beneficial. One should go to the desired (selected) tree and offer worship to it with food and flowers.

सुरदारश्चन्दनशमीमधूकतरवः शुभा द्विजातीनाम् ।
क्षत्रस्यारिष्टाश्वत्थखदिरविल्वविबुद्धिकराः ॥ ५ ॥

वैश्यानां जीवकखदिरसिन्धुकस्यन्दनाश्च शुभफलदाः ।
तिन्दुककेसरसर्जार्जुनाश्रशालाश्च शूद्राणाम् ॥ ६ ॥

The deodar (*Cedrus deodara*) sandalwood (*Santalum album*), Sami (*Prosopis spicigera*) and Madhuka (*Cynometra ramiflora*) are good for images to be installed by Brāhmaṇas; Ariṣṭa (*Xanthium strumarium*), Aśvattha (*Ficus religiosa*), Khadira (*Acacia catechu*) and Bilva (*Aegle marmelos*) bestow prosperity on the Kṣatriyas; Jivaka, Khadira, Sindhuka and Syandana (Rathadru) are auspicious for Vaiśyas; and Tinduka, Kesara, Sarja, Arjuna, mango and Śāla are good for Śūdras.

[Cf. काश्यप—

सुरदारः शमीवृक्षो मधूकश्चन्दनस्तथा ।
प्रतिष्ठार्थं ब्राह्मणानामेते प्रोक्ताः शुभावहाः ॥
अरिष्टाश्वत्थखदिरविल्वः क्षत्रियजातिषु ।
जीवकः खदिरश्चैव सिन्धुकः स्यन्दनस्तथा ॥
वैश्यानां शुभदाः प्रोक्तास्तिन्दुकः केसरस्तथा ।
सर्जार्जुनाश्रशालाश्च शूद्राणां शुभदाः स्मृताः ॥]

लिङ्गं वा प्रतिमा वा द्रुमवत् स्थाप्या यथादिशं यस्मात् ।
तस्माच्चिह्नयितव्या दिशो द्रुमस्योर्ध्वमथवाघः ॥ ७ ॥

Since an Emblem of Śiva or any image should be installed according to the directions of the tree, the different directions as well as the upper and lower parts should be marked on the tree.

[The different directions and tip and bottom of the tree should be marked, so that the idol may have the eastern part for its face, the western one for its back, the lower part for its feet and upper one for its head. If the image is made contrary to the directions of the tree, it will prove harmful to the maker as well as to the worshipper.

Cf. काश्यप—

वृक्षवत्प्रतिमा कार्या प्राग्भागादुपलक्षिता ।
पादाः पादेषु कर्तव्याः शीर्षं मूर्ध्ने तु कारयेत् ॥]

परमान्नमोदकोदनदधिपललोपिकादिभिर्मन्त्रैः ।
मद्यैः कुसुमैर्धूपैर्गन्धैश्च तर्पणं समभ्यर्च्य ॥ ८ ॥

सुरपितृपिशाचराक्षसभुजगासुरगणविनायकाद्यानाम् ।
कृत्वा रात्रौ पूजां वृक्षं संस्पृश्य च ब्रूयात् ॥ ६ ॥

After worshipping at night the tree with milk porridge, sweets, rice, curds, semi-ground sesamum seeds, eatables of various kinds, wine, flowers, incenses and perfumes, Gods, *manes*, goblins, demons, serpents, Asuras, Śiva's hosts, Gaṇeśa and others should be worshipped. Thereafter, touching the tree, one should recite the following hymn:

[Refer to XLIII, 17-18 for a similar idea. उल्लोपिका is some edible. Utpala satisfies himself and others by saying उल्लोपिकाः प्रसिद्धाः.]

अर्चार्थममुकस्य त्वं देवस्य परिकल्पितः ।
नमस्ते वृक्ष पूजेयं विधिवत् सम्प्रगृह्यताम् ॥ १० ॥

यानीह भूतानि वसन्ति तानि बलिं गृहीत्वा विधिवत्प्रयुक्तम् ।
अन्यत्र वासं परिकल्पयन्तु क्षमन्तु तान्यद्य नमोऽस्तु तेभ्यः ॥ ११ ॥

'Oh Tree, thou hast been selected for the worship (through an image) of the particular Deity. Salutation to thee! This worship offered by me in accordance with the scriptural rules may kindly be accepted by thee. May all those beings that dwell in this tree accept the offerings made according to rules, and then depart to another tree for residing. May they pardon us now! We bow to them.'

वृक्षं प्रभाते सलिलेन सिक्त्वा पूर्वोत्तरस्यां दिशि सन्निकृत्य ।
मध्वाज्यदिग्धेन कुठारकेण प्रदक्षिणं शेषमतो निह्न्यात् ॥ १२ ॥

In the morning the tree should be watered, and then cut on the north-eastern side with an axe whose blade has been smeared with honey and ghee. The remaining parts should be cut in a clock-wise manner.

[The metre is उपजाति in this and the other two verses.]

पूर्वेण पूर्वोत्तरतोऽयवोदक् पतेद्यदा वृद्धिकरस्तदा स्यात् ।
आग्नेयकोणात्क्रमशोऽग्निदाहुरग्नोरोगास्तुरगक्षयश्च ॥ १३ ॥

Should the tree fall on the east, north-east or north, it would bring prosperity. On the other hand, if it should fall on the south-east, south, south-west, west and north-west, there would be outbreak of fires, disease, disease, disease and destruction of horses respectively (according to Sage Garga).

यन्नोक्तमस्मिन्वनसम्प्रवेशे निपातविच्छेदनवृक्षगर्भाः ।
इन्द्रध्वजे वास्तुनि च प्रदिष्टाः पूर्वं मया तेऽत्र तथैव योज्याः ॥ १४ ॥

Whatever has not been mentioned here in connection with the topic of 'Entering forest' viz. the fall of trees the cutting (XLIII 19-20) and interior of trees has already been explained by me in connection 'with Indra's Banner' and 'House-building' (LIII, 122-123). All those ideas have to be applied here too.

[There is practically nothing new in this chapter except the important principle about the directions of the image, given in verse 7.]

प्रतिमाप्रतिष्ठापनाध्यायः ॥६०॥

Chapter LX—Installation of Images.

दिशि याम्यायां कुर्यादधिवासनमण्डपं बुधः प्राग्वा ।
तोरणचतुष्टययुतं शस्तद्रुमपल्लवच्छन्नम् ॥ १ ॥

पूर्वे भागे चित्राः स्रजः पताकाश्च मण्डपस्योक्ताः ।
आग्नेय्यां दिशि रक्ताः कृष्णाः स्युर्याभ्यनैर्ऋतयोः ॥ २ ॥

श्वेता दिश्यपरस्यां वायव्यायां तु पाण्डुरा एव ।
चित्राश्चोत्तरपार्श्वे पीताः पूर्वोत्तरे कार्याः ॥ ३ ॥

A learned man ought to construct in the south (north ?) or east the 'Platform for the Installation ceremony' with four archways and covered with the sprouts of auspicious trees. For the eastern side of the platform variegated garlands and flags have been prescribed; for the south-eastern corner, red ones; for the southern and south-western sides, black ones; for the western side, white ones; for the north-western corner pale-white ones; for the northern side, multi-coloured ones; and for the north-eastern part, yellowish ones.

[In the first line सौम्यायां is another reading for याम्यायाम्.]

The अधिवासनमण्डप is a temporary platform constructed for performing the preliminary ceremonies which include planting seeds in small earthen vessels. These ceremonies go on for a week or so until the seeds sprout up in all the vessels.]

आयुःश्रीवलजयदा दारुमयी मृण्मयी तथा प्रतिमा ।
लोकहिताय मणिमयी सौवर्णी पुष्टिदा भवति ॥ ४ ॥

रजतमयी कान्तिकरी प्रजाविवृद्धिं करोति ताम्रमयी ।
भूलाभं तु महान्तं शैली प्रतिमाथवा लिङ्गम् ॥ ५ ॥

An image, made of wood or clay, confers longevity, prosperity, strength and victory; one made of precious stone leads to the weal of the world; one of gold bestows health or growth; one of silver, fame;

one of copper, increase or prosperity, of children; and an idol or Emblem of Śiva made of stone, influx of immense landed property.

[Cf. काश्यप—

यार्चा मृदारुसम्भूता सायुःश्रीवलदा मता ।
सौवर्णी पुष्टिदा ज्ञेया रत्नजा हितकारिणी ॥
राजती कीर्तिदा ज्ञेया ताम्रजा जनवर्धिनी ।
महत् करोति भूलाभं यार्चा पाषाणनिर्मिता ॥]

शङ्कुः पृहता प्रतिमा प्रधानपुरुषं कुलं च घातयति ।
श्वस्रोपहता रोगानुपद्रवांश्च क्षयं कुरुते ॥ ६ ॥

An image being hurt by a wedge would destroy the chieftain and family; one being damaged by a hole would cause diseases, troubles and ruin.

[Cf. काश्यप—

यार्चा शङ्कुः पृहता सा तु प्रधानकुलनाशिनी ।
छिद्रोपहता या तु बहुदोषकरी मता ॥]

मण्डपमध्ये स्थण्डिलमुपलिप्यास्तोर्यं सिकतयाथ कुशं ।
भद्रासनकृतशीर्षोपधानपादां न्यसेत्प्रतिमाम् ॥ ७ ॥

In the centre of the Platform the ground must be cleaned, and smeared with cow-dung. Then sand must be spread on that, and lastly sacred gran. The image should be placed there with its head resting on a throne and feet on a pillow.

[The अधिवासन rituals are described in this and the following eight verses. These are symbolical of the birth of divinity.]

प्लक्षाश्वत्थोदुम्बरशिरोषवटसम्भवैः कषायजलैः ।
मङ्गल्यसञ्जिताभिः सर्वौषधिभिः कुशाद्याभिः ॥ ८ ॥

द्विपवृषभोद्धतपर्वतबल्मीकसरित्समागमतटेषु ।
पद्मसरःसु च मृद्भिः सपञ्चगव्यैश्च तीर्थजलैः ॥ ९ ॥

पूर्वशिरस्कां स्नातां सुवर्णरत्नाम्बुभिश्च समुगन्धैः ।
नानातूर्यनिनादैः पुण्याह्वैर्वेदनिर्घोषैः ॥ १० ॥

The image should be bathed with a decoction of the sprouts of Plakṣa (*Ficus arnottiana*) Aśvattha (*Ficus religiosa*), Udumbara (*Ficus racemosa*), Śirīṣa (*Albizzia lebbek*) and banyan mixed with all kinds

of herbs bearing auspicious names (such as Jayā, Jayantī and Jivantī), with holy grass etc., with clay dug up by elephants and bulls, from mountains, ant-hills, river-banks at the confluences, and lotus-lakes, mixed with water from holy rivers, along with the five products of cows, and with scented waters containing gold and gems; and then it should be laid with its head pointing to the east, to the accompaniment of the sounds of various musical instruments and of the chantings of the Puṇyāha and other Vedic hymns.

[The commentator gives a long list of auspicious herbs viz. Jayā, Jayantī, Jivantī, Jivaputrī, Punarnavā (*Boerhaavia diffusa*), Viṣṇu-krāntā, Abhayā, Viśvambharī, Mahāmodī, Sahadevī, Pūrṇakośā, Śatāvarī (*Asparagus racemosus*), Sahasravīryā and Lakṣmaṇā.

ऐन्द्र्यां दिशीन्द्रलिङ्गा मन्त्राः प्राग्दक्षिणेऽग्निलिङ्गाश्च ।
वक्तव्या द्विजमुख्यैः पूज्यास्ते दक्षिणाभिश्च ॥ ११ ॥

Learned Brāhmaṇas should chant in the east hymns in praise of Indra; and in the south-east, of the Fire-God. Those high priests ought to be honoured with monetary gifts.

[In the place of वक्तव्याः some read जप्तव्याः.]

यो देवः संस्थाप्यस्तन्मन्त्रं चानलं द्विजो जुहुयात् ।
अग्निनिमित्तानि मया प्रोक्तानीन्द्रवज्रोत्थाने ॥ १२ ॥

धूमाकुलोऽपसव्यो मुहुर्मुहुर्विस्फुलिङ्गकुन्नु शूभः ।
होतुः स्मृतिलोपो वा प्रसर्पणं चाशुभं प्रोक्तम् ॥ १३ ॥

The Priest should worship the sacred fire with the hymns sacred to that God who is to be installed. The symptoms of the sacred fire have to be observed. These symptoms have already been explained by me in connection with the raising of 'Indra's Banner' (XLII. 32). If the fire is filled with excessive smoke, turned to the left, making murmuring sounds and sending out sparks continuously, it is not auspicious. The priest's loss of memory and moving forward are not considered to be auspicious.

[Utpala interprets प्रसर्पणं as पश्चाद् गमनम्. Then what would be the meaning of अपसर्पणम्? The author possibly means that any movement of the priest's body, forward, backward or sideways, is harmful.]

स्नातामभक्तवस्त्रां स्वलङ्कृतां पूजितां कुसुमगन्धैः ।
प्रतिमां स्वास्तीर्णायां शय्यायां स्थापकः कुर्यात् ॥ १४ ॥

After the image has been bathed, clothed in new garments, tastefully decorated with ornaments, and worshipped with flowers and scents (like sandal paste), the priest who performs the installation should lay it on a well-spread couch.

मुप्तां समीतनृत्यैर्जागरणैः सम्यगेवमधिवास्य ।
देवजसम्प्रदिष्टे काले संस्थापनं कुर्यात् ॥ १५ ॥

After the sleeping image has been properly consecrated with the materials for waking up, accompanied by dance and songs, the installation should be done at the time prescribed by the astrologer i.e. in the northern solstice, bright fortnight etc.

अभ्यर्च्य कुसुमवस्त्रानुलेपनैः शङ्खतूर्यनिर्घोषैः ।
प्रादक्षिण्येन नयेदायतनस्य प्रयत्नेन ॥ १६ ॥

कृत्वा बलिं प्रभूतं सम्पूज्य ब्राह्मणांश्च सभ्यांश्च ।
दत्त्वा हिरण्यशकलं विनिक्षिपेत्पिण्डिकाश्वमे ॥ १७ ॥

स्थापकदेवजद्विजसभ्यस्थपतीन् विशेषतोऽभ्यर्च्य ।
कल्याणानां भागी भवतीह परत्र च स्वर्गो ॥ १८ ॥

Being worshipped with flowers, clothes and unguents, the image should be taken, to the accompaniment of the sounds of conchs and musical instruments, into the *sanctum sanctorum* with all precautions in a clock-wise procession. After making profuse offerings and worshipping Brāhmaṇas and members of the religious assembly, the image should be placed in the pit of the pedestal, in which a piece of gold has been deposited. Then the installer of the idol, astrologer, Brāhmaṇas, members of the assembly and the carpenter (sculptor) should be specially honoured. By doing this, one will be blessed with all glorious things on earth, and with heaven in the next world.

विष्णोर्भागवतान् मगांश्च सवितुः शम्भोः सभस्मद्विजान् ।
मातृणामपि मण्डलक्रमविदो विप्रान् विदुर्ब्रह्मणः ।
शाक्यान्सर्वहितस्य शान्तमनसो नमन्तान् जिनानां विदु-
र्ये यं देवमुपाश्रिताः स्वविधिना तैस्तस्य कार्या क्रिया ॥ १९ ॥

The priests who should install an idol of Lord Viṣṇu should be Bhāgavatas (i.e. devotees of the same Lord); of the Sun-God, the

Maga-Brāhmaṇas; of Lord Śiva, the Pāśupatas who are smeared with the holy ashes; of the Divine Mothers (Brāhmī etc.), those that are adepts in the methodology of the Maṇḍala-pūjā (circular worship); of Brahman (creator). Brāhmaṇas (well-versed in spiritual lore); of the Buddha, the All-benevolent, and of serene mind, the Śākyas (red-robed monks); and of the Jinās, naked (Digambara) Jain monks. The installation of the different Deities should be got performed by priests who are devoted to the respective Deities, according to the rules peculiar to each sect.

[It is interesting to note that our author is a devotee of the Sun-God and a scion of Sun-worshippers. For, his father was known as Ādityadāsa, servant of the Sun. Scholars like Sudhākara Dvivedi are of opinion that Varāhamihira's family originally belonged to the Magadha country. It is possible that that country was a great colony of the Maga priests. The derivation of that word would be: मगा धीयन्ते यस्मिन्निति मगघो देशः. Since they were the original worshippers of the Sun, a Maga priest alone was considered competent to perform the installation. According to the भविष्य पुराण (CXVII-55) they are called Magadhas as they think of Maga (मगं ध्यायन्तीति). We cannot say if there is any connection between the Magas and the Magi. Perhaps the former became Magi in ancient Persia. It may also be argued that *Magadha* derived its name from a settlement of the Magi from Persia.

The procedure of worship in temples is governed by scriptures called Āgamas such as the *Pañcarātra*, *Pāśupata* and *Vaikhāṇasa*. Viṣṇu's worship is regulated by the *Pāñcarātra* school, Śiva's by the *Pāśupata* one, the Sun's by the Saura one, Buddha's by the *Pāramitā* method. Utpala says: बाबुलतन्त्रोक्तो नान्यतन्त्रोक्तविधिना वाशम्भोः । The metre is शार्दूलविक्रीडित.]

उदगयने सितपक्षे शशिरग्नस्ती च जीववर्गस्थे ।

लग्ने स्थिरे स्थिरांशे सौम्यैर्धर्मकेन्द्रगतैः ॥ २० ॥

पापैरुपचयसंस्थैर्ध्रुवमृदुरितिव्यवायुदेवेषु ।

विकुजे दिनेऽनुकूले देवानां स्थापनं शस्तम् ॥ २१ ॥

The installation of Deities would be favourable and fortunate, if done in the northern solstice (i.e. when the Sun is in any of the six Signs beginning with Capricorn), in the bright fortnight, when the Moon is situated in a Varga (part of the Zodiacal Sign) owned by Jupiter, when a fixed Sign and a fixed Navāṃśa rise when benefics

(Jupiter, Venus and Mercury) occupy the 5th, 9th and Kendras (1st, 4th, 7th and 10th) and malefics (the Sun, Mars and Saturn) *Upacaya* houses (3rd, 6th, 10th and 11th), and when the Moon is in any of the asterisms, viz. the three Uttaras, Rohiṇī, Mṛgaśīrṣa, Citrā, Anūrādhā, Revatī, Śravaṇa, Puṣya and Svātī, and on any convenient day except Tuesday.

[Generally six Vargas are considered in election astrology. They are the Rāśi, Horā, Drekkāṇa, Navāṃśa, Dvādaśāṃśa and Trīṇśāṃśa. Among the fixed Signs only Taurus, Leo and Aquarius ascendants are recommended for this ceremony. The Taurus Navāṃśa of any Sign is also recommended. Suppose we are forced to elect Gemini, Cancer, Virgo, Libra, Sagittarius or Pisces for the ascendant. Then we have to go in for a fixed Navāṃśa therein. Saturday is not forbidden for this purpose. For, it is considered as the *fixed Day*. The word अनुकूले signifies that it should be such a day that it is ruled by a star which is favourable i.e. 2nd, 4th, 6th, 8th, or 9th, to the star of the owner of the house or temple.]

सामान्यमिदं समासतो लोकानां हितदं मया कृतम् ।

अधिवासनसन्निवेशने सावित्रे पृथगेव विस्तरात् ॥ २२ ॥

I have thus expounded succinctly this subject in general terms for the benefit of mankind. However, in the work entitled *Sāvitra* the subjects of consecration and installation are explained in detail for each deity separately—or the consecration and installation of the Sun have been separately treated of extensively in that Śāstra revealed by the Sun-God.

[Our author refers here to an ancient work called *Sāvitra-śāstra* bearing on this subject. Utpala seems to be ignorant of it, as he is not sure of his own interpretation. The metre is बैतालिय.]

गोलक्षणम् ॥ ६१ ॥

Chapter LXI—Features of Cows.

[This topic is gathered by our author from the work wherein Sage Parāśara is said to have expounded the characteristics of cows to his disciple Br̥hadratha. Generally in classical texts on Āyurveda etc. the teacher expounds a particular science in response to the humble requests of his pupils. Utpala quotes in addition Śālihotra and a Gāthā in Prākṛt.]

पराशरः प्राह बृहद्रथाय गोलक्षणं यत् क्रियते ततोऽयम् ।

मया समाप्तः शुभलक्षणास्ताः सर्वास्तथाऽप्यागमतोऽभिधास्ये ॥ १ ॥

This is a succinct account of the characteristics of cows that were taught by Sage Parāśara to his disciple Br̥hadratha. Although all types of cows are of auspicious signs, yet I shall delineate them on the authority of the Śāstra (Scientific work) written by the Sages.

[The metre is the usual उपजाति.]

साम्नाविलक्ष्माक्ष्यो मूषकनयनाश्च न शुभदा गावः ।

प्रचलच्चिपिटविषाणाः करटाः खरसदृशवर्णाश्च ॥ २ ॥

दशसप्तचतुर्दन्त्यः प्रलम्बमुण्डानना विनतपृष्ठयः ।

ह्रस्वस्थूलग्रीवा यवमध्या दारितलुराश्च ॥ ३ ॥

श्यावातिदीर्घजिह्वा गुल्फैरतितनुभिरतिबृहद्भिर्वा ।

अतिककुदाः कृशदेहा नेष्टा हीनाधिकाङ्गश्च ॥ ४ ॥

Cows with dirty and dry eyes, shedding tears, and resembling those of rats are not auspicious; nor are those that have flat, shaking horns, that are black and red in colour or have the colour of asses. So also are those that have ten, seven or four teeth, drooping hornless head depressed back, short and thick neck, middle resembling barley corn, broken hoofs, very long and blackish tongue, very small or very big ankle-joints, big hump, weak body and fewer or more limbs.

[Cf. पराशर—

साधुणी लोचने यासां रुक्षाल्पे न ताः शुभाः ।

चलच्चिपिटशृङ्गाश्च करटाः खरसन्निभाः ॥

दशसप्तचतुर्दन्त्यो लम्बवक्त्रा न ताः शुभाः ।

विषाणवजिता ह्रस्वाः पृष्ठमध्यातिसन्नताः ॥

ह्रस्वस्थूलग्रीवा यवमध्याः शुभा न ताः ।

भिन्नपादा बृहद्गुल्फा यश्च स्युस्तनुगुल्फकाः ॥

श्यावातिदीर्घजिह्वाश्च महत्ककुदसंयुताः ।

याश्चातिकृशदेहाश्च हीना अवयवैश्च याः ॥

न ताः शुभप्रदा गावो भर्तुर्युथस्य नाशनाः ॥

In the expression विनतपृष्ठयः the ङीप् is untenable according to Pāṇini IV. 1.54.]

वृषभोऽप्येवं स्थूलातिलम्बवृषणः शिराततक्रोडः ।

स्थूलशिराक्षितगण्डस्त्रिस्थानं मेहते यश्च ॥ ५ ॥

मार्जारारक्षः कपिलः करटो वा न शुभदो द्विजस्यैव ।

कृष्णोष्ठतालुजिह्वः श्वसनो यूथस्य घातकरः ॥ ६ ॥

A bull too possessing the above characteristics as well as large and hanging testicles, breast full of veins, and cheeks covered with thick veins, and one which urinates in three streams, brings no good luck. One tawny or dark-red, having cat's eyes is not good even for Brāhmaṇas. One with dark lips, palate and tongue and continually blowing, is destructive to the entire flock.

[Against the accepted meaning of the word क्रोड (chest) our commentator gives a strange meaning: पूर्वपादद्वयमध्यम which would mean the middle of the fore-legs.

In our previous edition we had adopted the meaning 'even to Brahmins' for द्विजस्यैव, which is followed here too. We cannot, however, account for the author's preference of एव to अपि. Does it mean: 'Such a bull is harmful only to a Brāhmaṇa and not to other's? Utpala does not make it clear. He says: तथाभूतो द्विजस्य ब्राह्मणस्यैव न शुभः । किन्त्वव्यवर्णानाम् । यतोऽनिष्टलक्षणसंयुक्तो द्विजस्य देय इति लोकस्थितिः । तस्यापि न शुभः ॥

All kinds of inauspicious things are to be made over to Brāhmaṇas. They can digest even poison with the power of Mantras.

The meaning of त्रिस्थान is not clear to Utpala. For, he says:

मूत्रपुरीषी तुल्यकालं करोति । अक्षिम्यां शिशनेन च सिञ्चतीति केचित् । नित्यं गलदक्षुणी चक्षुषी भवत इत्यर्थः ।

For श्वसनः (breathing very much) he says नासयुक्तः which would mean, trembling or fearing.]

स्थूलशङ्खमणिशृङ्गः सितोदरः कृष्णसारवर्णश्च ।

गृहजातोऽपि स्याज्यो दूधविनाशावहो वृषभः ॥ ७ ॥

A bull that makes too much dung, has gem-like horns (or has too thick *glans penis* and big horns), while belly and colour of a spotted deer, should be abandoned, though born at home. For, it would otherwise bring ruin upon the entire flock.

श्यामकपुष्पचिताङ्गो भस्मारुणसन्निभो विडालाक्षः ।

विप्राणामपि न शुभं करोति वृषभः परिगृहीतः ॥ ८ ॥

A bull whose body is full of dark spots resembling flowers, has greyish red-colour, and cat's eyes, does no good even to a Brāhmaṇa who accepts it as a gift.

[Bhaṭṭotpala says: श्यामकश्चासौ पुष्पचिताङ्गश्चेति केचित् । In that case we may have to take that the bull is black and the flower-like spots white. The Vāraṇaseya edition reads: श्यामकवर्णः श्वेतैस्तिलकैः कुसुमाकारैश्चिताङ्गः । This is evidently wrong in respect of श्यामकवर्णः.]

ये चोद्धरन्ति पादान् पङ्कगदिव योजिताः कृशप्रोवाः ।

कातरनयना हीनाश्च पृष्ठतस्ते न भारसहाः ॥ ९ ॥

Those that have weak necks, tremulous eyes, stunted growth, and raise their feet as if from mire, while being yoked or engaged in carrying loads on their backs, would not be able to carry burdens.

[Cf. पराशर—

आपादक्षारकपिलाः कृष्णपुष्पचिताश्च ये ।

मार्जारकपिलाक्षाश्च दुर्बला दूधघातिनः ॥

पङ्कादिवातीः पादानुद्धरन्तो ब्रजन्ति ये ।

अधूर्वा भवन्त्येते भाराघवनि विगहिताः ॥

In the first line of the second verse of Parāśara there are only 7 syllables instead of 8.]

Next the author enumerates auspicious traits,

मृदुसंहतताम्रोष्ठास्तनुस्फिजस्ताम्रतालुजिह्वाश्च ।

ह्रस्वतनूच्चश्रवणाः सुकुक्षयः स्पृष्टजङ्घाश्च ॥ १० ॥

आताम्रसंहतधुरा व्यूढोरस्का बृहत्कुबयुक्ताः ।

स्निग्धश्लक्ष्णतनुत्वप्रोमाणस्ताम्रतनुशृङ्गाः ॥ ११ ॥

तनुमृदुस्पर्शालघयो रक्तान्तविलोचना महोच्छ्वासाः ।

सिंहस्कन्धास्तन्वल्पकम्बलाः पूजिताः सुगमाः ॥ १२ ॥

Bulls that have soft, touching and red lips, small buttocks, palate and tongue red, ears short, small and raised, belly well-shaped, shanks touching each other, hoofs red and compact, breast strong and broad, hump large, skin and hair soft, smooth and thin, horns red and slender, tail thin and reaching the ground, corners of eyes red, breath long, shoulders similar to those of the lion, dewlap thin and small, and gait charming, are highly regarded.

[Many of the characteristics of bulls are applicable to cows as well. For example, the tail touching the ground is a mark of an excellent cow; so is the pot-like udder. For the good signs refer to the Raghuvamśa I 83-84.]

वामावर्त्तवर्मा दक्षिणपार्श्वे च दक्षिणावर्त्तः ।

शुभदा भवन्त्यनङ्गुहो जङ्घाभिरचरणकनिभाभिः ॥ १३ ॥

Bulls with hairy circles turning towards the left on the left side and with those turning towards the right on the right side are beneficial; even so are those whose shanks resemble those of antelopes.

[Utpala explains एणकनिभाभिः as परिपूर्णमांसभिर्जङ्घाभिः with fleshy and full shanks. He also says: एणकः प्राणिविशेषः । अविरिति केचित् । If others took the meaning as *ram*, then their reading should be एडकनिभाभिः. The word एणङ्गुहः is wrong, its correct form being अनङ्गुहः.]

वैद्युर्मल्लिकाबुबुदेक्षणाः स्थूलनेत्रपक्ष्माणः ।

पार्श्वभिरस्फुटिताभिः शस्ताः सर्वे च भारसहाः ॥ १४ ॥

Bulls whose eyes have the hue of beryl, or are surrounded by white circles looking like jasmine wreaths, or resemble a water-bubble, whose eye-lashes are thick, and hind parts of hoofs unsplit, are all commendable and capable of carrying loads.

[Utpala explains the मल्लिका type of horse and bull: बृहमण्डलबाह्ये मल्लिकाकुसुमसदृश्यो राज्यो यस्य भवन्ति स मल्लिकाक्षः । एतल्लक्षणमश्वस्य पठ्यते । तथा च गाहा—

उज्जु अकिसणकन्ती तारन्ते ई समल्लिआकुसुमे ।

भाविज्जइ अच्छीइ जाण ते मल्लिआअच्छा ॥

[शृङ्गुनी अकृष्णकान्तिनी तारान्ते समल्लिकाकुसुमे ।
भाव्येते अक्षिणी येषां ते मल्लिकाक्षाः ॥]

In the light of this Gāthā we have to emend slightly Utpala's interpretation: "Those are *Mallikāksas* whose eyes are not crooked, have bright hue and possess jasmine flowers at the ends of the pupils."

Cf. also शालिहोत्र—

शुक्लराजिपरिक्षिप्ते यस्यान्तर्लोचने शुभे ।
मल्लिकाक्षो महाधन्यः स महाकृष्णतारकः ॥]

घ्राणोद्देशे सबलिर्माजिरमुखः सितश्च दक्षिणतः ।

कमलोत्पललाक्षामः सुवालधिराजितुल्यजवः ॥ १५ ॥

लम्बवर्णमधोदरश्च संक्षिप्तवङ्क्षणक्रोडः ।

ज्ञेयो भाराध्वसहो जवेऽश्वतुल्यश्च शस्तफलः ॥ १६ ॥

A bull that has wrinkles on its snout, a feline face, is white on the right side, or has the colour of lotus, lily or lac (white, black or red), has a fine tail, horse-like speed, hanging testicles, an ovine belly and narrow groins and breast is considered fit for both carrying heavy loads and travelling long distances, as well as equal to the horse in speed and of beneficial results.

[Cf. शालिहोत्र—

सविश्रजङ्घान्तरे पिण्डी वङ्क्षणौ त्वभिनिदिशेत् ।

अप्रजङ्घान्तरं क्रोड उच्यते वङ्क्षणान्नगः ॥]

सितवर्णः पिङ्गाक्षस्ताम्रविषाणेक्षणो महावक्त्रः ।

हंसो नाम शुभफलो यूथस्य विवर्धनः प्रोक्तः ॥ १७ ॥

A bull which is white in colour, has tawny eyes, copper-coloured horns and eyes and a large mouth or face is termed *Hansa* (Swan) of auspicious results and is said to bring good luck and prosperity to the flock.

भूस्पृग्वालधिराताम्रविषाणो रक्तद्वक्कुपांश्च ।

कल्माषश्च स्वामिनमचिरात्कृते पति लक्ष्म्याः ॥ १८ ॥

One whose tail touches the ground, whose horns and eyes are

red, hump prominent and colour a mixture of white, red and yellow, makes its owner a lord of wealth ere long.

यो वा सितकचरणयंयेष्टवर्णश्च सोऽपि शुभफलकृत् ।

मिश्रफलोऽपि ग्राह्यो यदि नैकान्तप्रशस्तोऽस्ति ॥ १९ ॥

One that has completely white feet also produces auspicious results, whatever may be its bodily colour. When a bull of all auspicious features is not available, even one of partially auspicious marks should be acceptable.

[सितकचरणः is another reading for सितकचरणः. That would mean — 'one with a single white foot'. Instead of नैकान्तप्रशस्तः some read नैकान्ते प्रशस्तः. Its meaning is explained by Bhaṭṭotpala in a peculiar manner:—मिश्रफलस्य शुभानामशुभानां च लक्षणानामन्तरं कृत्वा यद्येकान्तेऽशुभोऽन्तेऽवसाने नास्ति नातिरिच्यते तदा शुभाशुभलक्षणोऽपि ग्राह्यः । This explanation which is far fetched should have been abandoned by him.

Cf. पराशर—

मृदुसंहतताम्रोष्ठास्तनुजिह्वास्तनुस्फिजः ।

वैदूर्यमधुवर्णश्च जलबुद्बुदसन्निभः ॥

रक्तस्निग्धश्च नयनैस्तथा रक्तकनीनिकैः ।

सिंहस्कन्धा महोरस्का दृढपुष्टाः ककुचिनः ॥

भूमौ कर्पति लाङ्गूलं प्रलम्बस्थूलवालधिः ।

पुरस्तादुन्नता नीचाः पृष्ठतः सुसमाहिताः ॥

वृत्ताङ्गाः स्थूलगात्राश्च विस्तीर्णजघनाश्च ये ।

स्पष्टताम्रतनुश्लक्ष्णैः शर्करविरलैर्दृढैः ॥

समुद्गवरसंस्थानैः समास्फुटितपाणिभिः ।

वृत्तस्थूलोद्धतग्रीवाः ककुदैश्च समुच्छितैः ॥

एते भारसहा ज्ञेया धुरि याने च पूजिताः ।

आवर्तदक्षिणावर्तयुक्ता दक्षिणतश्च ये ॥

वामावर्तवामतश्च संयुक्तास्तेऽपि पूजिताः ।

प्रलम्बवृषणोऽप्यर्थं संक्षिप्तोदरवङ्क्षणः ॥

विस्तीर्णवक्षोजघनो भारे याने च पूजितः ।

स्निग्धपिङ्गेक्षणः श्वेतस्ताम्रशृङ्गो महानसः ॥

स तु गीः पञ्चको नाम गोसहस्रप्रवर्धनः ॥

श्वलक्षणम् ॥ ६२ ॥

Chapter LXII—Characteristics of Dogs.

[The author does not state as to who his authority is. From Bhaṭṭotpala's quotation of Garga's verses it may be concluded that that Sage is the authority for Varāhamihira. The commentator does not quote any authority for the features of bitches given in the second verse.]

पादाः पञ्चनखास्त्रयोऽग्रचरणः षड्भिन्नखैर्दक्षिण-
स्ताम्रोष्ठाग्रनसो मृगेश्वरगतिजिघ्रन् भुवं याति च ।
लाङ्गूलं ससदं दृक्षसदृशी कर्णौ च लम्बौ मूढ-
स्य स्यात् स करोति पोष्टुरचिरात्पुष्टां श्रियं श्वा गृहे ॥ १ ॥

A dog whose three legs have five nails each and the right fore-foot six, whose lips and muzzle are red, whose gait resembles that of the lion, which moves forward smelling the earth, whose tail is shaggy, eyes like those of a bear and ears soft and hanging, will bring great opulence ere long to the house of its keeper.

[Cf. गर्ग—

त्रयः पादाः पञ्चनखा अग्रगो दक्षिणस्तथा ।
षण्णखस्ताम्रनासो यस्ताम्रोष्ठः सिंहविक्रमः ॥
महीं जिघ्रन् मुदा याति लाङ्गूलं जटिलं तथा ।
ऋक्षाम्ने चक्षुषी कर्णौ मूढा चातिप्रलम्बितौ ॥
स श्वा नृपस्य महतीं श्रियं यच्छति पोषितुः ॥

The metre is शार्दूलविक्रीडित.]

पादे पादे पञ्च पञ्चाग्रपादे वामे यस्याः षण्णखा मल्लिकाक्ष्याः ।
वक्रं पुच्छं पिङ्गलालम्बकर्णा या सा राष्ट्रं कुक्कुरी पाति पुष्टा ॥ २ ॥

A bitch which has five nails in each foot except the left fore-foot which has six nails, whose eyes have white, flower-like circles inside and which has a crooked tail, brown colour and hanging ears, would save the country, if she be properly nourished.

[The metre is शालिनी.]

कुक्कुटलक्षणम् ॥ ६३ ॥

Chapter LXIII—Signs of Cocks.

[Apart from horses and elephants, excellent bulls, dogs, cocks, tortoises and goats were kept by kings in ancient times. Some of these like cocks were used in sports and the rest for pleasure and fortune.]

कुक्कुटस्त्वृजुतनूरुहाङ्गुलिस्ताम्रवक्त्रनखचूलिकः सितः ।
रोति सुस्वरमुषात्यये च यो वृद्धिदः स नृपराष्ट्रवाजिनाम् ॥ १ ॥

A white cock whose feathers and talons are straight, face, nails and crest red, and which crows pleasantly at dawn, bestows prosperity on the king, country and horses.

[Cf. गर्ग—

श्वेतस्ताम्रनखः शुक्लस्ताम्राक्षस्त्वृजुवालधिः ।
अनावृताङ्गुलिः स्वङ्गस्ताम्रचूडः प्रशस्यते ॥
अत्यालापी यवप्रीवो दधिवर्णः शुभाननः ।
प्रशस्तास्यः स्थूलशिरा हारिद्रचरणो द्विजः ॥
अखञ्जास्ताम्रवक्त्राश्च स्निग्धवर्णाश्च पूजिताः ।
दीनाश्चैव विवर्णाश्च विस्वराश्च विगहिताः ॥

The metre is रथोद्धता.]

यवप्रीवो यो वा बदरसदृशो वापि विहगो
बृहन्मूर्धा वर्णोभवति बहुभिर्यश्च रश्मिः ।
स शस्तः सङ्ग्रामे मधुमधुपवरांश्च जयकृ-
न्न शस्तो योऽतोऽन्यः कृशतनुरवः खञ्जचरणः ॥ २ ॥

A cock whose neck resembles a barley corn, which resembles the ripe jujube fruit in colour (red), and has a big head, or which looks charming with many colours, is excellent for fighting. So does one endowed with the colour of honey or bee (black) confer victory. One that possesses contrary characteristics is not auspicious.

One that has an emaciated body, a feeble voice and lame legs also is not beneficial.

[Utpala remarks under यवग्रीवः—यवग्रीव इति लोके प्रसिद्धः । He says that the colour of honey is yellow. I do not think so. रुचिरः according to him means निर्मलः clean. The metre is शिखरिणी.]

कुक्कुटो च मृदुचारुभाषिणी स्निग्धमूर्त्तिरुचिराननेक्षणा ।

सा ददाति सुचिरं महीक्षितां श्रीयशोविजयवीर्यसम्पदः ॥ ३ ॥

A hen with a gentle and sweet voice, glossy body and beautiful face and eyes, brings abundant wealth, unique fame, victory and valour to kings for a long time.

[The metre is रथोद्धता.]

कूर्मलक्षणम् ॥ ६४ ॥

Chapter LXIV—Characteristics of Tortoises.

स्फटिकरजतवर्णो नीलराजोविचित्रः

कलशसदृशमूर्त्तिश्चारुवंशश्च कूर्मः ।

अरुणसमवपुर्वा सर्पपाकारचित्रः

सकलनृपमहत्त्वं मन्दिरस्थः करोति ॥ १ ॥

A tortoise which has the colour of crystal or silver, which is marked with blue lines, has a pot-like body, a beautiful back-bone, or has a red body and is bedecked with spots resembling white mustard seeds, bestows on one the over-lordship of all monarchs, when it is kept at home.

[Utpala says that the back-bone should not be too high. The present fashion of keeping tiny fishes etc. in glass cases at home is a survival of the ancient custom of kings and nobles.

The metre is मालिनी.]

अञ्जनभृङ्गश्यामतनुर्वा बिन्दुविचित्रोऽव्यङ्गशरीरः ।

सर्पशिरा वा स्थूलगलो यः सोऽपि नृपाणां राष्ट्रविवृद्धये ॥ २ ॥

A tortoise whose body is as dark as collyrium or the bee, or is covered with spots, and which has a full-grown body (or free from defects), the head of a serpent or a broad neck, conduces to the prosperity of the realms of kings.

[The metre is चम्पकमाला.]

वन्द्यत्विट् स्थूलकण्ठस्त्रिकोणो गूढच्छिद्रश्चोर्ववंशश्च शस्तः ।

क्रोडावाप्यां तोयपूर्णं मणौ वा कार्यः कूर्मो मङ्गलार्थं नरेन्द्रे ॥ ३ ॥

A tortoise that has the lustre of beryl, a thick neck, a triangular body, hidden cavities, and a fine back-bone is praiseworthy. Such a tortoise should be kept by kings in pleasure-ponds or in pitchers (or jars) filled with water, for the sake of success and prosperity.

[Utpala goes off the mark when he construes तोयपूर्णं मणौ in the following words: 'मणौ वा कृपाधोभागे तोयपूर्णं कार्यः'. This meaning is never

intended by the author who has already given the first alternative viz. क्रीडावाप्याम्. The word simply means 'a jar' filled with water.

Cf. गर्ग, who gives more information:—

शङ्खदर्मप्रतीकाशश्छत्राभो रजतप्रभः ।
तथा वैदूर्यवर्णाभो यो भवेदष्टसंपः ॥
यश्च वा कोकिलाभासो राजीवाभश्च यो भवेत् ।
पीतकाञ्चनवर्णस्तु पुण्डरीकसमप्रभः ॥
गोधामुखं त्रिकोणं च तथा मण्डलवर्धनम् ।
स्त्रीपुत्रमतिदं विन्ध्यात् कूर्मं राष्ट्रविवर्धनम् ॥

The metre is शालिनी.]

छागलक्षणम् ॥ ६५ ॥

Chapter LXV—Signs of Goats.

[The author mentions that his authority is Sage Garga who mentions four auspicious types of goats. The commentator also quotes relevant verses from the Mahābhārata.]

छागशुभाशुभलक्षणमभिधास्ये नवदशाष्टदन्तास्ते ।

धन्याः स्थाप्या वेश्मनि सन्त्याज्याः सप्तदन्ता ये ॥ १ ॥

I shall now expound the good and bad marks of goats: Those that possess eight, nine or ten teeth are blessed and deserve to be kept by one in one's residence, while those that have seven teeth ought to be discarded.

दक्षिणपार्श्वे मण्डलमसितं शुक्लस्य शुभफलं भवति ।

ऋष्यनिभकृष्णलोहितवर्णानां श्वेतमतिशुभम् ॥ २ ॥

It is auspicious for a white goat to have a dark circle in the middle of the right side. Similarly, a goat that is blue like an elk, dark or red, with a white circle on the right side is highly beneficial.

[R̥śya is a variety of deer. It is also spelt as R̥śya.]

स्तनवदवलम्बते यः कण्ठेऽजानां मणिः स विज्ञेयः ।

एकमणिः शुभफलकृद्द्वयतमा द्वित्रमणयो ये ॥ ३ ॥

The object that hangs like a breast from the neck of goats is to be known as 'Maṇi'. One with a single Maṇi is of auspicious results, and those that have two or three are exceedingly blessed.

मुण्डाः सर्वे शुभदाः सर्वसिताः सर्वकृष्णदेहाश्च ।

अर्धसिताः सितार्धा धन्याः कपिलार्धकृष्णाश्च ॥ ४ ॥

All the goats that have no horns, that are completely white or completely black, or are half-white or half-dark, or half-brown and half-black are auspicious and bring good luck.

विचरति यूथस्याग्रे प्रथमं चाम्भोजगाहते योऽजः ।

स शुभः सितमूर्धा वा मूर्धनि वा कृत्तिका यस्य ॥ ५ ॥

A goat that marches at the head of a flock, drinks the water first and has its head white or has six dark specks on the head is of good augury. (It is called *Kuṭṭaka*, according to Garga.)

[Though the word घवगाहते literally means, plunges or bathes, here what is meant is only touching or drinking. Utpala's explanation is in keeping with Garga's definition.

Cf. गर्ग—

यूथाग्रे यश्च चरति यश्चादौ स्पर्शयेज्जलम् ।
मूर्धनि षट् तिलका यस्य सोऽजो यूथविवर्धनः ॥]

सपृषतकण्ठशिरा वा तिलपिण्डनिभश्च ताम्रदृक् शस्तः ।
कृष्णचरणः सितो वा कृष्णो वा श्वेतचरणो यः ॥ ६ ॥

A goat with spotted neck or head, having the colour of pounded sesamum (a mixture of white and yellow) and red eyes is commendable. So is a white goat with black legs or a black one with white legs. (This type is called *Kuṭṭaka*.)

[Cf. गर्ग—

श्वेतो यः कृष्णचरणः कृष्णः श्वेतशफोऽपि वा ।
पीतस्ताम्रेक्षणो मूर्धनि गले वा पृषतान्वितः ॥]

यः कृष्णाण्डः श्वेतो मध्ये कृष्णेन भवति पट्टेन ।
यो वा चरति सशब्दं मन्दं च स शोभनश्छागः ॥ ७ ॥

A white goat with dark testicles and a dark band (like a saddle) in the middle is auspicious. So is one that walks slowly with a jingling sound. (This variety is called *Jaṭila*.)

[Cf. गर्ग—

मन्दं सशब्दं चरति श्वेतः कृष्णाण्डसंयुतः ।
मध्ये कृष्णेन पट्टेन युक्तो यः सोऽपि वृद्धिदः ॥]

ऋष्यशिरोरुहपादो यो वा प्राक् पाण्डुरोऽपरे नीलः ।
स भवति शुभकृच्छागः श्लोकश्चाप्यत्र गर्गोक्तः ॥ ८ ॥

A goat which has blue hair on the head, and blue feet, or

whose fore-part is white and hind part blue, brings good luck. (This type is called *Vāmana*.) The following is the verse taught by Sage Garga on the subject.

[We have already seen that *Rṣya* means a kind of deer, but Utpala says: ऋष्यः प्राणी स च लोके ऋक्ष इत्युच्यते । स च नीलवर्णो भवति । However, *Rkṣa* means a bear. If the author had meant it, he would have used the word ऋक्ष in the verse. Under verse 2 our commentator himself remarks: ऋष्यो मृगजातिः, स च नीलवर्णो भवति । To illustrate the use of 'ऋष्य' he quotes from Sage *Vyāsa*:

अश्वानृष्यसवर्णास्तु हंसवर्णैर्हयोत्तमैः ।
व्यामिश्रयद्रणे कर्णः पाण्डवाञ्छादयज् शरैः ॥ (द्रोण-१३२-२७)
ते हया बह्वशोभन्त विमिश्रा वातरंहसः ।
सितासिता महावर्णा यथा व्योम्नि बलाहकाः ॥ (द्रोण-१३२-२६)

Cf. गर्गः—

ऋष्यमूर्धा नीलपादः प्राग्भागे यश्च पाण्डुरः ।
पश्चिमे नीलवर्णः स्यात् सोऽपि भर्तुर्विवृद्धिदः ॥]
कुट्टकः कुटिलश्चैव जटिलो वामनस्तथा ।
ते चत्वारः श्रियः पुत्रा नालक्ष्मीके वसन्ति ते ॥ ९ ॥

The four classes of goats viz. *Kuṭṭaka*, *Kuṭṭila*, *Jaṭila* and *Vāmana*, are the sons of the Goddess of Wealth. They do not dwell in a place of penury.

अथाप्रशस्ताः खरतुल्यनादाः प्रदीप्तपुच्छाः कुनखा विवर्णाः ।
निकृत्तकर्णा द्विपमस्तकाश्च भवन्ति ये चासिततालुजिह्वाः ॥ १० ॥

Now, the inauspicious ones are those that bleat like donkeys, that have crooked or erect tails, mis-shapen nails, inauspicious colours, cut ears, elephantine heads and dark palate and tongue.

[The metre is उपेन्द्रवज्रा.]

वर्णैः प्रशस्तैर्मणिभिः प्रयुक्ता मुण्डाश्च ये ताम्रविलोचनाश्च ।
ते पूजिता वेश्मनि मानवानां सौख्यानि कुर्वन्ति यशः श्रियं च ॥ ११ ॥

The goats that have commendable colours, Manis (that hang from the neck), heads without horns and red eyes are auspicious for a house, as they confer happiness, fame and prosperity on the people.

[At the end of the chapter the author once again emphasizes the good signs of goats.

The metre is इन्द्रवज्रा.]

अश्वलक्षणम् ॥ ६६ ॥

Chapter LXVI — Characteristics of Horses.

[This science of horses was a popular topic of study as it was very important for kings in maintaining their power. Śālihotra is considered a great authority on this subject. Śrīharṣa makes use of his knowledge of this subject in the description of Nala's steed in Canto I of the *Naiṣadhiyācarita*. *Bhaṭṭotpala* quotes at length from some work which is meant for instruction of veterinary physicians in the study of the horse's limbs. He quotes also from *Parāśara* and *Vararuci*. The author, however, does not name any authority.

अविज्ञाय प्रदेशांस्तु भिषक् कर्मसु मुह्यति ।
प्रदेशोद्देशविज्ञानमतो यत्नेन वाजिनाम् ॥
वक्ष्यते तेष्वधीना हि सिद्धिः कर्मसु सर्वदा ।
जिह्वा कण्ठे निबद्धा हि गलनालं च तत् स्मृतम् ॥
सूनाधस्तात् जिह्वायास्तालु तस्यास्तथोपरि ।
पीठघो हनुनिबद्धा हि बन्धे तासामद्याग्रजे ॥
ततो द्विजाव्यञ्जनितस्तेषामुपरि चोत्तराः ।
अधस्ताद् द्विजदंष्ट्राणां मध्ये तु चिबुकं स्मृतम् ॥
दशनाच्छादनाबोष्ठी तयोः पार्श्वे च सूत्रिकणी ।
प्रपाणमुत्तरोष्ठस्य स्यादूर्ध्वं प्रोथमेव च ॥
नासापुटी प्रोथपार्श्वे धोणा प्रोथाक्षिमध्यतः ।
नासावंशोद्भवो गल्ली क्षीरिके च तथोपरि ॥
धोणाहन्वन्तरे गण्डौ तयोर्मध्येऽधुपातनम् ।
नेत्रे तथोपरि स्यातां तयोः प्रच्छादनं ततः ।
अभ्यन्तरं सितं कुण्णं दृष्टिमण्डलमेव च ।
कनीनिके चान्तकोणे तथापाङ्गौ च बाह्यतः ॥
वर्त्मोपरि च पक्ष्माणि अक्षिकूटे तथोपरि ।
ध्रुवौ तथोपरिष्ठात् ललाटं भ्रूश्रुवान्तरम् ॥
श्रुवं ललाटोपरि च शिरः कर्णोत्तरं भवेत् ।
तदाश्रितो मस्तकश्च कर्णौ तस्यैव पार्श्वयोः ॥

कर्णमूले शङ्कुली स्यात् कर्णशङ्खान्तरे कटः ॥
कटापाङ्गान्तरे शङ्खो घटी बाह्ये च शङ्खयोः ॥
चिबुकस्योपरि हनू गण्डावुपरि चेतयोः ।
हन्वोश्च गलनाडयोश्च निगालो मध्य उच्यते ॥
निगालाधो गलः कण्ठो वक्षः कोडोऽथ हृत् ततः
विदुर्मन्दविदुश्चैव कर्णस्याधः पङ्ङुले ॥
विद्वोरभयतोऽधस्ताद् मध्ये कण्ठनिबन्धनम् ।
शिरोवाहान्तरे ग्रीवा जलुग्रीवान्तरे बहः ॥
स्कन्धस्य चोपरि ग्रीवा तस्याश्चोपरि केसरम् ।
वाहतो जलुतश्चोक्ताः काकसं ककुबं ततः ॥
आसनं चैव पृष्ठं च पृष्ठवंशस्ततः परम् ।
ककुदावस्थितावंसौ बाहू चांसनिबन्धनौ ॥
कोडाघस्तात्तथा बाहू बाह्वोर्बाह्ये पङ्ङुले ।
बाह्वोरभ्यन्तरे कक्ष्या पार्श्वतस्ती च वक्षसः ॥
किणौ चाभ्यन्तरे विन्धादधस्ताज्जानुनी मते ।
जान्वोः कापालिके चाधो मन्दिरं जानुपृष्ठतः ॥
जङ्घे च जानुनोऽधस्तात्पृष्ठतश्च कले मते ।
जङ्घाकलान्तरे ईषे परिहस्तस्तथाग्रतः ॥
पृष्ठतः परिहस्तस्य कूर्चो तन्मध्यगौ किणौ ।
कूर्चाधस्तात् कुट्टिके च खुरसन्धिस्ततः खुरः ॥
पृष्ठतः पाणिशीर्षे च पाण्यो नखशिखातलम् ।
तलमध्ये तु मण्डूक्यौ क्षीरिके च तलान्तरे ॥
हृत्परो नामिवंशश्च नाभेस्तु जठरं परम् ।
हृन्नाभिमूत्रकोशानां रोमराज्यन्तरे मता ॥
तदधो मेहनं कोशस्ततो मुष्कफलं ततः ।
अधस्तात्कटिसन्धेः स्यादूर्ध्वसन्धिस्तथोपरि ॥
सन्धियनी फलबन्धश्च ऊरुपाण्डुरिहोच्यते ।
ऊरूर्ध्वं पाण्डपिण्डौ वक्त्रसन्धी ततः स्थूरम् ॥
स्थूराधो मन्दिरं प्रोक्तौ शङ्कू तन्मध्यगौ किणौ ।
स्थूराधस्तात्पूर्वमुक्तं पृष्ठतश्च विभावयेत् ॥
गात्रद्वयं शिरोग्रीवं पूर्वकायः स उच्यते ।
जघनं त्रिकपुच्छं च गात्रे द्वे चापि पश्चिमे ॥
प्रदेशा मध्यमा ये च सोऽन्तकायः प्रकीर्तितः ।
शरीराख्याश्च षट् प्रोक्ता मुखं गात्राणि बालधिः ॥
नखरोमाणि बालाश्च केशाश्चावयवाः स्मृताः ।

विन्यस्ता वक्त्रपुच्छान्तं मध्ये हीनाधिकं तथा ॥
अत्र नोक्तं तु यत्किञ्चिद्विन्ध्यात् तदपि युक्तितः ।
इति प्रदेशा व्याख्याता वाजिनां देहसंश्रयाः ॥
तान् विज्ञाय भिषक् कर्म प्रयुञ्जन्नापराध्यति ॥]

दीर्घग्रीवाक्षिकूटस्त्रिकहृदयपृथुस्ताम्रतालवोष्ठजिह्वः
सूक्ष्मत्वक्केशवालः सुशफगतिमुखो ह्रस्वकर्णोष्ठपृच्छः ।
जङ्घानारुवृत्तः समसितवशनश्चारुसंस्थानरूपो
वाजी सर्वाङ्गशुद्धो भवति नरपतेः शत्रुनाशाय नित्यम् ॥ १ ॥

A horse which has a long neck and sockets of eyes, broad rump and heart, red palate, lips and tongue, fine skin, hair and tail, charming hoofs, gait and face, short ears, upper lip and root of the tail, round shanks, thighs and knees, white and uniform teeth, and a beautiful shape and appearance, is flawless in all limbs, and ever conduces to the destruction of the king's enemies.

[Parāśara gives the marks and measurements of three types of horses, ordinary, moderate and excellent:

जघन्यमध्यज्येष्ठानामश्वानामायतिर्भवेत् ।
अङ्गुलानां शतं ज्ञेयं विज्ञत्या दशभिस्त्रिभिः ॥
परिणाहाङ्गुलानि स्यात् सप्ततिः सप्तसप्ततिः ॥
एकाशीतिः समासेन त्रिविधः स्याद् यथाक्रमम् ॥
तथा षष्टिश्चतुष्पष्टिरष्टषष्टिः समुच्छ्रयः ।
द्विपञ्चसप्तकयुता विंशतिः स्यान्मुखायतिः ॥
श्वश्रुहीनं मुखं कान्तं प्रगल्भं तुङ्गनासिकम् ।
ह्रस्वप्रोथं तनुश्रोत्रं रक्तगम्भीरतालुकम् ॥
षडब्दमाद्वादशकं मृदुनासापुटं दृढम् ।
दीर्घोद्धतमुखग्रीवं ह्रस्वकुक्षिबुरं तथा ॥
विवशं चण्डवेगं च हंसमेव समस्वनम् ।
हरितं शुक्लवर्णं वा श्वेतं कृष्णसमण्डलम् ॥
अश्वमोदशमारहेद्वस्तेन श्रवणेन वा ।
आश्विने नोदनाभिजा वाहयेयुद्विजातयः ॥
तथा च वर्णैकेन स्निग्धवर्णो भवेद्यदि ।
स हन्याद्वर्णजान् दोषान् देहः सर्वत्र शस्यते ॥

Cf. also वररुचिः—

ज्ञानं त्रैलोक्यविद्भिर्मुनिभिरभिहितं लक्षणं यद्विशालं

दुर्ज्यं तद्वहुत्वादपि विमलघिया किं पुनर्बुद्धिहीनैः ।
तस्मादेतत्समासात्स्फुटमधुरपदं श्रूयतामश्वसंस्थं
वर्णावतं प्रभाङ्गस्वरगतिसहितैः सत्त्वगन्धरूपेतम् ॥
रोमत्वक्केशवालैरसितहरिसितैस्तप्तहेमप्रभैश्च
कृष्णः शोणोपलक्षो हरिरिति कथिता मूलवर्णास्तुरङ्गाः ।
ते चान्योन्यानुपङ्गात्पवनवशगता यान्ति भूयो बहुत्वं
निर्देशस्तेषु वाच्यो विमलपटुघिया द्रव्यसत्त्वानुरूपः ॥

The metre is स्रग्धरा.]

अश्रुपातहनुगण्डहृद्गलप्रोथशङ्खकटिवस्तिजानुनि ।

मृकनाभिककुदे तथा गूदे सव्यकुक्षिचरणे तथाऽशुभाः ॥ २ ॥

Inauspicious are the hairy circles under the eyes, on the chin, cheeks, heart, throat-junction, nose, temple, hips, abdomen, knees, testicles, navel, shoulders, anus (or junction of neck and collar-bone), right side of the stomach and legs of horses.

[The author does not give the subject of अशुभाः. We have to get it अवर्ताः from Utpala's commentary. In the place of तथा, he says, some read अनुपे which means "अनुपं जनुगलसन्धिः."

Cf. वररुचिः—

शङ्खभ्रूगण्डनासाहनुकटिककुदकोडकासनस्यै-
मन्याहृज्जानुकूर्चश्रवणगलगुदप्रोथकुक्ष्यश्रुपातैः ।
स्थूरास्फिककाकसाधस्त्रिकवृषणवहस्कन्धनाभ्यूरुजातै-
रावर्तैरेवमेतैरशुभफलकरैर्वजनीयास्तुरङ्गाः ॥

[The metre of this and the following verse is रघोद्धता.]

ये प्रपाणगलकर्णसंस्थिताः पृष्ठमध्यनयनोपरि स्थिताः ।

ओष्ठसविश्वभुजकुक्षिपार्श्वगस्ते ललाटसहिताः सुशोभनाः ॥ ३ ॥

Auspicious are the hairy circles beneath the upper lip, on the throat, ears, middle of the back, above the eyes (near the brows), on the lips, haunches, fore-legs (above the hoofs), the left side of the belly, flanks and the fore-head (i.e. the space between the brows).

[The word गल appears in both the lists, auspicious and inauspicious. In the case of कुक्षि there is the adjective सव्य (right) in verse 2. So there is no difficulty. Our commentator tides over the difficulty by construing गल in verse 2 as the junction of the heart and the neck: गलो हृत्कण्ठसन्धिः । In the next verse is गलः taken to mean the neck "गलः कण्ठं निगलाधः ।"

Gf. वररुचिः

सक्थिप्रपाणश्रुवबाहुकण्ठकेशान्तवक्षःश्रवणोपरन्ध्रे ।
रन्ध्रे निगाले च ललाटदेशे ये रोमजास्ते श्रियमावहन्ति ॥
तथा च विशेषलक्षणानि—
बालार्काग्निप्रवालद्रुतकनकनिभा वह्निजैश्वर्यवृद्धैश्च
नीलाम्भोजाश्रवणा भवति सलिलजा सर्वदुःखापहर्त्री ।
गम्भीरानेकवर्णा दिशति च तुरगे पार्थिवी सर्वकामान्
वायव्या रूक्षवर्णा त्वशुभफलकरी निन्दिता व्योमजा च ॥
इति कान्तिलक्षणम् ।

अथ स्वरलक्षणम्—

भेरीजङ्घाब्दसिंहद्विपणववृषस्निग्धगम्भीरनादा
वीणापुंस्कोकिलानां मधुरपटुरवा वाजिनो राजवाहाः ।
काकोलूकोष्टभासाः श्वखरवृषरवा रूक्षविच्छिन्नघोषा
अन्ये चेत्यप्रकारास्त्वशुभफलकरा हानिशोकप्रदाश्च ॥

अथ गतिलक्षणम्—

त्वरितगतिविलासैर्विक्षिपन् पादमुच्चै-
व्रजति नकुलगामी कम्पयन् कं शिखाग्रम् ।
अथ विकटखुराग्रैर्दंष्ट्रमानां यथोर्वी
स्पृशति चरणपातैस्तेस्तिरं तस्य यातम् ॥
स्थिरपदविततांशो दूरमुन्मथ्य वक्त्रं
व्रजति हि सुविलासैर्वहिवद् बहिर्गामी ।
सुगतमथ तुरङ्गं योऽधिरुह्यात् तदैव
स भवति सुखगामी शत्रुनाशं च कुर्यात् ॥
अजमहिषवराहश्वोष्ट्रमार्जारगामी
कपिवृषभशृगालैस्तुल्यगामी च योऽश्वः ।
स दिशति धननाशं शत्रुवृद्धिं च कुर्याद्
भवति च न सुखाय स्वामिनः शोकदाता ॥

अथ सत्त्वगन्धलक्षणमाह—

वर्णावर्तप्रभाङ्गस्वरगतिसहितः सत्त्वगन्धैरुपेतः
शौचाचाराभिजातिः स्मृतिविनयगुणैरन्वितो देवसत्त्वः ।
गन्धर्वैर्यातुधानैर्मृनिवरपतिभिस्तुल्यसत्त्वाः प्रशस्ता
ये चान्ये हीनसत्त्वास्त्वशुचिमलरता भीरवस्ते विवर्ज्याः ॥
मैरेयाम्भोजसर्पिःक्षितिमधुमदिराचन्दनोशीरलाजा-
कल्हाराशोकजातीवरतरकुसुमैस्तुल्यगन्धाः प्रशस्ताः ।

ये चान्ये क्षारमूत्रक्षतजमलवसावस्तिनिर्मोकगन्धाः
सन्त्याज्यास्तेऽपि नित्यं त्वशुभफलकरा हानिशोकप्रदाश्च ॥
उरो विस्तीर्णं पृथु च जघनं नेत्रयुग्मं सुबद्धं
ग्रीवा वाच्या सुदीर्घा स भुजयुगलकं कण्ठपृष्ठं च ह्रस्वम् ।
स्वरो गम्भीरस्तनुरविरलं चेष्टितं चार्त्तं नित्यं
शोभा शारीरिकी स्याद्यदि च हि तुरगे दीर्घमायुः स जीवेत् ॥
व्यूढोरस्कध्रुवाङ्गस्तनपृथुजघना दीर्घरूक्षाक्षिघोषा
दुर्गन्धाः सर्वगावैस्तनुगतिविषना लम्बकर्णोष्ठपुच्छाः ।
दुर्गन्धा दुष्टशीला विनिपतितमना भीरवो नष्टसंज्ञाः
सर्वाचारैश्च हीना यदि खलु तुरगाः सन्ति ह्रस्वायुषस्ते ॥

तेषां प्रपाण एको ललाटकेशेषु च ध्रुवावर्त्ताः ।

रन्ध्रोपररन्ध्रमूर्धनि वक्षसि चेति स्मृतौ द्वौ द्वौ ॥ ४ ॥

Among the ten permanent hairy circles that horses have, there is one on the lower side of the upper lip, one in the hairs of the forehead, two between the belly and the navel, two just above that, two on the head and two on the breast.

[For the definition of रन्ध्र and उपरन्ध्र the commentator quotes the following line from some source :—

कुक्षिनाभ्यन्तरे रन्ध्रमुपरन्ध्रं तथोपरि ॥

Gf. also पराशर

दश ध्रुवावर्त्ताः । प्रपाणे एको ललाटे एक एव मूर्धनि द्वौ द्वौ वक्षसि रन्ध्रोपररन्ध्रयो
द्वौ द्वाविति ॥

The hairy-circles on the प्रपाण and ललाटे are said to be highly auspicious according to the previous verse, but here he says that they are among the ten permanent or necessary ones. This means that there may be some horses that are sub-normal.]

[In the next verse the author gives some clues, depending on the number of teeth, to enable us to find out the age of horses.]

षड्भिर्दन्तैः सिताभैर्भवति हयशिशुस्तैः कषार्यद्विवर्णैः

सन्दंशैर्मध्यमान्त्यैः पतितसमुदितैस्त्वपिच्छपञ्चाब्दिकाश्वः ।

सन्दंशानुक्रमेण त्रिकपरिगणिताः कालिकाः पीतशुल्काः

काचा मक्षीकशङ्खावटचलनमतो दन्तपातं च विद्धि ॥ ५ ॥

A colt of one year will have six white teeth, which become tawny when it is two years old; when it is three years, the incisors

fall and reappear; when four years, the next teeth fall and reappear; when five years, the last teeth do likewise. The same three classes of teeth (*Sandamśa*, *Madhyama* and *Antya*) will after every subsequent period of three years become black, yellow, white, coloured like *Kāca* (a mineral), like a mineral substance looking like honey, conch shell, become hollow, shaky and at last fall down.

[Utpala gives a good deal of clarification here: Among the six teeth in each row the central two are called (*Sandamśa*, the two on their sides *Madhyama*, and the at the two extremities *Antya*. When the incisors get black spots on them, the horse is six years old. With the central ones having black spots it is seven and with the *Antyas* having the spots it is eight years. Similarly with the next characteristic viz. yellow colour, in the three sets of teeth 3 years elapse. Lastly when the *Antyas* fall, it is 32 years old.

Cf. वररुचि—

सन्दंशं मध्यमन्त्यं दशनयुगमधः सोत्तरं वर्षजाते
स्फीतं द्वचन्दे कषायं पतितसमुदितं त्रिश्चतुष्पञ्चकेषु ।
त्रीस्त्रीनेकैकमन्दानसितहरिसिताकाचमाक्षीकशङ्खा-
च्छिद्रं चालं च्युतिश्च प्रभवति तुरगे लक्षणं वक्रजानाम् ॥

Cf. also पराशरमहर्षि—

अथ रेखा दीर्घा गम्भीरा अविच्छिन्नास्तिस्रः प्रोथे यस्य तस्यायुर्वर्षाणि
त्रिंशत् । द्वाभ्यां विंशतिः । दशैकया च । दक्षिणेनाभिवृत्तया द्वादश ।
वशाग्रमनुगतया अष्टादश । ह्रस्वजिह्वावक्रविच्छिन्नाव्यक्तरुक्षकबन्धकाक-
पादाकारया जघन्यमायुः ॥

Here the Sage gives some new clues viz. lines on the nose of the horse.

The metre is *स्रग्धरा*.]

हस्तिलक्षणम् ॥ ६७ ॥

Chapter LXVII—Signs of Elephants.

[This and the previous chapter have not been mentioned by the author in the table of contents at the end of the work. It is quite possible that some scholar might have introduced them before Bhaṭṭotpala's time in order to make the work appear complete in all respects. Here the commentator quotes from Parāśara and some definitions from some unknown work. Four classes of elephants and their definitions are given here. They are *Bhadra*, *Manda*, *Mrga* and *Saṅkirṇa*.]

मध्वामदन्ताः सुविभक्तदेहा न चोपविग्धा न कुशाः क्षमाश्च ।

गात्रैः समेश्वापसमानवंशा वराहुतुल्यैर्जघनैश्च भद्राः ॥ १ ॥

Those elephants are called *Bhadras* whose tusks have the colour of honey, limbs are proportionately developed and distinct, which are not too stout, nor too lean, are fit for work (quite active), have equal limbs, backbone resembling a bow, and hips similar to those of boars (i.e. round).

[The metre is *उपजाति* here and in the 3rd verse; and it is *इन्द्रवज्रा* in 2, 4 and 5.]

वक्षोऽथ कक्षावलयः श्लथाश्च लम्बोदरस्त्वम्बूहती गलश्च ।

स्थूला च कुक्षिः सह पेचकेन संहो च दृढं मन्दमतङ्गजस्य ॥ २ ॥

The characteristics of the class designated as *Manda* are : a loose breast, loose folds on the waist (or loose waist and folds), a hanging belly, thick skin and neck, huge belly and root of the tail, and a leonine look.

मृगास्तु ह्रस्वाधरवालमेढास्तन्वड्त्रिकण्ठद्विजहस्तकर्णाः ।

स्थूलेक्षणाश्चेति यथोक्तचिह्नैः सङ्कीर्णनागा व्यतिमिश्रचिह्नाः ॥ ३ ॥

Those that belong to the *Mrga* class have short lip, tail-hair and penis, slender feet, neck, teeth, trunk and ears, and large eyes (or

pupils). Those that belong to the *Saṅkirṇa* class have the characteristics of the above three classes intermingled.

[According to the commentator some read ह्रस्वोदर instead of ह्रस्वाघर. In the first quarter there is a metrical flaw, as the conjunct consonant makes the preceding vowel गृह.]

पञ्चोन्नतिः सप्त मृगस्य दैर्घ्यमष्टौ च हस्ताः परिणाहमानम् ।

एकद्विद्वावय मन्दभद्रौ सङ्कीर्णनागोऽनियतप्रमाणः ॥ ४ ॥

The height of an elephant of the *Myga* class is 5 cubits; length, 7 cubits; and girth, 8 cubits. These numbers increased by one are those of the *Manda* class (i.e. 6, 8 and 9 cubits respectively); by two, of the *Bhadra* class (i.e. 7, 9 and 10 cubits). The *Saṅkirṇa* has no fixed dimensions.

[The last class has the dimensions of some limbs of one class and of others of other classes. The length is measured from the root of the tail.

Cf. पराशर—

परिणाहो दशसमो नवायामः स उच्छ्रयः ।

सप्त ज्येष्ठप्रमाणस्य नागस्य समुदाहृतः ॥

ज्येष्ठात् सप्तमभागो नो मध्यमो मध्यमादगजः ।

अन्त्यः षड्भागहीनः स्यादतोऽन्यो न स पूजितः ॥

मुखादापेचकं दैर्घ्यं पृथु पार्श्वोदिरान्तरम् ।

आनाह उच्छ्रयः पादा विज्ञेयो यावदासनम् ॥]

भद्रस्य वर्णो हरितो मदश्च मन्दस्य हारिद्रकसन्निकाशः ।

कृष्णो मदश्चाभिहितो मृगस्य सङ्कीर्णनागस्य मदो विमिश्रः ॥५॥

The colour of the *Bhadra* elephant is green; so is its ichor. That of the *Manda* class is yellow and its ichor too is yellow. That of the body and ichor of the *Myga* type is black, while that of the two of the *Saṅkirṇa* type is of a mixed nature.

ताम्रोष्ठतालुवदनाः कलविङ्कुनेत्राः

स्निग्धोन्नताग्रदशनाः पृथुलायतास्याः ।

चापोन्नतायतनिगूढनिमग्नवंशा-

स्तन्वेकरोमचितकूर्मसमानकुम्भाः ॥६॥

विस्तीर्णकर्णहनुनाभिललाटगुह्याः

कूर्मोन्नतद्विनवविंशतिभिर्नखैश्च ।

रेखात्रयोपचितवृत्तकराः सुवाला

धन्याः सुगन्धिमदपुष्करमास्तारच ॥ ७ ॥

Blessed are the elephants that have red lower lip, palate and mouth; eyes like those of sparrows; glossy tusks that are raised at the lips; long and broad face; arched and long back-bone, lying deep and not protruding; the frontal globes resembling the back of tortoise, and covered with thin and scanty hair (each pore having a single hair); broad ears, jaws (chins), navel, forehead and penis; 18 or 20 nails that are convex like the tortoise; round trunk covered with three vertical lines; fine hairs and fragrant ichor and breath.

[About the nails *vide* पराशर—

विंशत्यष्टौ दश नखाः स्थिराः कूर्मसमाहिताः ।

गजानां पूजिताः पादा ये च स्युरकचाविलाः ॥

The metre of the two verses is वसन्ततिलका.]

दीर्घाङ्गुलिरक्तपुष्कराः सजलाम्भोदनिनादवृंहिणः ।

बृहदायतवृत्तकधराः धन्या भूमिपतेर्मतङ्गजाः ॥ ८ ॥

Elephants with long fingers and red tip of the trunk, with its trumpeting similar to the thunder of clouds, and with a long, broad and round neck, bring good fortune to a king.

[The fingers of elephants are nothing but fleshy projections on the tip of the trunk. The metre is वैतालीय.]

निर्मदाभ्यधिकहीननखाङ्गान् कुब्जवामनकमेषविषाणान् ।

दृश्यकोशफलपुष्करहीनाज् श्यावनीलशबलासिततालून् ॥९॥

स्वल्पवक्त्ररुहमत्कुणषण्डान् हस्तिनीं च गजलक्षणयुक्ताम् ।

गर्भिणीं च नृपतिः परदेशं प्रापयेदतिविरूपफलास्ते ॥ १० ॥

Elephants that are never intoxicated, that have too many too few nails and limbs, that are crooked or dwarfed, whose tusks resemble a ram's horns, whose testicles are prominent, which are devoid of the special lotus-shaped tip of the trunk (i.e. *Puṣkara*), whose palate is dusky, blue, variegated or black, which have tiny tusks or no tusks at all, or are impotent, are to be removed by the king to another country, as they produce very disastrous results. The same treatment should be given to a cow (elephant) which has the characteristics of a bull and to one that is pregnant.

[It has been laid down that an elephant should have at least 18 nails and not more than 20 ones. If an elephant had less than the minimum number or more than the maximum one, it would be inauspicious. A कुब्ज elephant is defined thus:—

सङ्क्षिप्तवक्षोजघनः पृष्ठमध्यसमुन्नतः ।

प्रमाणहीनस्तन्नाभिः स कुब्जो वारणाध्रमः ॥

वामन is defined thus:

आनाहायामसंयुक्तो योऽतिह्रस्वो भवेद्गजः ।

वामनः स समाख्यातो भर्तुर्नाथ्यशःपदः ॥

The tip of the trunk is called *Puṣkara* as it is shaped like a lotus. The word वक्त्ररुह is either tusk or the hair on the face, according to the commentator. I feel it is better to take it in the former sense. *Matkuṇa* is an elephant without tusks. It is defined thus:—

सर्वलक्षणसम्पूर्णो दन्तैस्तु परिवर्जितः ।

मत्कुणः स समाख्यातः सङ्ग्रामे प्राणघातकः ॥

The *Ṣaṇḍha* (impotent one) is defined thus:—

पादयोः सन्निकर्षः स्याद्यस्य नागस्य गच्छतः ।

स षण्ढोऽध्वनि युद्धे च लक्षणज्ञैर्न पूजितः ॥

A new type of elephants called *Vikaṭa*, not mentioned by the author, is brought to our notice by Utpala who quotes the relevant definition thus:—

अनल्याभ्यधिकं यस्य विस्तारेण स्तनान्तरम् ।

विकटः स च निदिष्टो दुर्गतिनिन्दितो गजः ॥

Why should the king send such unwanted elephants elsewhere? According to the *Dharmaśāstra* elephants ought not to be killed except in battle. Here परदेश is not merely another country, but enemy's country, because the king would wish that his misfortune might overtake his enemy.

The metre is स्वागता].

पुरुषलक्षणम् ॥६८॥

Chapter LXVIII—Signs of Men.

[This is an important chapter dealing with the physiognomy of man. The origin of this science is traced to Lord Śiva, one of His numerous names being *Samudra*, and to a sage called *Samudra*. According to another view *Samudra* was Viṣṇu. Hence the popular name of this lore is *Sāmudrika-śāstra*. The human body is also called *Samudra* as it is imprinted with lines. (See note under 43 infra). There is a short treatise ascribed to *Prahlāda*, in Kannaḍa script. Our author was well versed in this science. He calls a physiognomist सामुद्रवित्. Our commentator too was a scholar in this branch of learning. For, he quotes profusely from the works of *Samudra*, *Garga* and some unnamed source. He quotes only one verse from *Parāśara*. In this connection we cannot but remember the remarkable knowledge of this science evinced by Hanumān in the *Rāmāyaṇa* (V. 35-8,9, 14-20,22).]

I Body.

उन्मानमानगतिसंहतिसारवर्ण-

स्नेहस्वरप्रकृतिसत्त्वमनूकमादी ।

क्षेत्रं मृजां च विधिवत् कुशलोऽवलोक्य

सामुद्रविद्वदति यातमनागतं वा ॥ १ ॥

An adept in the science of physiognomy (features of human beings) carefully observes at first, according to the rules, the height, weight, gait, compactness (hardness), strength (based on the seven basic ingredients), complexion, glossiness, voice, natural character, courage, hereditary elements (those that suggest the particulars of one's previous life), parts of the body and natural lustre, and then explains the past and the future.

[This shows that the सामुद्रिकशास्त्र is very extensive and exhaustive containing every detail, internal and external of man. There are 13 items a physiognomist is expected to observe. All these points are explained by the author himself in the course of this chapter. According to Utpala सामुद्र seems to be a work. For, he says समुद्रे श्रीकृतं पुरुषलक्षणं सामुद्रम्. I think it is the name of a sage. Hence it should be

समुद्रेण प्रोक्तम्: Here he rebuts the view of some scholars who think that as *Varāhamihira* has stated in verse 114 *infra Prakṛti* and *Sattva* to be synonyms, the latter word is redundant. He asserts, "It is not redundant." For, *Sattva* is a quality of the mind. When that is present, one is not afraid of anything. Under no circumstance one gets despondency. Vide the following:—

एकाकिनि वनवासिनि अराजलक्ष्मणि अनीतिशास्त्रज्ञे
सत्त्वोच्छित्ते मृगपतौ राज्येऽतिगिरः परिणमन्ति ॥

While delineating the marks of the five types of great men the Ācārya has mentioned (LXIX 4) सत्त्व and प्रकृति separately. This will be clear from verse 108 *infra*, which says that *Prakṛti* is the natural quality of the five elements etc. *Sattva* is derived from the Sun and Mars.

Next he takes up the reading adopted by some viz. प्रकृतयश्च ततो ह्यनूक्तम् in the second line and condemns it as grammatically untenable. For, प्रकृति being the object ought to be in the accusative. Sage कात्यायन is quoted here to distinguish between उन्मान and मानः—

ऊर्ध्वमानं किलोन्मानं मानं तु तुलया धृतम् ॥

For the height of best, moderate and ordinary types of men see verse 105 *infra*. Similarly for weight, gait, hardness, strength, colour, glossiness, voice, nature, prenatal existence, limbs and lustre vide verses 106, 115, 87, 100, 96, 87, 102, 101, 95, 108-114, 103, 89 and LXX. 24-26. *Mrjā* is the lustre born of the five elements.

Cf. ऋषिपुत्र—

या च छाया प्रभा सैव षड्विधा सा प्रकीर्तिता ।
स्वच्छा स्निग्धा प्रसन्ना च कान्ता दीप्ता विदीपिनी ॥

The first two verses are in वसन्ततिलका metre.

Though human beings are generally described from head to foot. *Varāha* follows the convention established by समुद्र, गर्ग and other ancient authorities who have done it from the feet.]

अस्वेदनी मृदुतली कमलोदराभौ
श्लिष्टाङ्गुली रुचिरताम्रनखौ सुपाष्णौ ।
उष्णौ शिराविरहितौ सुनिगूढगुल्फौ
कूर्मान्तौ च चरणौ मनुजेश्वरस्य ॥ २ ॥

[The following are the characteristics of a King's feet: They do not perspire; their soles are soft; they possess the lustre of the interior of a lotus; their toes are joined together; they have beautiful red nails; their heels are fine; they are warm and devoid of veins; their ankle-joints are well hidden; and they arch like the back of a tortoise.

रुचिरपाश्वनखौ is another reading in the second line. The commentator explains it as 'whose nails are beautiful on the sides.'

Cf. समुद्र—

पादैः समासैः सुस्निग्धैः सोष्णैः श्लिष्टैः सुशोभनैः ।
उन्नतैः स्वेदरहितैः शिराहीनैश्च पार्थिवैः ॥

also गर्ग—

पद्मरक्तोत्पलनिर्भस्तथा क्षतजसन्निभैः ॥
नृपाः पादतलैर्ज्ञेया ये चान्ये सुखभागिनः ॥

The following verses occur in the *Prahlāda-Sāṃudrika* relating to the feet:—

आरक्तमृदुनीरन्ध्र ऋज्वङ्गुलिकराङ्गिप्रकः ।
न स्वल्पपाणिपादश्च भाग्यवान् भवति ध्रुवम् ॥
कूर्मपृष्ठान्नपदवान् किञ्चिदुष्णाङ्घ्रिरेव च ।
सद्बुद्धिस्सुन्दरो यश्च स भवेज्जनवन्दितः ॥

शूर्पाकारविरुक्षपाण्डुरनखौ वक्रौ शिरासन्ततौ
संशुष्कौ विरलाङ्गुली च चरणौ दारिद्र्यचक्षुःखप्रदौ ।
मार्गायोत्कटकौ कषायसदृशौ वंशस्य विच्छेददौ
ब्रह्मघ्नौ परिपक्वमृदुलितलौ पीतावगम्यारतौ ॥ ३ ॥

Poverty and grief are produced by feet that have the shape of winnowing baskets, that are very rough, that have white nails, that are crooked or long, that are full of veins, that are very dry and have far-removed toes. Travelling is the effect of having the feet that are raised in the middle; destruction of family is the result of tawny feet; murder of Brāhmaṇas, of those whose soles have the colour of burnt earth; and cohabitation with forbidden women, of those that are yellow.

[Cf. समुद्र—

शूपाकारैस्तथा भग्नैर्वकैः शुष्कैः शिराततैः ।
सस्वेदैः पाण्डुरै रूक्षैश्चरणैरतिदुःखिताः ॥
उत्कटावध्वनि रतौ कपायौ कुलनाशनौ ।
ब्रह्मघ्नी दग्धमृद्वर्णानिपीतावगम्यदौ ॥

also *Prahlāda-Sāmudrika*:—

दीर्घपाच्छूर्पकणश्च रच्छिद्राङ्गुलिकस्तथा ।
दुर्बलशुष्कजघनो दुःखभागभवति ध्रुवम् ॥

The metre is शार्दूलविक्रीडित.]

प्रविरलतनुरोमवृत्तजङ्घा द्विरदकरप्रतिमं वंरोरुभिश्च ।
उपचितसमजानवश्च भूपा धनरहिताः श्वशृगालतुल्यजङ्घाः ॥४॥

If the shanks are round with sparse and thin hair, the thighs, beautiful, resembling the elephant's trunk, and knees, well-developed i.e. fleshy, and even, the person concerned becomes a monarch; while shanks resembling those of a jackal or dog conduce to pennilessness.

[Cf. समुद्र—

जङ्घाभिरभिवृत्ताभिरैश्वर्यमभिनिदिशेत् ।
शृगालजङ्घा दुःखान्ताः श्वजङ्घा नित्यमध्वगाः ॥

also *प्रह्लाद*—

तूणीरस्तन्निभे जङ्घे बाहू करिकरोपमौ ।
नेत्रे च पद्मपत्राभे स पुमान् राजलक्षणः ॥

The metre is पुष्पिताग्रा.]

रोमैकैकं कूपके पाथिवानां द्वे द्वे ज्ञेये पण्डितश्रोत्रियाणाम् ।
व्याघ्रैर्निःस्वा मानवा दुःखभाजः केशार्चवं निन्दिताः पूजिताश्च ॥५॥

Kings have a single hair in a pore and scholars and Vedic experts, two in one. Three and more hairs in one pore make men penurious and miserable. In the same manner are the hairs on the head auspicious and inauspicious as the case may be.

[The word श्रोत्रिय means, according to both lexicon and *Pāṇini*, a Vedic scholar, but Utpala says, श्रोत्रियाणां नियमिनाम्. He quotes from some source the following:

रोमशाभिस्तु जङ्घाभिर्दुःखदारिद्र्यभागिनः ।
एकरोमा भवेद्राजा द्विरोमा च महायशः ॥
त्रिरोमा बहुरोमा च नरो भाग्यविवर्जितः ॥

Cf. *प्रह्लाद*—

लोमकूपे तु लोमैकं भूपालो भवति ध्रुवम् ।
धनी लोमद्वये भूरिलोमा त्वथ च निर्धनः ॥

The metre is शालिनी.]

निर्मासजानुस्त्रियते प्रवासे सौभाग्यमल्पविकटैर्दरिद्राः ।
स्त्रीनिजिताश्चैव भवन्ति निम्नं राज्यं समांसंश्च महद्भिरायुः ॥६॥

A man with bony knees dies abroad; one with small knees becomes attractive (or fortunate); one with large and rugged ones, indigent; one with sunken ones, vanquished by women; one with fleshy ones, a king; and one with very thick ones, long-lived.

[The commentator interprets निम्नैः as स्वेदयुक्तैः i.e. perspiring.

Cf. समुद्र—

निर्मासे जानुनी यस्य प्रवासे स्त्रियते तु सः ।
अल्पैर्भवति सौभाग्यं विकटैश्च दरिद्रता ॥
स्त्रीजितः स्यात् तथा निम्नैर्मांसयुक्तैर्नराधिपः ।
अतिस्थूलैश्चिरं कालं जीवेदंश्वर्यसंयुतः ॥

The metre is इन्द्रवज्रा.]

लिङ्गोऽल्पे धनवानपत्यरहितः स्थूलेऽपि होनो धनं-
मैद्वे वामनते सुतार्थरहितो वक्रोऽन्यथा पुत्रवान् ।
दारिद्र्यं विनते त्वघोऽल्पतनयो लिङ्गो शिरासन्तते
स्थूलग्रन्थियुते सुखी मृदु करोत्यन्तं प्रमेहादिभिः ॥७॥

A man with a small genital organ becomes rich, but issueless; one with a stout organ, poor; with one bent towards the left, devoid of issue and wealth; with one turned towards the right, blessed with sons; with one bent on the lower side, poor; with one full of veins, father of few children; with one having a thick knot, happy; and with a soft one, dies of gonorrhoea and the like.

The metre is शार्दूलविक्रीडित.]

कोशनिगूढैर्भूपा दीर्घभग्नैश्च वित्तपरिहीनाः ।
ऋजुवृत्तशेफसो लघुशिरालशिशनाश्च धनवन्तः ॥८॥

Men with the genital organ covered with sheath-like skin become kings; with a long and split one, indigent; and with a straight and round organ, as well as with one having slender veins, wealthy.

[Cf. समुद्र—

दक्षिणावर्त्तलिङ्गो यः स भवेत् पुत्रवान् तरः ।
वामावर्त्तं तथा कन्याः सुबह्वयः सम्भवन्ति च ॥
स्थूलैः शिरालैः कठिनैर्नरो दारिद्र्यभाजनः ।
ऋजुभिर्वर्त्तुलैर्लिङ्गैः पुरुषाः सुखभागिनः ॥
यस्य पादोपविष्टस्य भूमिं स्पृशति मेहनम् ।
दुःखितः स तु विज्ञेयो नरो दारिद्र्यभाजनः ॥
स्थूलग्रन्थियुते लिङ्गे नरोऽतिमुखभागभवेत् ।
लिङ्गेन मृदुता मर्त्यो म्रियते कृच्छपीडितः ॥

also प्रह्लाद—

लिङ्गहस्वे महाभोगी लिङ्गाधिक्ये दरिद्रता ।
सौख्यं बलकरं तस्य मुष्कप्राबल्यतो बलम् ॥]

जलमृत्युरेकवृषणो विषमैः स्त्रीचञ्चलः समैः क्षितिपः ।
ह्रस्वायुश्चोद्वद्धैः प्रलम्बवृषणस्य शतमायुः ॥६॥

A man with a single testicle will have a watery grave; with unequal ones, becomes addicted to concubinage; with equal ones, a king; with these raised high, short-lived; and with hanging ones, lives a hundred years.

[Cf. समुद्र—

एकाण्डो जलमृत्युः स्याद्विषमैः स्त्रीषु चञ्चलः ।
समाण्डो नरनाथश्च संलग्नैरल्पजीवितः ॥
प्रलम्बाण्डः समानां तु शतं जीवति मानवः ॥

also प्रह्लाद—

समाण्डत्वे सुखं चायुः ह्रस्वाण्डत्वे प्रभुर्भवेत् ।
वक्राण्डत्वे सेवकश्च चर्माण्डस्तु तपुंसकः ॥]

रक्तराट्छा मणिभिर्निर्द्रव्याः पाण्डुरंश्च मलिनंश्च ।
सुखिनः सशब्दमूत्रा निःस्वा निःशब्दधाराश्च ॥१०॥

द्वित्रिचतुर्धाराभिः प्रदक्षिणावर्त्तवर्त्तितमूत्राभिः ।
पृथिवीपतयो ज्ञेया विकीर्णमूत्राश्च धनहीनाः ॥११॥

एकैव मूत्रधारा वलिता रूपप्रदा न सुतदात्री ।
स्निग्धोन्ततसममणयो धनवनितारलभोक्तारः ॥१२॥

मणिभिश्च मध्यनिम्नैः कन्यापितरो भवन्ति निःस्वाश्च ।
बहुपशुभाजो मध्योन्तैश्च नात्युल्बणैर्धनिनः ॥१३॥

Men with a red tip of their generating organ become very rich; with a whitish or dark tip, penurious; those who urinate noisily become happy; without any sound, poor; with two, three or four streams of urine turning in a circular fashion from left to right, kings; with scattered urine, poverty-stricken; with a single stream turning in a circular manner, blessed with attractive features, but without sons (or blessed with charming children); with the tip glossy, raised and even, enjoyers of wealth, women and gems; with the tip depressed in the middle, fathers of girls and poor; with the tip raised in the middle, owners of large herds of cattle and the like; and with a very stout one, devoid of wealth.

[रूपप्रधानसुतदात्री is another reading in the second quarter of verse 12. Cf. the following quotation from some work (based on that समुद्र) given by Utpala:—

रक्ताकृतिर्मणिर्गन्धस्य समो मध्ये विराजते ।
पार्थिवः स तु विज्ञेयः समुद्रवचनं तथा ॥
सुपूर्णरजतप्रख्यैर्मणिमुक्तासमप्रभैः ।
प्रवालसदृशैः स्निग्धैर्मणिभिः पार्थिवो भवेत् ॥
पाण्डुरैर्मलिनैः रुक्षैः श्यावैरल्पैश्च निर्धनः ।
मूत्रधारा पतेद् देहाद् दक्षिणावलिता यदि ॥
पार्थिवः स तु विज्ञेयः समुद्रवचनं यथा ।
द्विधारं च पतेन्मूत्रं स्निग्धं शब्दविर्वाजितम् ॥
भोगवान् स तु विज्ञेयो गवाढ्यो नात्र संशयः ।
बहुधारे तथा रुक्षे सशब्दे पुरुषाधमः ॥

Here the slight difference between our author and the authority

quoted may be noted: 'निःस्वा निःशब्दधाराश्च' of our author and 'सगन्धे पुरुषाधमः' of the other.

See what प्रह्लाद says:—

सशब्दमूलोत्सर्गश्च मधसन्निभशुक्लभाक् ।
धनवान्पुत्रवान्भूयाद्रेतोदीर्गन्ध्यतोऽन्यथा ॥

परिशुष्कवस्तिशीर्षेर्धनरहिता दुर्भंगाश्च विज्ञेयाः ।
कुसुमसमगन्धशुक्ला विज्ञातव्या महीपालाः ॥ १४ ॥

मधुगन्धे बहुवित्ता मत्स्यसगन्धे बहून्यपत्न्यानि ।
तनुशुक्रः स्त्रीजनको मांससगन्धो महाभोगी ॥ १५ ॥

मदिरागन्धे यज्वा क्षारसगन्धे च रेतसि वरिद्रः ।
शीघ्रं मंथुनगामी दीर्घायुरतोऽन्यथात्पायुः ॥ १६ ॥

Men with the upper part of the abdomen dry (i.e. without flesh) become indigent and disliked by the people (of repulsive appearance). With their semen having the smell of flowers, men become kings; having the smell of honey, very rich; of fish, fathers of many children; of flesh, enjoyers of all kinds of pleasures; of liquor, performers of sacrifices; and of salt, very poor. Those, whose semen is thin, beget only daughters; those who have too frequent sexual congress (or who experience orgasm too soon?), live long, and those who have it rarely (or whose orgasm is very late?) are short-lived.

[Cf. the unnamed authority:—

विस्तीर्णमांसला स्निग्धा वस्तिः पुंसां प्रशस्यते ।
निर्मासा कर्कशा रूक्षा दुःखदारिद्र्यदा स्मृता ॥
गोमायोः सदृशी यस्य खरोष्ट्रमहिषस्य च ।
स भवेद् दुःखितो नित्यं धनहीनश्च मानवः ॥

पुष्पगन्धो भवेद्राजा बहुस्वा मधुगन्धिनः ।
मत्स्यगन्धः पुत्रवान्स्यात् स्त्रीप्रजास्तनुरेतसः ॥
मांसगन्धो महाभोगी याज्ञिको मदिरासमः ।
गन्धो येषां क्षारसमस्ते निःस्वा मनुजाः स्मृताः ॥

Cf. प्रह्लाद—

क्वचिद्रतिः क्वचिन्निद्रो भुङ्क्तेऽल्पं क्षिप्रमेव यः ।
चिरस्नायी दीर्घलक्षो (व्यो?) भाग्यवान्भवति ध्रुवम् ॥

निःस्वोऽतिस्थूलस्फिक् समांसलस्फिक् सुखान्वितो भवति ।
व्याघ्रान्तोऽध्यर्धस्फिग् मण्डूकस्फिग् नराधिपतिः ॥ १७ ॥

A man with very stout buttocks becomes penurious; with fleshy or muscular ones, happy; with an extra half-buttock one each side, a killer of tigers (or a prey to tigers?); and with frog-like ones, a king.

[व्याघ्रान्तः may be interpreted as व्याघ्राणामन्तः शन्तकः meaning killer of tigers; but Bhaṭṭotpala says: व्याघ्रः प्राणी तं मारयति i.e. he meets his end at the hands of a tiger. This may be explained thus: व्याघ्राद् शन्तः मरणं यस्य सः. We may make a compromise between these two meanings thus: He becomes a great hunter of tigers (kills many) and ultimately gets killed by one. Cf. the unnamed source:—

अतिस्थूलौ स्फिजौ यस्य निर्धनः स भवेन्नरः ।
समांसल स्फिक् सुखितो मण्डूकस्फिग् नराधिपः ॥
अध्यर्धस्फिग् नरो यस्तु व्याघ्रान्तः स तु कीर्तितः ॥

सिंहकटिर्मनुजेन्द्रः कपिकरभकटिर्धनैः परित्यक्तः ।
समजठरा भोगयुता घटपिठरनिमोदरा निःस्वाः ॥ १८ ॥

A man with a waist similar to the lions becomes a king; with one like that of a monkey or camel, penniless; with an even belly (neither sunken nor raised), enjoyer of pleasures; and with a belly resembling a pot or a frying pan, utterly indigent.

[Cf. the same source:—

सिंहतुल्या कटिर्यस्य स नरेन्द्रो न संशयः ।
श्वशृगालखरोष्ट्राणां तुल्या यस्य स निर्धनः ॥
समोदरा भोगयुता विषमा निर्धनाः स्मृताः ॥

also प्रह्लाद—

कक्षकुक्षी च वक्षश्च घ्राणस्कन्धौ ललाटकम् ।
सर्वभूतेषु निर्दिष्टं तद्वर्ध्निषु षड्भूतम् ॥

The description of Śrī Rāma's body viz. षड्भूतो नवतनुः, agrees with this.]

अविकलपाश्वा धनिनो निम्नैर्वक्त्रैश्च भोगसन्त्यक्ताः ।
समकुक्षा भोगाढ्या निम्नाभिर्भोगपरिहीनाः ॥ १९ ॥

उन्नतकुक्षाः क्षितिपाः कुटिलाः स्युर्मानवा विषमकुक्षाः ।
सर्पोदरा दरिद्रा भवन्ति बह्वाशिनश्चैव ॥२०॥

Men with fleshy sides become wealthy; with sunken and crooked ones, devoid of the pleasures of life; with an even stomach, blessed with all luxuries; with a sunken one, bereft of happiness; with a raised stomach, kings; with an uneven one, crafty; with a serpentine (very long and thin) one, penniless and gluttonous.

[Utpala explains कुक्षा thus: कुशाशब्देनोदरमध्यभाग उच्यते. Cf. the same source:—

पार्श्वैः समांसोपचितैर्धनिनो मानवाः स्मृताः ।
निम्नैर्वक्रैश्च विषमैर्नरा भोगविवर्जिताः ॥
समकुक्षा भोगयुक्ता निम्नाभिर्भोगवर्जिताः ।
नृपाश्चोन्नतकुक्षाः स्युर्विषमभिर्दुराशयाः ॥
सर्पोदरा नरा निःस्वा स्मृता बह्वाशिनस्तथा ॥]

परिमण्डलोन्नताभिर्विस्तीर्णाभिश्च नाभिभिः सुखिनः ।
अल्पा त्वदृश्यनिम्ना नाभिः क्लेशावहा भवति ॥२१॥

बलिमध्यगता विषमा शूलाद् बाधां करोति नैस्व्यं च ।
शाठ्यं वामावर्ता करोति मेघां प्रदक्षिणतः ॥२२॥

Men become happy with a navel that is round, raised and broad; afflicted with troubles with one that is small, almost invisible and deep; poor and suffering from colic (or they die being impaled) with one that is uneven and surrounded by folds of skin; rogues with one that is turned from right to left; intelligent with one that circles from left to right; long-lived with one that is elongated at the sides; lords (opulent) with one that is elongated at the top; owners of cattle with one that is elongated at the lower end; and kings with one like the knob in the centre of a lotus.

[शूलाद् etc. is explained by the commentator as: 'शूलाद्भिन्नतनोस्तस्य मृत्युर्भवति'. He quotes a verse to explain the qualities of a rogue:

वचसा मनसा यश्च दृश्यतेऽकार्यतत्परः ।
कर्मणा विपरीतश्च स शठः सद्भिरीष्यते ॥

We may also take the following line :

मनस्यन्यद् वचस्यन्यत्कर्मण्यन्यद् दुरात्मनाम् ॥

The qualities of the intelligent are:—

शुश्रूषा श्रवणं चैव ग्रहणं धारणं तथा ।
ऊहापोहार्यविज्ञानं तत्त्वज्ञानं च धीगुणाः ॥

कणिका is explained thus: मध्येऽन्तः पञ्चकणिकाकार उच्चभागो भवति । तत्सदृशी नाभिर्मध्योन्नता । Cf. the unnamed authority:—

वर्तुला विपुलात्युच्चा नाभिर्यदि नरेश्वरः ।
अल्पदृश्याः तथा निम्ना नाभिः क्लेशावहा भवेत् ॥
बलिमध्यगता या च सा शूलाद् वधकारिणी ।
वामावर्ता शाठ्यभावं धिपणां च प्रदक्षिणा ॥
पार्श्वयिता दीर्घजीवं धनयुक्तं तथोर्ध्वगा ।
अधो गोवाहुलं कुर्यान्नाभिर्भोगसमन्वितम् ॥
पद्मस्य कणिकातुल्या नाभिः कुर्यान्नरेश्वरम् ॥

also प्रह्लाद—

स्याद्वामावर्तनाभिस्तु दरिद्रो दक्षिणे धनी ।
बलिमध्ये तु नाभिश्चेन्निर्धनः पापकर्मभाक् ॥
उदरे बलिरैवा चेच्छस्त्रघातो भविष्यति ।
बलिद्वये स्त्रीविजयी त्रितये बहुभोगभाक् ॥
शूरश्चतुष्टये भूयात्फलमेवं पृथक् पृथक् ॥]

शस्त्रान्तं स्त्रीभोगिनमाचार्यं बहुमुतं यथासङ्ख्यम् ।
एकद्वित्रिचतुर्भिर्वलिभिर्विन्द्यान्तुं त्वबलिम् ॥२४॥

विषमबल्यो मनुष्या भवन्त्यगम्याभिगामिनः पापाः ।
ऋजुबलयः सुखभाजः परदारद्वेषिणश्चैव ॥२५॥

Persons with one, two, three, four and no folds at all on their belly become slain with weapons, enjoyers of many women, preceptors or teachers of men, fathers of many sons, and kings respectively. Those who have unequal folds become sinners and addicted to forbidden women; and those whose folds are straight enjoy happiness and hate other's wives (i.e. they remain pure in marital relations).

[About परदार Kālidāsa's statement is noteworthy:

वशिनां तु परपरिग्रहसंश्लेषपराङ्मुखी वृत्तिः ॥

Vide the unnamed authority:

एकवलिः शस्त्रमृत्युः स्त्रीभोगी द्विवलिः स्मृतः ।
त्रिविभिराचार्य इत्याहुश्चतुर्भिः स्याद्वहुप्रजः ॥

अबलिस्तु नृपः प्रोक्तो यज्वा दानैकतत्परः ।
विषमा बलयो येषु ते चागम्याभिगामिनः ॥
ऋज्व्यस्तु बलयो येषु ते नराः सुखभागिनः ॥

मांसलमृदुभिः पार्श्वैः प्रदक्षिणावतरोमभिर्भूपाः ।
विपरीतनिर्द्रव्याः सुखपरिहीनाः परप्रेष्याः ॥२६॥

With fleshy and tender sides having hairy circles going from left and right men become kings; whereas with these of contrary characteristics i.e. without flesh, rough and with hairy circles turning from right to left, they become indigent, devoid of happiness, and slaves of others.

[Utpala explains that पार्श्व or side, is an area of 4 digits above the waist. Cf. the following:

मांसलमृदुभिः पार्श्वैर्दक्षिणावतरोमभिः ।
नरा भूम्यधिपा ज्ञेया विपरीतैः सुदुःखिताः ॥

सुभगा भवन्त्यनुद्धबद्धचूचुका निर्धना विषमदीर्घः ।
पीनोपचितनिमग्नः क्षितिपतयश्चूचुकैः सुखिनः ॥२७॥

People whose nipples are not raised become attractive and fortunate; while those whose nipples are unequal and long become poor. With stout (hard?), muscular and sunken ones they become kings enjoying happiness.

[Cf. the above authority:—

चूचुकैश्चाप्यनुद्धबद्धैः सुभगाः सुखभागिनः ।
निर्धना विषमैर्दीर्घैर्मग्नैर्मांसयुतैर्भूपाः ॥

also प्रह्लाद—

अदर्शने तु नाडीनां सुखभोजनमादिशेत् ।
उत्तुङ्गचूचुको भूयादनपत्यश्च दुःखभाक् ॥

हृदयं समुन्नतं पृथु न वेपनं मांसलं च नृपतीनाम् ।
अधनानां विपरीतं खररोमचितं शिरालं च ॥२८॥

Only kings possess a heart that is raised, broad, muscular and not convulsive, while the penniless have one that has contrary features, and is full of veins and rough and thick hair.

[Cf. the same source:—

अचलं च पृथूच्चं च नृपाणां हृदयं स्मृतम् ।
विपरीतं शिरालं च रोमशं दुःखभागिनाम् ॥

समवक्षसोऽर्धवन्तः पीनं शूरा ह्यकिञ्चनास्तनुभिः ।
विषमं वक्षो येषां ते निःस्वाः शस्त्रनिधनाश्च ॥२९॥

People with an even chest (neither depressed nor raised) become wealthy; with a muscular one, heroes; with one deficient in flesh, penniless (or without manliness?), and with an uneven one, indigent and meet their end by weapons.

[Cf. the same source:—

अर्धवान् समवक्षाः स्याद् दीर्घैः शूरा धनान्विताः ।
अल्पैश्च विकला दीना विषमैः शस्त्रमृत्यवः ॥

Utpala construes अकिञ्चनाः as 'अकिञ्चित्काराः पुरुषकारहीनाः'. This is quite opposed to the accepted meaning of the word, vide 'अकिञ्चनत्वं मखजं व्यनक्ति' of Kālidāsa.]

विषमैर्विषमो जट्वभिरर्धविहीनोऽस्थिसन्धिपरिणद्धैः ।
उन्नतजट्वर्भोगी निम्नैर्निःस्वोऽर्धवान् पीनैः ॥३०॥

One who has undulating (unequal?) collar bones becomes cruel; with these having many bony knots or sharp joints, poor; with raised ones, enjoyer of pleasures; with sunken ones, penniless; and with stout ones, wealthy.

[We cannot understand Utpala's explanation:

'जट्वः कुक्षयोः सन्धिः'. See what Kṣīrasvāmin says:—

'अंसवत्सयोऽस्थिसन्धिश्चिह्नं जट्वः' (Amara II. 6-78).

Cf. the same source:—

जट्वभिर्विषमैः क्रूरा दरिद्राः क्रूरसन्धिभिः ।
भोगी चोन्नतजट्वः स्यान्निम्नैर्निःस्वोऽन्यथा धनी ॥

It is to be noted in this connection that according to Vālmiki, who says गूढजट्वः about Śrī Rāma, the collar bone should not be prominent i.e. it should be hidden by muscles.]

चिपिटग्रीवो निःस्वः शुष्का सशिरा च यस्य वा ग्रीवा ।
महिषग्रीवः शूरः शस्त्रान्तो वृषसमग्रीवः ॥३१॥

कम्बुग्रीवो राजा प्रलम्बकण्ठः प्रभक्षणो भवति ।
पृष्ठमभग्नमरोमशमर्थवतामशुभदमतोऽन्यत् ॥३२॥

One is penniless with a neck that is flat, dry (without flesh) and full of veins; heroic with one like that of a buffalo; meets with one's end by weapons with a neck similar to a bull's; a king with one having three lines or folds (conch-like); and a glutton (spend-thrift?) with a hanging (or long) one. Men become wealthy, if their back is neither split nor filled with hair; and miserable if it is otherwise i.e. split and hairy.

[A conch-like neck is thus described:—

वलित्रयचित्तग्रीवः कम्बुग्रीवोऽभिधीयते ॥

Utpala construes प्रभक्षणः as असञ्चयशीलः one who does not save anything, a spendthrift. *Vide* the following:

ग्रीवा च वर्तुला यस्य स नरो धनवान् स्मृतः ।
कम्बुग्रीवा नरा ये तु राजानस्ते न संशयः ॥
दीर्घग्रीवा नरा ये तु तेऽपि दुःखस्य भागिनः ।
वक्रग्रीवा नरा ये ते दाम्भिकाः पिशुनास्तथा ॥
निःस्वस्तु चिपिटग्रीवः शुष्कग्रीवस्तथैव च ।
शूरस्तु महिषग्रीवः शस्त्रान्तो वृषकन्धरः ॥
सुस्निग्धं मांसलं पृष्ठमभग्नं चाप्यरोमशम् ।
सधनानां विपर्यस्तं निर्धनानां प्रकीर्तितम् ॥

See प्रह्लाद—

ग्रीवा च जघनं पृष्ठमूलं जङ्घे तथैव च ।
ह्रस्वानि यस्य चत्वारि पूजामाप्नोति मानवः ॥]

अश्वेदनपीनोन्नतसुगन्धसमरोमसङ्कुलाः कक्षाः ।
विज्ञातव्या धनिनामतोऽन्यथाऽर्धविहीनानाम् ॥३३॥

Men whose arm-pits do not perspire, and are plump (fleshy), raised, having good smell, even and hairy are to be understood as wealthy; otherwise (if they perspire, are without flesh, sunken, foul-smelling and bereft of hair), as penniless.

[*Vide* the following:—

निःस्वेदमांसलाः कक्षाः सुगन्धा रोमसङ्कुलाः ।
धनिनां तु विजानीयान्निर्धनानामतोऽन्यथा ॥]

निर्मांसौ रोमचितौ भग्नावल्पो च निर्धनस्यांसौ ।
विपुलावव्युच्छिन्नौ सुश्लिष्टौ सौख्यवीर्यवताम् ॥३४॥

A poor man's shoulders are full of hair, split, small and without flesh, while those of the happy and the powerful are large, unsplit and compact (strong and sturdy).

[*Vide* the following:—

कदलीस्तम्भसङ्काशा अजस्कन्धाश्च ये नराः ।
राजानस्ते विजानीयुर्महाकोशा महाबलाः ॥
निर्मांसरोमबहुला निर्धनस्य प्रकीर्तिताः ॥]

करिकरसदृशौ वृत्तावाजान्वलम्बिनौ समौ पीनौ ।
बाहू पृथिवीशानामधनानां रोमशौ ह्रस्वौ ॥३७॥

Kings have arms that resemble the trunks of elephants, that are round, equal, muscular and touching the knees; whereas the poor have hairy and short ones.

[*Vide* the following:—

उद्वद्धबाहुः पुरुषो वधबन्धमवाप्नुयात् ।
दीर्घबाहुर्भवेद्राजा समुद्रवचनं तथा ॥
प्रलम्बबाहुरैश्वर्यं प्राप्नुयाद् गुणसंयुतम् ।
ह्रस्वबाहुर्भवेद्दासः परप्रेष्यकरस्तथा ॥
वामावर्तभुजा ये तु ये तु दीर्घभुजा नराः ।
सम्पूर्णबाहवो ये तु राजानस्ते प्रकीर्तिताः ॥]

हस्ताङ्गुलयो दीर्घाश्चिरायुषामवलिताश्च सुभगानाम् ।
मेधाविनां च सूक्ष्माश्चिपिटाः परकर्मनिरतानाम् ॥३६॥

स्थूलाभिर्धनरहिता बहिर्नताभिश्च शस्त्रनिर्याणाः ।
कपिसदृशकरा धनिनो व्याघ्रोपमपाणयः पापाः ॥३७॥

Long fingers conduce to long life; those that are not crooked i.e. straight, to an attractive personality (or fortune); lean ones, to intellectual eminence; flat ones, to servitude; very thick ones, to poverty; and those that are bent backwards, to death by weapons. The rich have hands similar to those of monkeys; and sinners, of tigers.

[Here the author distinguishes six types of fingers and two of hands. In modern palmistry too these distinctions are seen. The commentator distinguishes मेघा, मति and प्रज्ञा by means of the following:

अतितानस्मृतिर्मेघा तत्कालग्राहिणी मतिः ।
शुभाशुभविचारज्ञा प्रज्ञा धीरैरुदाहृता ॥

मणिबन्धनैर्निगूढं देहं सुश्लिष्टसन्धिभिर्भूपाः ।
हीनैर्हस्तच्छेदः श्लथः सशब्दश्च निद्रं ध्याः ॥३८॥

Wrists that are hidden, firm and of well-knit joints make men kings; deficient ones indicate severance of the hands; and loose and sounding ones, poverty.

पितृवित्तेन विहीना भवन्ति निम्नेन करतलेन नराः ।
संवृतनिम्नैर्धनिनः प्रोत्तानकराश्च दातारः ॥३९॥

विषमैर्विषमा निःस्वाश्च करतलैरीश्वरास्तु लाक्षाभः ।
पीतरंगम्यवनिताभिगामिनो निर्धना रुक्षैः ॥४०॥

Men with sunken palms are without patrimony; with the palms having round depressions, wealthy; with raised ones, philanthropists; with rugged ones, cruel and poor; with those red like lac, very opulent; with yellowish ones, addicted to forbidden women; and with rough and dry ones, penniless.

[Vide प्रह्लाद—

पाणिपादतले रक्ते नेत्रान्ते च त्वस्तथा ।
तालुजिह्वाधरोष्ठं च सप्तरक्तः श्रियः पदम्
यस्य हस्ततलं सम्यक् कठिनं स हि कर्मकृत् ॥

तुषसदृशनखाः क्लोबाश्चिपिटैः स्फुटितैश्च वित्तसन्त्यक्ताः ।
कुनखद्विवर्णैः परतकुंकाश्च ताम्रैश्चमूपतयः ॥४१॥

Those whose nails resemble husk i.e. are rough and contain many lines, are impotent; with flat and split nails men become poor; with ugly and colourless ones, dependent on others; and with red ones, commanders of armies.

अङ्गुष्ठयवैराह्याः सुतवन्तोऽङ्गुष्ठमूलजैश्च यवैः ।
दीर्घाङ्गुलिपर्वाणिः सुभगाः दीर्घायुषश्चैव ॥४२॥

Wealthy are those that have the lines shaped like a barley corn in the middle of their thumb; blessed with sons, when the figure is at the root of the thumb; and amiable or fortunate and long-lived, if the knuckles are far-removed.

[Vide प्रह्लाद—

सूक्ष्माण्यङ्गुलिपर्वाणि केशदरतनखत्वचः ।
दीर्घायुषो नरा येषां पञ्चसूक्ष्मत्वलक्षणम् ॥
अङ्गुष्ठस्थितपर्वान्तर्गोष्ठीमयवरेखिकाः ।
सूचयन्त्यपि मृष्टान्नं धनधान्यादिसम्पदः ॥
पर्वांतरालं सूक्ष्मं च पृथु पर्वं यदा भवेत् ।
संयोजने छिद्रदर्शी निर्धनो भविता नरः ॥

स्निग्धा निम्ना रेखा धनिनां तद्वच्ययेन निःस्वानाम् ।
विरलाङ्गुलयो निःस्वा धनसञ्चयिनो घनाङ्गुलयः ॥४३॥

The wealthy possess glossy (clean) and deep lines on their palms; the poor, rough and not deep ones. The fingers of the poor are far removed from one another, while those of hoarders of wealth, thick.

[Vide प्रह्लाद—

रेखासमाकृतौ शस्तं वैकृते विकृतं फलम् ॥
रेखैव ह्यैश्वरी मुद्रा शरीरं हि समुद्रकम् ।
एतत्सामुद्रिकं शास्त्रं सङ्ग्रहेण समीरितम् ॥

तिष्ठो रेखा मणिबन्धनोत्थिताः करतलोपगा नृपतेः ।
मीनयुगाङ्कितपाणिनित्यं सत्रप्रदो भवति ॥४४॥

वज्राकारा धनिनां विद्याभाजां च मीनपुच्छनिभाः ।
शङ्खातपत्रशिबिकागजाश्वपद्मोपमा नृपतेः ॥४५॥

कलशमूणालपताकाङ्कुशोपमानिर्भवन्ति निधिपालाः ।
दामनिभाभिश्चाढ्याः स्वस्तिकरूपाभिरैश्वर्यम् ॥४६॥

चक्रासिपरशुतोमरशक्तिधनुःकुन्तसन्निभा रेखाः ।
कुर्वन्ति चमूनाथं यज्वानमूलूखलाकाराः ४७॥

मकरध्वजकोष्ठागारसन्निभाभिर्महाधनोपेताः ।
वेदीनिम्नेन चैवाग्निहोत्रिणो ब्रह्मतीर्थेन ॥४८॥

वापीदेवकुलाद्यधर्मं कुर्वन्ति च त्रिकोणाभिः ।
 अङ्गुष्ठमूलरेखाः पुत्राः स्युर्दारिकाः सूक्ष्माः ॥४६॥
 रेखाः प्रदेशनिगताः शतायुषं कल्पनीयमूनाभिः ।
 छिन्नाभिर्द्रुमपतनं बहुरेखारेखिणो निःस्वाः ॥४७॥

Three lines starting from the wrist and going towards the palm make one a king. One with a palm marked with a pair of fish performs sacrifice daily (or feeds the worthy); those who have the figure of the weapon *Vajra* become rich; of fish-tail, learned men; of conch, umbrella, palanquin, elephant, horse and lotus, kings; of a pitcher, lotus-stalk, flag and goad, very rich with buried treasures; of rope, wealthy; of *Svastika*, lords; of discus, sword, axe, lance, spike, bow and spear, commanders of armies; of mortar, sacrificers; of a crocodile, banner and store-room, blessed with immense wealth. Those whose root of the thumb is shaped like an altar, become worshippers of the sacred fire; men with the figures of a quadrangular tank, temple and the like (i.e. throne, Bilva tree and sacrificial post) as well as of a triangle, performers of religious and meritorious acts. Conspicuous and slender lines at the root of the thumb indicate sons and daughters respectively. Three lines touching the fore-finger make one live for 100 years; and for shorter ones proportionate reduction in the years will have to be made. If the lines are in the middle, the person will have a fall from a tree. Those who have either too many lines or no lines at all on their palms become utterly penniless.

[The *Vajra* weapon is shaped like dumb-bells. Vide the following:—

सुवर्तुलैर्निगूढैश्च मणिबन्धैः समन्विताः ।
 दृढैश्च शब्दरहितैः राजानस्ते प्रकीर्त्तिताः ॥
 हीनैश्च छिन्नपाणिः स्यात् श्लथैर्दारिद्र्यभाजनः ।
 निम्ने करतले यस्य पितृवित्तविवर्जितः ॥
 निम्नेन संवृतेनैव वित्तवान् सौख्यसंयुतः ।
 समुत्तानकरा ये च दातारस्ते न संशयः ॥
 विषमैर्विषमा निःस्वा लाक्षाभैरीश्वराः करैः ।
 अगम्यागामिनः पीतैर्नखैर्हस्तैश्च निर्धनाः ॥

शूर्पशुक्ती तुषनखा नैकवर्णा महानखाः ।
 स्फुटितार्धनखाश्चैव स्मृता द्रव्यविवर्जिताः ॥
 निर्मलैर्लोहिताभैश्च नखैर्भवति पार्थिवः ।
 पाण्डुरा विरला रूक्षा अङ्गुल्यः करसंस्थिताः ॥
 येषां ते च नरा ज्ञेया दुःखदारिद्र्यभाजनाः ।
 यस्य मीनसमा रेखाः कर्मसिद्धिस्तु तस्य वै ॥
 धनवान् स तु विज्ञेयो बहुपुत्रश्च मानवः ।
 तुला यस्य तु वेदिर्वा करमध्ये प्रदर्शिता ॥
 वाणिज्यं सिद्धयते तस्य पुरुषस्य न संशयः ।
 वेदी पाणितले यस्य द्विजस्य तु विशेषतः ॥
 यज्ञयाजी भवेन्नित्यं बहुवित्तश्च मानवः ।
 श्रीवत्समथवा पद्मं वर्जं चामरमेव वा ॥
 यस्य हस्ते तु दृश्येत स भवेत्पृथिवीपतिः ।
 शक्तिमोरखड्गाभा रेखाश्चापसमास्तथा ॥
 यस्य हस्ते प्रदृश्यन्ते चमूनाथं च तं विदुः ।
 वृक्षो वाप्यथवा शैलः करमध्ये तु दृश्यते ॥
 अचलं प्राप्यते राज्यं मण्डले तु न संशयः ।
 ध्वजं वाप्यथवा शृङ्गं (शङ्खं) दृश्यते करसंस्थितम् ॥
 धनेशत्वं विजानीयात् समुद्रवचनं यथा ।
 दक्षिणे तु कराङ्गुष्ठे यवो यस्य च दृश्यते ॥
 सर्वविद्याप्रवक्तासौ भवतीति च निर्दिशेत् ।
 यस्य पाणितले रेखा कनिष्ठामूलसम्भवा ॥
 गता मध्ये प्रदेशिन्यां स जीवेच्छरदां शतम् ।
 अङ्गुष्ठमूले या रेखाः पुत्रास्ते परिकीर्त्तिताः ॥
 सूक्ष्माः कन्या विनिदिष्टाः समुद्रवचनं यथा ।
 छिन्नाभिर्वृक्षपतनं प्रभूताभिरनीश्वराः ॥
 अङ्गुष्ठमूलतीर्थेन यज्ञयाजी भवेन्नरः ॥

Vide प्रह्लाद—

मणिबन्धे त्रिरेखासु मणिभूषणभारभवेत् ।
 साधारणो द्विरेखः स्यादेकरेखस्तु भिक्षुकः ॥
 मणिबन्धे कङ्कणाख्याश्चतस्रो भोगलक्षणाः ।
 राजां तिस्रस्तु नारीषु कामिन्यां द्वितयं स्मृतम् ॥
 अधः कनिष्ठिकादीनामङ्गुलीनामङ्गुलद्वयम् ।
 संसारिलक्षणं ब्रूते विपरीते विपर्ययः ॥

श्रीडाविद्या भोगपुण्यफलमत्यादि कीर्तितम् ।
 सूक्ष्मद्विद्वद्रेखाभ्यां तद्भङ्गो भङ्गसम्भवः ॥
 गिरिगङ्गोऽङ्कुशं शङ्खं कुण्डलं चन्द्रसूर्यकौ ।
 योनिरान्दोलिका चैव कङ्कणं चापमस्तकम् ॥
 नेत्रं च स्वस्तिकं शूलं किरीटं पानभाजनम् ।
 कर्कटं (कङ्कटं ?) परशुचेति रेखा अङ्गुष्ठमूलगाः ॥
 कुलिशाद्यास्तथा रेखा निर्दिष्टा हस्तमध्यगाः ।
 रेखा अप्यनुरेखाश्च उपरेखाश्च सूक्ष्मगाः ॥
 प्राणिकर्मानुसारेण देहजाः फलसूचकाः ।
 बिस्पष्टं परिदृश्यन्ते कर्मकृद्वस्तमध्यगाः ॥
 किरीटं पुस्तकं वल्ली चित्रध्वजसमुद्भवाः ।
 पाण्डित्यलक्षणा रेखा मस्तकं चौर्यलक्षणम् ॥
 धनकृत्कलशं सर्पो वीणा गायनलक्षणा ।
 जीवहिंसाकरः पाशः पानकृतपानभाजनम् ॥
 योन्यादिके तु दीर्घाग्यं यूपार्थे यज्ञशीलता ।
 त्रिशूलादी भिक्षुकत्वं फलमुच्चावचं वदेत् ॥
 पूर्णमायुः परीक्षेत पञ्चाल्लक्षणमीरयेत् ।
 आयुर्हीनतराणां तु लक्षणं किं प्रयोजनम् ॥
 नवरन्ध्राणि हस्ताङ्घ्रिपृष्ठनाभिशिरोवपुः ।
 कण्ठवक्षोदरोर्वादि सहरेखं परीक्षयेत् ॥
 स्वरं दृष्टिं च शीलं च विज्ञाय फलमीरयेत् ॥

The following verses from the हरगौरीसामुद्रिक are interesting:—

यस्य मीनसमा रेखा कर्मसिद्धिश्च जायते ।
 घनाढ्यस्तु स विज्ञेयो बहुपुत्रो न संशयः ॥
 तुलाग्रामौ तथा रज्जुः करमध्ये च दृश्यते ।
 तस्य वाणिज्यसिद्धिः स्यात्पुरुषस्य न संशयः ॥
 शङ्खचक्रध्वजाकारो माषाकारश्च दृश्यते ।
 सर्वविद्याप्रदानेन बुद्धिमान्स भवेन्नरः ॥
 अङ्कुशं कुण्डलं चक्रं यस्य पाणितले भवेत् ।
 तस्य राज्यं महच्छ्रेष्ठं सामुद्रवचनं तथा ॥
 यस्य पाणावूर्ध्वरेखा कनिष्ठा मूलसंस्थिता ।
 स नरः परदेशेषु दीर्घमायुश्च विन्दति ॥
 रेखैका मणिवन्धे तु राजभोगी भवेन्नरः ।
 यदि द्वे स गुणी वक्ता धनवाञ्छं भविष्यति ॥

अनामिकापूर्वमूले कनिष्ठादिक्रमेण तु ।
 आयुर्देशैव वर्षाणि सामुद्रवचनं तथा ॥
 तर्जनीमूलपर्याप्तं कनिष्ठादिक्रमेण चेत् ।
 आयुश्च विंशतेः षट्कं रक्तर रेखा च दृश्यते ॥
 यदा रेखान्तरैर्भिन्ना स्वयं भिन्ना च दृश्यते ।
 तदा सम्यग् विजानीयाद् गण्डकालं विशेषतः ॥
 सा निम्ना चेदधोभागे कनिष्ठादिक्रमेण तु ।
 वृक्षादुन्नतदेशाद्वा वाहनात्पतनं भवेत् ॥

Vide also गर्गसामुद्रिक—

अङ्गुष्ठमूलगा रेखाः सन्तानं सूचयन्ति ताः ।
 साङ्कुशाश्च तथा नार्यः पुरुषाश्च जटाः स्मृताः ।
 दीर्घा दीर्घायुषो ज्ञेया अल्पा अल्पायुषः स्मृताः ।
 गर्भस्त्रावस्तु सूक्ष्मत्वे विच्छेदे बालघातकः ॥
 तदभावे प्रजाभाव इति सन्तानलक्षणम् ।
 दम्पत्यन्यतरालाभे तदभावोऽन्यथान्यथा ॥
 कनिष्ठाङ्गुलिमूले तु रेखाः करतलान्तगाः ।
 सहोदरान्सूचयन्ति पुत्रवत्तत्तत् निर्णयः ॥

अतिकृशदीर्घश्चिबुकैर्निद्रं व्या मांसलैर्धनोपेताः ।
 बिम्बोपमैरवक्रैरधरैर्भूपास्तनुभिरस्वाः ॥५१॥

श्रोष्ठैः स्फुटितविखण्डितविवर्णरूक्षैश्च धनपरित्यक्ताः ।
 स्निग्धा घनाश्च दशनाः सुतोष्यवन्तः समाश्च शुभाः ॥५२॥

Very lean and long chins suggest poverty; while fleshy ones, wealth; straight (not crooked) lower lips resembling the ripe *Bimba* fruit (*Coccinea indica*) make men kings; while lean (without flesh) ones, indigent. The upper lips being split, cut, colourless and dry make men penurious. The teeth being glossy (clean), equal and close-knit and the canine ones very sharp and equal are auspicious.

[Cf. the following:—

निर्मासैश्चिबुकैर्दीर्घैर्निद्रं व्याशचाशुवाचिनः ।
 समांसलैर्धनोपेता बहुपुत्रसमावृताः ॥
 रक्ताधरो नरपतिर्धनवान् कमलाधरः ।
 स्थूलोष्ठा बहुलोमाश्च शुष्कैः क्षीणैश्च दुःखिताः ॥
 उत्तरोष्ठैर्लोहितैश्च धनिनः सौख्यसंयुताः ।
 खण्डैर्विवर्णैर्निद्रं व्या रूक्षैर्दुःखसमन्विताः ॥

कुन्दकुङ्कुमलसङ्काशः प्राकारैर्दशनैर्नृपः ।
 ऋक्षवानरदन्ताश्च नित्यं क्षुत्परिपीडिताः ॥
 हस्तिदन्ताः खररदाः स्निग्धदन्ता गुणान्विताः ।
 करालैर्विषमैर्दीर्घैर्दशनैर्दुःखजीविनः ॥
 द्वात्रिंशदन्ता राजान एकोनश्चापि भोगवान् ।
 त्रिंशदन्ता नरा ये ते सुखदुःखस्य भागिनः ॥
 एकोनत्रिंशदन्ताः पुरुषा दुःखजीविनः ।
 अष्टाविंशदन्ता येषां तेऽतिदुःखस्य भाजनाः ॥

Vide प्रह्लाद—

चिबुके यस्य रोमाणि न वक्षसि न गण्डयोः ।
 कुटिलं तं विजानीयात्समर्थं च खलं नरम् ॥
 द्वात्रिंशदन्तवान्भोगी त्रिंशन्मूने तु निर्धनाः ।
 कपटी रोमहीनश्च बहुरोमा तु बन्धभाक् ॥

जिह्वा रक्ता दीर्घा श्लक्ष्णा सुसमा च भोगिनो ज्ञेया ।
 श्वेता कृष्णा पुरुषा निर्द्वयाणां तथा तालु ॥५३॥

Men who enjoy the pleasures of life have tongues that are reddish, long, tender and quite even, while the poor have them white or dark and rough. The same rules hold good in the case of the palate too i.e. it is beneficial if it is reddish, tender and even, while it is bad if it is white or black and rough.

[भोगिनां is another reading in the place of भोगिनः.]

Cf. the following:—

कृष्णजिह्वा भवेद्यस्य समला यदि वा भवेत् ।
 स पापवान् भवेन्मर्त्यः कुक्षा स्थूला तथा भवेत् ॥
 श्वेतजिह्वा नरा ज्ञेयाः शौचाचारविवर्जिताः ।
 पद्मपत्रसमा जिह्वा सूक्ष्मा दीर्घा सुशोभना ॥
 न स्थूला नातिविस्तीर्णा येषां ते मनुजाधिपाः ।
 निम्ना दीर्घा च ह्रस्वा च रक्ताग्रा रसना यदि ॥
 सर्वविद्याप्रवक्ताऽसौ भवेन्नास्त्यत्र संशयः ।
 कृष्णतालुर्नरो यस्तु स भवेत् कुलनाशनः ॥
 विकृतं स्फुटितं यस्य तालु तस्य न शोभनम् ।
 सिंहतालुर्नरपतिर्गजतालुस्तथैव च ॥
 पद्मतालुर्भवेद्राजा श्वेततालुश्च निर्धनः ॥

वक्त्रं सौम्यं संवृतममलं श्लक्ष्णं समं च भूपानाम् ।
 विपरीतं क्लेशभुजां महामुखं दुर्मगाणां च ॥५४॥

The mouth being pleasant, round and closed, soft and even, makes men monarchs; being contrary (i.e. unpleasant, not closed, unclean, rough and uneven), miserable and penniless; and a very big mouth belongs to the unfortunate.

[Cf. the following:—

सौम्यं च संवृतं वक्त्रममलं यस्य देहिनः ।
 महाराजो भवेन्नित्यं विपरीते तु निर्धनः ॥

स्त्रीमुखमनपत्यानां शाठ्यवतां मण्डलं परिज्ञेयम् ।
 दीर्घं निर्द्वयाणां भीरुमुखाः पापकर्माणः ॥५५॥

चतुरस्रं धूर्तानां निम्नं वक्त्रं च तनयरहितानाम् ।
 कृपणानामतिह्रस्वं सम्पूर्णं भोगिनां कान्तम् ॥५६॥

A feminine face belongs to those who are issueless; a round one, to rogues; a long one, to the poor; a timid one, to those who commit sinful acts; a quadrilateral one, to the treacherous; a sunken and crooked one, to the childless; a very small one, to misers; and a full, fleshy and attractive (bright) one, to those who enjoy pleasures.

[Cf. the following:—

स्त्रीमुखं निरपत्यानां मण्डलं शाठ्यसेविनाम् ।
 दीर्घं मुखं च निःस्वानां भीरुवक्त्रा दुराशयाः ॥
 चतुरस्रं तु धूर्तानां निम्नं सुतविबर्जितम् ।
 कृपणानां तथा ह्रस्वं चिपिटं परजीविनाम् ॥
 यन्मुखं मांसलं स्निग्धं सप्रभं प्रियदर्शनम् ।
 वर्णाढ्यं सन्धिविश्लिष्टमजस्रं सुखभागिनाम् ॥

अस्फुटितारं स्निग्धं श्मश्रु शुभं मृदु च सन्नतं चैव ।
 रक्तंः परुषश्चोराः श्मश्रुभिरल्पैश्च विज्ञेयाः ॥५७॥

The moustaches and beard being smooth, soft, well-bent and having unsplit tips, are auspicious; being red, hard and short or sparse, they make men thieves.

[In the first line मृदु समुन्नतं चैव is another reading. Vide the following:—

स्निग्धमस्फुटिताय च सन्ततं श्मश्रु चेप्यते ।
रक्तैरल्पैस्तथा रुक्षैः श्मश्रुभिस्तस्कराः स्मृताः ॥]

निर्मांसैः कर्णैः पापमृत्यवश्चर्पटैः सुबहुभोगाः ।
कृपणाश्च ह्रस्वकर्णाः शङ्कुश्रवणाश्चमूपतयः ॥५८॥
रोमशकर्णा दीर्घायुषश्च धनभागिनो विपुलकर्णाः ।
क्रूराः शिरावनद्धैर्व्यालम्बैर्मांसलैः सुखिनः ॥५९॥

With ears devoid of flesh men meet with tragic ends; with flat ones, become enjoyers of many pleasures; with short ones, miserly; with conical ones, commanders of armies; with hairy ones, long-lived ones; with broad ones, wealthy; with those filled with veins, cruel; with hanging and fleshy ones, happy.

[Vide the following:—

ह्रस्वकर्णा महाभोगा महाकर्णाश्च ये नराः ।
आवर्तकर्णा धनिनः स्निग्धकर्णास्तथैव च ॥
दीर्घायुषः शङ्कुकर्णाः स्फुटकर्णा महाधनाः ।
सुखान्विता दीर्घकर्णा लम्बकर्णास्तपस्विनः ॥
निर्मांसैः पापमरणाश्चर्पटैर्भोगिनो नराः ।
दीर्घायुषो लोमकर्णा धनिनो विपुलैः स्मृताः ॥
शिरावनद्धैर्विषमा मांसलैः सुखभागिनः ॥

Vide—प्रह्लाद—

कर्णरोमा तु दीर्घायुर्नाभिरोमा बहुप्रजः ।
विकलाङ्गोऽधिकङ्गो वा दुःखी लक्षणवर्जितः ॥
महच्छिरो रोमहीनं विशालं च ललाटकम् ।
दीर्घकर्णं तुङ्गनासं शूरपण्डितलक्षणम् ॥
भोगी त्वनिम्नगण्डो मन्त्री सम्पूर्णमांसगण्डो यः ।
सुखभाक् शुक्लसमनासश्चिरजीवो शुष्कनासश्च ॥६०॥
छिन्नानुरूपयागम्यगामिनो दीर्घया तु सौभाग्यम् ।
आकुञ्चितया चौरः स्त्रीमृत्युः स्याच्चिपिटनासः ॥६१॥
धनिनोऽग्रवक्रनासा दक्षिणविन्ताः प्रभक्षणाः क्रूराः ।
ऋज्वी स्वल्पच्छिद्रा सुपुटा नासा सभाग्यानाम् ॥६२॥

One becomes enjoyer of pleasures and luxuries with unsunken cheeks; a minister, with full and fleshy ones; happy, with a nose

resembling the parrot's beak; long-lived, with a dry nose (without flesh); one comes to have sexual relations with forbidden women with one (nose) that appears cut; becomes attractive or fortunate with a long one; a thief, with a curved one; meets with death at the hands of a woman, with a flat one; becomes wealthy, with one crooked at the tip; cruel and gluttonous (improvident?), with one turned to the right; and highly fortunate, with a straight one with small nostrils and fine slopes.

[Vide the following:—

पुमान् सम्पूर्णगण्डो यः स मन्त्री समुदाहृतः ।
निम्नगण्डो भवेद्यस्तु स नरो भोगवान् स्मृतः ॥
शुक्लनासः सौख्यभागी शुष्कनासश्चिरायुषः ।
छिन्नानुरूपा येषां स्मान्नासा तेऽगम्यगामिनः ॥
दीर्घनासा भोगयुक्ता अग्रवक्रा धनान्विताः ।
क्रूरा दक्षिणवक्राश्च स्पष्टनासा नृपोत्तमाः ॥
स्त्रीमृत्यवश्चर्पटाभिः कुटिलाभिश्च तस्कराः ॥

Cf. प्रह्लाद—

भूनसाहनुजानूनां दीर्घत्वे कण्ठजङ्घयोः ।
रसनाया मेहनस्य ह्रस्वत्वे भाग्यवान् भवेत् ॥]

धनिनां क्षुतं सकृद्विनिपिण्डितं ह्लादि सानुनादं च ।
दीर्घायुषां प्रमुक्तं विज्ञेयं संहतं चैव ॥६३॥

The sneezing of the wealthy is either only once, or twice or thrice and high-pitched and resonant; while that of the long-lived, prolonged and of the same pitch throughout.

[Bhaṭṭotpala refers to other commentators who interpret the verse thus: The rich sneeze but once; while the long-lived, twice or thrice in succession making it high-pitched, resonant, prolonged and of the same pitch throughout. He prefers the second interpretation in view of *Parāśara's* statement:

सकृत् क्षुतं भोगवतां द्विर्धनाय चिरायुषे ।
चतुः स्याद्भोगनाशाय परमस्मात् तदीशजाः ॥

Cf. also the following:—

आदिमध्यावसानेषु तुल्यो यः स च संहतः ॥
क्रोधहर्षव्याधिभयादिष्वविकृतः श्रोत्रपथं याति यः स स्निग्धः । यः

सर्वजनमनोऽभिप्रेतः स रक्तः ।]

पद्मदलार्धनिनो रक्तान्तविलोचनाः श्रियो भाजः ।

मधुपिङ्गलैर्महार्था मार्जारविलोचनैः पापाः ॥६४॥

हरिणाक्षा मण्डललोचनाश्च जिह्वाश्च लोचनैश्चौराः ।

क्रूराः केकरनेत्रा गजसदृशविलोचनाश्चमूपतयः ॥६५॥

ऐश्वर्यं गम्भीरैर्नीलोत्पलकान्तिभिश्च विद्वांसः ।

अतिकृष्णतारकाणामङ्गणामुत्पाटनं भवति ॥६६॥

मन्त्रित्वं स्थूलदृशां श्यावाक्षाणां [च] भवति सौभाग्यम् ।

दीना दृग् निःस्वानां स्निग्धा विपुलार्थभोगवताम् ॥६७॥

People become wealthy with eyes similar to the petals of a lotus; very opulent and powerful, with those that have red corners; immensely rich, with those coloured tawny like honey; sinners, with feline eyes; thieves, with round and crooked ones as well as with those resembling the eyes of the deer; cruel, with squint eyes; commanders of armies, with elephantine ones; wealthy, with deep ones; learned, with those resembling blue lilies. The eyes whose pupils are extremely black will be pulled out. Broad and thick eyes make one a minister; green ones, lovely and fortunate; humble and abject ones, penniless; and glossy (clean) and large ones, enjoyer of vast wealth and pleasures of life.

[In the second quarter of the last verse there is one मात्र missing. So I have put a च within brackets. This mistake must have been committed by the copyist. Utpala says:

केकरनेत्रा नीलाक्षाः. However, according to the accepted connotation of the word it should mean 'squint-eyed'. 'वलिरः केकरे' says Amara (II.6.49). Vide Kṣīrasvāmin's explanation: 'वलते चेष्टते वलिरं नेत्रं तद्योगाद् वलिरः । के मूढिनं करोत्यक्षिणी चलत्तारकत्वात्केकरः ।'

Vide the following:—

समे गोक्षीरवर्णाभि रक्तान्ते कृष्णतारके ।

प्रसन्ने च विशाले च स्निग्धे चैवायते शुभे ॥

अतसीपुष्पसङ्काशे भवेतां यस्य लोचने ।

भूपतिः स तु विज्ञेयः समुद्रवचनं यथा ॥

व्याघ्रचक्षुर्धनैर्युक्तः कर्कटाक्षः कलिप्रियः ।

बिडालहंसनेत्राश्च भवन्ति पुरुषाधमाः ॥

मयूरनकुलाक्षाश्च नरास्ते मध्यमाः स्मृताः ।

न श्रीस्त्यजति सर्वत्र पुरुषं मधुपिङ्गलम् ॥

आज्यपिङ्गलनेत्राश्च राजानो भोगसंयुताः ।

रोचनाहरितालाश्च गजपिङ्गा धनेश्वराः ॥

बलवन्तो गुणोपेताः पृथिव्यां चक्रवर्तिनः ।

तप्तहाटकवर्णाभि भवेतां तस्य लोचने ॥

भूपतिः स तु विज्ञेयः समुद्रवचनं यथा ॥

द्विमात्रस्पन्दिनो ये तु धनिनस्ते प्रकीर्तिताः ।

त्रिमात्रस्पन्दिनो ज्ञेयाः पुरुषाः सुखजीविनः ॥

चतुर्मात्रनिमेषश्च धनवान् परिकीर्तितः ॥

दीर्घायुषो धर्मरताः पञ्चमात्रनिमेषिणः ॥

Śrī Rāma, according to Vālmīki, was रक्तान्तनयनः

Vide प्रह्लाद—

कुबेराक्षीसमाक्षश्च तिष्ठुरो निर्धनस्तथा ।

बिडालतुल्यनेत्रस्तु पश्येन्निध्नञ्जनादिकम् ॥

[Kuberākṣī is *caesalpinia crista*, Kaṇṇaḍa—Gajjuga, Marathi—Gajaga.]

अभ्युन्नताभिरल्पायुषो विशालोन्नताभिरतिमुखिनः ।

विषमभ्रुवो दरिद्रा बालेन्दुनतभ्रुवः सधनाः ॥६८॥

दीर्घासंस्तक्ताभिर्धनिनः खण्डाभिरर्थपरिहीनाः ।

मध्यविनतभ्रुवो ये ते सक्ताः स्त्रीष्वगम्यासु ॥६९॥

Lofty brows lead to short life; large and lofty ones, to great happiness; unequal (or zigzag) ones, to poverty; bent ones resembling the crescent, to wealth; long and unconnected ones, to affluence; cut ones, to penury; and those that are bent in the middle, to addiction to forbidden women.

Vide the following:—

अभ्युन्नताभिः स्वल्पायुर्विशालाभिः सुखान्विताः ।

मध्योन्नतभ्रुवो ये च पापसक्ताश्च ते नराः ॥

बालेन्दुभ्रूसमाश्चाढ्या दरिद्रा विषमभ्रुवः ।

असंलग्नभ्रुवो ये तु धनिनस्ते नराः स्मृताः ।

खण्डाभिर्निर्धना ज्ञेया विषमाभिर्नराधमाः ॥

Vide प्रह्लाद—

नेत्रकर्णान्तरं सूक्ष्मं भ्रुवोः पर्यन्तरं महत् ।
तर्जनीतुलिता नासा कर्णो मध्यमया समौ ॥

उन्नतविपुलैः शङ्खधनिनो निम्नैः सुतार्थसन्त्यक्ताः ।
विषमललाटा विधना धनवन्तोऽङ्घ्रिदुसदृशेन ॥७०॥

शुक्तिविशालराचायता शिरासन्तर्धर्मरताः ।
उन्नतशिराभिराढ्याः स्वस्तिकवत् संस्थितामिश्र ॥७१॥

निम्नललाटा वधबन्धभागिनः क्रूरकर्मनिरताश्च ।
अभ्युन्नतैश्चमूपाः कृपणाः स्युः संवृतललाटाः ॥७२॥

With broad and raised temples men become wealthy; with sunken ones, bereft of children and wealth. An uneven forehead leads to poverty; one resembling the half-Moon, to opulence; one large like a shell, to the position of preceptors of men; one full of veins, to addiction to unrighteous acts; one filled with raised veins as well as with those shaped like the *Svastika* figure, to great affluence; a depressed forehead, to imprisonment, foul death and cruel deeds; a raised one, to commandership of armies; and a round and small one, to miserliness.

Cf. the following:—

उन्नतविपुलैः शङ्खधनिनः सुखजीविनः ।
सुतार्थरहिता निम्नैर्मानुषा दुःखभागिनः ॥
ललाटेनाधचन्द्रेण भवन्ति पृथिवीश्वराः ।
विपुलेन ललाटेन महाधनयुताः स्मृताः ॥
विषमेणाधमा ज्ञेयाः पापा मर्त्याः शिराततैः ।
निम्नेन तु ललाटेन क्रूरकर्मरता नराः ॥
अभ्युन्नतैश्चमूपाः स्युः संवृतैः कृपणाः स्मृताः ॥

रुदितमदीनमनश्च स्निग्धं च शुभावहं मनुष्याणाम् ।
रुक्षं दीनं प्रचुराश्च चैव न शुभप्रदं पुंसाम् ॥७३॥

Weeping which is soft, tearless and without wretchedness, is auspicious for men; whereas one that is rough, abject and accompanied with copious tears is disastrous to them.

Cf. the following:—

अदीनाश्वहतं स्निग्धं रुदितं च शुभावहम् ।
रुक्षं दीनं बाष्पयुतं पुरुषाणामनिष्टदम् ॥

हसितं शुभदमकम्पं सनिमीलितलोचनं तु पापस्य ।
दुष्टस्य हसितमसकृत् सोन्मादस्यासकृत् प्रान्ते ॥७४॥

Laughter not accompanied by a convulsion of the body is auspicious; one accompanied by closed eyes belongs to a sinful man; a repeated one, to a wicked fellow; and a repetition at the end of one, to a madcap.

Cf. the following:—

हसितं कम्परहितं नृपाणामन्यथाऽशुभम् ।
असकृदोपयुक्तस्य मीलिताक्षस्य चाशुभम् ॥

In this connection it would be interesting to the readers to know what the rhetoricians say about हसित or laughter. The following extract from the साहित्यदर्पण (III. 247-49) explains it:—

ज्येष्ठानां स्मितहसिते मध्यानां विहसितावहसिते च ।
नीचानामपहसितं तथातिहसितं तदेष पद्भेदः ॥
ईषद्विकसितनयनं स्मितं स्यात्स्पन्दिताधरम् ।
किञ्चिल्लक्ष्यद्विजं तत्र हसितं कथितं बुधैः ॥
मधुरस्वरं विहसितं सांसशिरःकम्पमवहसितम् ।
अपहसितं सास्त्राक्षं विक्षिप्ताङ्गं च भवत्यतिहसितम् ॥

तिष्ठो रेखाः शतजीविनां ललाटायताः स्थिता यदि ताः ।
चतसृभिरवनीशत्वं नवतिश्चायुः सप्तत्रिंशद्वा ॥७५॥

विच्छिन्नाभिश्चागम्यगामिनो नवतिरप्यरेखेण ।
केशान्तोपगताभी रेखाभिरशीतिवर्षायुः ॥७६॥

पञ्चभिरायुः सप्ततिरेकाप्रावस्थिताभिरपि षष्टिः ।
बहुरेखेण शतार्धं चत्वारिंशच्च वक्राभिः ॥७७॥

भ्रूलग्नभिस्त्रिंशद्विंशतिकश्चैव वामवक्राभिः ।
शुक्राभिः स्वल्पायुर्न्य नाभिश्चान्तरे कल्प्यम् ॥७८॥

Three horizontal lines on the forehead indicate a life of hundred years; four such lines, kingship and a life of 95 years; cut

lines or absence of lines, addiction to forbidden women and a life of 90 years; the lines touching the hair on both sides, a life of 80 years; five lines on the forehead indicate a life of 70 years; all the lines meeting at a point, a life of 60 years; many lines (i.e. six), a life of 50 years; crooked ones, one of 40 years; those touching the brows, one of 30 years; those bent towards the left, one of 20 years; slender and small ones, a short life; those short of the above number (i.e. one or two), a short life; and for any number in between the given ones, a life that is to be proportionately calculated.

Vide the following:—

रेखाः पञ्च ललाटे तु यस्यासौ धनवान् स्मृतः ।
शतं जीवति वर्षाणामैश्वर्यमधिगच्छति ॥
चतुरेखो ह्यशीतिस्तु त्रिभिः सप्ततिरेव च ।
षष्टिर्द्विभ्यां तु रेखाभ्यां चत्वारिंशत्तथैकया ॥
अरेखेण ललाटेन भवन्ति निधिपालकाः ।
रेखाच्छदैस्तु विज्ञेयाः पापकर्मरता नराः ॥
अल्पायुपस्तथाल्पासु व्याधियुक्ताश्च ते सदा ।
त्रिशूलं पट्टिणं वापि ललाटे यस्य दृश्यते ॥
ऐश्वर्यं तस्य विज्ञेयं सेनानां नायकश्च सः ॥

Vide प्रह्लाद—

यस्य फालतले रेखाः पञ्च पूर्णायुष्यते ।
विशत्यब्दा तथैकैका मुखश्च धनी भवेत् ॥
ललाटे रेखाबाहुल्ये दीर्घायुर्दृढगात्रवान् ।
पृष्ठावर्ते तु पञ्चाशत् पार्श्ववर्ते तु सप्ततिः ॥
ऊर्ध्वावर्ते तथाल्पायुः केशानां शिरसि ध्रुवम् ।
विशत्यब्दोत्तरावर्ते क्षिप्रमेव मरिष्यति ॥
त्रिशदब्दोत्तरावर्ते चिरजीवी भवेन्नरः ॥

परिमण्डलैर्गवाहघाशछात्राकारैः शिरोभिरवनीशाः ।
चिपिटैः पितृमातृघ्नाः करोटिशिरसां चिरान्मृत्युः ॥७६॥

घटमूर्धाध्वानरुचिर्द्विमस्तकः पापकृद्धनस्त्यक्तः ।
निम्नं तु शिरो महतां बहुनिम्नमनर्थकं भवति ॥८०॥

Men with a round head become rich in cattle; with one resembling an umbrella, kings; with a flat one, murderers of parents; with one like a helmet or turban (lit. skull), long-lived; with a

pot-like head, wanderers or tourists; with a double head, sinners and penniless; with a depressed head, illustrious; and with a too much depressed one, miserable.

Vide the following:—

उत्क्रान्तिदो निम्नशिरा अल्पोपहत एव च ।
छात्राकारशिरा राजा गवाहचः परिमण्डलैः ॥
विषमं तद्द्विराणां शिरो दीर्घं चिरायुषाम् ।
नागकुम्भशिरा राजा समं सर्वत्र भोगिनः ॥

एकैकभवंः स्निग्धः कृष्णराकुञ्चितैरभिन्नाग्रैः ।
मृदुभिर्न चातिबहुभिः केशैः सुखभागरेन्द्रो वा ॥८१॥

बहुमूलविषमकपिलाः स्थूलस्फुटिताग्रपदह्रस्वाश्च ।
अतिकुटिलाश्चातिघनाश्च मूर्धजा वित्तहीनानाम् ॥८२॥

One becomes a king or enjoyer of happiness, if the hairs on the head are single in each pore, glossy, dark, bent, with tips unsplit, soft, and not too thick (dense). One becomes penniless with the hair being many in a pore, of unequal length, brown, very thick, with tips split, rough, short, too crooked and too dense.

Vide the following:—

एकैकसम्भवाः स्निग्धाः कृष्णा नातिघनाः कचाः ।
पूजिता विपरीताश्च निर्धनानां प्रकीर्तिताः ॥

In this connection Bhaṭṭotpala remarks:—आचार्येणोक्तम्—
“सामुद्रविद्वदति यातमनागतं वेत्यतोऽत्रास्माभिः सामुद्राणि पुरुषलक्षणान्युदाहृतानि यावदाचार्यस्य तेभ्योऽप्यधिकमस्तीति ज्ञेयम्” इति ।

यद्यद्गात्रं रुद्धं मांसविहीनं शिरावनद्धं च ।
तत्तदनिष्टं प्रोक्तं विपरीतमतः शुभं सर्वम् ॥८३॥

Whatever limb of the body is rough, without flesh, and full of veins, it is considered to be inauspicious; and the opposite of these is beneficial.

त्रिषु विपुलो गम्भीरस्त्रिव्येव षडुन्नतश्चतुर्ह्रस्वः ।
सप्तसु रक्तो राजा पञ्चसु दीर्घश्च सूक्ष्मश्च ॥८४॥

One becomes a monarch if one is broad in three limbs, deep in three, raised in six, short in four, red in seven, long in five and slender in five.

Cf. वाल्मीकिरामायण (V.-35-2-20):—

यानि रामस्य चिह्नानि लक्ष्मणस्य च वानर ।
कीदृशं तस्य संस्थानं रूपं रामस्य कीदृशम् ।
कथमूरु कथं बाहू लक्ष्मणस्य च शंस मे ॥
रामः कमलपत्राक्षः सर्वभूतमनोहरः ।
तेजसादित्यसङ्काशः क्षमया पृथिवीसमः ॥
विपुलांसो महाबाहुः कम्बुग्रीवः शुभाननः ।
गूढजटुः सुताम्राक्षो रामो देवि जनैः श्रुतः ॥
दुन्दुभिस्वननिर्घोषः स्निग्धवर्णः प्रतापवान् ।
समश्च सुविभक्ताङ्गो वर्णं श्यामं समाश्रितः ॥
त्रिस्थिरस्त्रिप्रलम्बश्च त्रिसमस्त्रिषु चोन्नतः ।
त्रिताम्रस्त्रिषु च स्निग्धो गम्भीरस्त्रिषु नित्यशः ॥
त्रिवलीवांस्त्यवनतश्चतुर्व्यङ्गस्त्रिणीपवान् ।
चतुष्कलश्चतुर्लेशश्चतुष्किष्कश्चतुःसमः ॥
चतुर्वंशसमद्वंद्वश्चतुर्दंष्ट्रश्चतुर्गतिः ।
महोष्ठहनुनासश्च पङ्क्तस्निग्धोऽष्टवंशवान् ॥
दशपद्मो दशबृहत्स्त्रिभिर्व्याप्तो द्विशुक्लवान् ।
षडुन्नतो नवतनुस्त्रिभिर्व्याप्नोति राघवः ॥

Cf. also प्रह्लाद—

पञ्चदीर्घं चतुर्ह्रस्वं पञ्चसूक्ष्मं षडुन्नतम् ।
सप्तरक्तं त्रिगम्भीरं त्रिविस्तीर्णं प्रशस्यते ॥

The five long limbs are (1) the space between the paps or nipples, (2) arms, (3) eyes, (4) nose and (5) jaws. The four short ones are, neck, top of the thighs, root of the back, and shanks. The five slender ones are—finger-joints, hair, teeth, nails and skin. The six raised ones are—arm-pits, belly, chest, nose, shoulders and forehead. The seven red ones are—the palms, soles, corners of eyes, nails, palate, tongue and the lower lip. The three deep ones are—voice, courage and navel. Lastly the three broad ones are—the chest, face and forehead.

Govindarāja quotes a number of authorities by name and otherwise. Some of the authors and works on this subject mentioned by him are: वररुचि, नन्दी, कात्यायन, गगं, मिहिर, नारद, ब्रह्मा, ब्राह्मपुराण, ब्रह्माण्ड, सामुद्रिक etc.

“ऊरुश्च मणिवन्धश्च मुष्टिश्च नृपतेः स्थिराः ॥”

“प्रलम्बा यस्य स धनी त्रयो भ्रूमृक्बाहवः” इति सामुद्रिकोक्तेः ।

“केशाग्रं वृषणं जानु समं यस्य स भूपतिः ।” इत्युक्तेः ।

“नाभ्यन्तःकुक्षिवक्षोभिरुन्नतैः क्षितिपो भवेत् ॥”

“नेत्रान्तखपाण्यङ्घ्रितलैस्ताम्रस्त्रिभिः सुखी ॥”

“स्निग्धा भवन्ति वै येषां पादरेखाः शिरोरुहाः ।

तथा लिङ्गमणिस्तेषां महाभाग्यं विनिविशेत् ॥”

ब्राह्मे तु — “स्वरे गती च नाभी च गम्भीरस्त्रिषु शस्यते ॥”

“उन्नतकुक्षिः क्षितिपः परिमण्डलोन्नतनाभयः क्षितिपः ।

हृदयं न वेपनं पृथु समोन्नतं मांसलं च नृपतीनाम् ॥”

“श्लिष्टाङ्गुली रुचिरताम्रनखी सुपाण्यौ

पादौ करावपि सुरक्तनखात्मरेखी ॥”

वररुचिः — “ग्रीवा प्रजननं पृष्ठं ह्रस्वे जङ्घे च पूजिते ॥” इति ।

“आवर्त्तत्रययुक्तं यस्य शिरः क्षितिभूतामयं नाथः ॥”

नन्दी आह —

“मूलेऽङ्गुष्ठस्य रेखानां चतस्रस्त्रि एव वा ।

एका द्वे वा यथायोगं वेदरेखा द्विजन्मनाम् ॥” इति ।

कात्यायनः —

“ललाटे यस्य दृश्यन्ते चतुस्त्रिद्वयेकरेखिकाः ।

शतद्वयं शतं षष्टिस्तस्यायुर्विशतिः क्रमात् ॥” इति ।

“बाहुजानूरुगण्डानि चत्वार्यथ समानि च ॥”

अत्र गगंः —

“स्थिरा त्रिरेखा मुभगोपपन्ना स्निग्धा मुमांसोपचिता सुवृत्ता ।

न चातिदीर्घा चतुरङ्गुला च ग्रीवा सुदीर्घा भवतीह धन्या ॥”

नारदः —

“पादैः प्रस्वेदरहितैः शिराहीनश्च पार्थिवः ।

एकरोमा भवेद्राजा द्विरोमा षष्टितो भवेत् ॥

त्रिरोमा चतुरोमा च भवेद् भाग्यविवर्जितः ॥

समपादोपविष्टस्य गुल्फं स्पृशति मेहनम् ।

यस्येश्वरं तं जानीयात्सुखिनं चैव मानवम् ॥

निर्मासः संहतो वस्तियेषां ते सुखभागिनः ॥

समवृत्तशिराश्चैव छत्राकारशिरास्तथा ।

एकच्छत्रां महीं भुङ्क्ते दीर्घमायुश्च विन्दति ॥

यस्य पादतले वज्रध्वजशङ्खाङ्कुशोपमाः ।

रेखाः सम्यक् प्रकाशन्ते मनुजेन्द्रं तमादिशेत् ॥” इति ।

ब्रह्मा —

पाणौ चतस्रो रेखाश्च यस्य तिष्ठन्त्यङ्गुलाः ॥” इति ।

ब्राह्मपुराणे —

“षण्णवत्यङ्गुलोत्सेधो यः पुमान्स दिवौकसः ॥”

ब्रह्माण्डे —

“बाहुजानूगण्डाश्च चत्वार्यथ समानि च ।” इति ।

“ध्रुवी नासापुटे नेत्रे कर्णबोण्डौ च चूचुर्को ॥

कूर्परे मणिवन्धौ च जानुनी वृषणौ कटिः ।

करी पादौ स्फिजौ यस्य समौ ज्ञेयः स भूपतिः ॥”

or

[स्कन्धौ गण्डौ तथा दन्ता ऊरू ज्ञेयौ च जटुणी ॥]

“स्निग्धा घनाश्च दशनाः सुतीक्ष्णदंष्ट्राः शुभाश्चतस्रः ।”

वररुचिः —

“चक्षुःस्नेहेन सौभाग्यं दन्तस्नेहेन भोजनम् ।

त्वचःस्नेहेन शयनं पादस्नेहेन वाहनम् ॥”

सामुद्रिकम् —

पृष्ठवंशः शरीरं च हस्तपादाङ्गुली करौ ।

नासिका चक्षुषी कर्णौ प्रजनौ यस्य चायताः ॥”

मुखनेत्रास्यजिह्वोष्ठतालुस्तनखाः करौ ।

पादौ च दश पद्मानि पद्माकाराणि यस्य च ॥”

वररुचिः —

“उरः शिरो ललाटं च ग्रीवा बाह्वंसनाभयः ।

पादौ पृष्ठं श्रुती चैव विशालास्ते मुखप्रदाः ॥”

सामुद्रिकम् —

कक्षः कुक्षिश्च वक्षश्च घ्राणस्कन्धललाटिकाः ।

सर्वभूतेषु निदिष्टा उन्नतास्तु मुखप्रदाः ॥”

ब्राह्मे तु —

“शिरो ललाटे श्रवणे ग्रीवा वक्षश्च हृत्तथा ।

उदरं पाणिपादौ च पृष्ठं दश बृहन्ति च ॥”

नाभौ स्वरः सत्त्वमिति प्रशस्तं गम्भीरमेतत् त्रितयं नराणाम् ।

उरौ ललाटं वदनं च पुंसां विस्तीर्णमेतत् त्रितयं प्रशस्तम् ॥८५॥

वक्षोऽथ कक्षा नखनासिकास्यं कृकाटिका चेति षडुन्नतानि ।

ह्रस्वानि चत्वारि च लिङ्गपृष्ठं ग्रीवा च जङ्घे च हितप्रदानि ॥८६॥

नेत्रान्तपादकरताल्वधरोष्ठजिह्वा

रक्ता नखाश्च खलु सप्त सुखावहानि ।

सूक्ष्माणि पञ्च दशनाङ्गुलिपर्वकेशाः

साकं त्वचा करुहा न च दुःखितानाम् ॥८७॥

हनुलोचनबाहुनासिकाः स्तनयोरन्तरमत्र पञ्चमम् ।

इति दीर्घमिदं तु पञ्चकं न भवत्येव नृणामभूताम् ॥८८॥

It is auspicious for men to have (a) the three viz. navel, voice and courage, deep; (b) the three viz. breast, forehead and mouth, broad; (c) the six viz. chest, arm-pits, nails, nose, face and the nape of the neck, raised; (d) the four viz. the genital organ, back, neck and shanks, short; (e) men become happy with the following seven viz. corners of eyes, feet, hands, palate, lower lip, tongue and nails, red; (f) very happy with the following five viz. teeth, finger knuckles, hair, skin and fingers, thin; and (g) monarch without doubt with the five viz. jaws (Hanu which is the part below the chin), eyes, arms, nose and the space between the paps, long.

Utpala says ‘कदाश्चन्येन शरीरमध्यमान उच्यते’ । But the accepted meaning is बाहुमूलम्. For, says Amara (II. 6-79): “बाहुमूले उभे कक्षौ ।”

Vide गर्ग—

चतुर्दशसमो द्वन्द्वश्चतुःकुण्डलश्चतुःसमः ।

दशपद्मो दशबृहत् त्रिगुलः शस्यते नरः ॥

पादौ गुल्फौ स्फिजौ पार्श्वे वृषणौ चक्षुषी स्तनी ।

स्कन्धौष्ठौ वङ्क्षणे जङ्घे हस्तौ बाह्वंसकौ तथा ॥

चतुर्दशसमद्वन्द्वः समुद्रो नृषु शंसति ।

अक्षितारे ध्रुवौ धमशुकेशाश्चैवासिताः शुभाः ॥

अङ्गुल्यो हृदयं नेत्रे दशनाश्च समा नृणाम् ।

चत्वारः सम्प्रशस्यन्ते सदैश्वर्यसुखावहाः ॥

जिह्वोष्ठतालु चास्यं च मुखं नेत्रे स्तनी नखाः ।

हस्तौ पादौ च शस्यन्ते पद्माभा दश देहिनाम् ॥

पाणिपादमुरौ ग्रीवा वृषणौ हृदयं शिरः ।

ललाटमुदरं पृष्ठं बृहन्तः पूजिता दश ॥

नेत्रे ताराविरहिते दशनाश्चलिताः शुभाः ।

एतच्च लक्षणं कृत्स्नं नराणां समुदाहृतम् ॥

पञ्चदीर्घश्चतुर्ह्रस्वः पञ्चसूक्ष्मः षडुन्नतः ।

पञ्चरक्तस्त्रिविस्तीर्णस्त्रिगम्भीरः प्रशस्यते ॥

बाहू नेत्रान्तरे चापि हनुनी वृषणी तथा ।
 स्तनयोरन्तरं चैव पञ्चदीर्घः प्रशस्यते ॥
 ग्रीवा प्रजननं श्रोणिह्रस्वे जङ्घे च पूजिते ।
 तथेतरेषु सर्वेषु सर्वमेव प्रशस्यते ॥
 सूक्ष्माण्यङ्गुलिपर्वणि दन्ता रोमाणि च च्छविः ।
 तथा नखाश्च सर्वे च पञ्चसूक्ष्मः प्रशस्यते ॥
 कक्षाक्षिवक्षांसि तथा मुखं पृष्ठं कृकाटिका ।
 सर्वभूतेषु निदिष्टः षडुत्सेधः प्रशस्यते ॥
 पाणी पादौ तथा चास्यमुभे नेत्रे स्तनौ नखाः ।
 पञ्च रक्तानि यस्याहुर्मनुजेन्द्रं तमादिशेत् ॥
 उरो मुखं ललाटं च त्रिविस्तीर्णः प्रशस्यते ।
 सत्त्वं स्वरश्च नाभिश्च त्रिगम्भीरः प्रशस्यते ॥

The metres are उपजाति, वसन्ततिलका and वियोगिनी. Here ends the Section dealing with *Kṣetra* or physical part of man. Here I may be permitted to summarize some principles found in the प्रह्लाद सामुद्रिकः—

This science has three branches viz. palmistry, physiognomy and feminine features. The marks on the body are of three kinds, viz. natural, seasonal or temporal and casual. The lines are nothing but the writing of the Creator on the human body which can be read by experts. The whole body should be measured with a tape. If the height of the man is 7 cubits (of his own hand) or equal to the space between the finger-tips of his out-stretched arms, it is auspicious. If the navel comes to occupy exactly the middle of the whole body, it is beneficial. On the other hand, if the upper half be slightly more than the lower one, he would be a hero. If it be otherwise, he would be a fast runner. Find out the distance between the navel and the heart, or between the heart and the tip of the nose; the space between the paps should be equal to that. The circumference of the head should be double the previous measure. The space between the arms should be equal to the girth of the neck. The breadth of the forehead should be equal to the distance between the tip of the chin and the centre of the brows. The height of the forehead should be equal to the distance between the tip of the chin and the root of the nose. The eyes should stretch out as much as possible towards the ears, while the two brows, as far apart as possible. The nose is to be as long as the fore-finger; while the ears, as the middle finger. The circumference of the head should be equal to the waist-girth; the

foot, equal to a cubit; the penis, to ten digits; a long penis leads to poverty. If the veins be strong, the person would be vigilant. With strong and sturdy bones one becomes very strong; with small teeth, blessed with food; and with a thin tongue, an orator. If the toe next to the big toe be longer than the latter, the man would be licentious. If the toes are crooked and separated, grief will be caused. With crooked nails one becomes a rogue. Yellowish, bluish (black) and lose nails lead to sinful activities, disease and poverty respectively. With long little toes one becomes a wealthy lord and a royal protege. With circular marks on the feet, sides, back and belly one becomes in order a wanderer, sleeps on the floor, bears loads, and eats sumptuous food always.

If the tip of the thumb touches the second (middle) knuckle of the fore-finger, the person will be proficient in fine arts or engineering, writing, military science and gymnastics. If the tip of the little finger touches the third (topmost) knuckle of the ring finger, he will be respected by the community, affluent and full of prowess. If there be three circular lines, one conch figure and one of a pot on the tips of the fingers (of one hand), he will be a king. Should there be a quadrangular figure between the knuckles of the little finger, the person would be a land-lord or one like a governor of a province. There should be four vertical lines on each of the other fingers, between the knuckles. If there is only one such line or no line at all, one becomes a recluse or undergoes great hardships, as the case may be. The figure of a conch or wheel at the tip of the little finger is good for finance, while that of a pitcher on the middle finger is beneficial. A wheel turning from left to right is highly auspicious on the remaining three finger-tips. The effects, good or bad, will be felt by a subject in the first 20 years, if the corresponding marks are found on the thumb. In this order we have to allot a period of 20 years to each of the fingers. The line that runs from the root of the thumb towards the root of the first finger is known as the Male line. It represents the man himself. The line next to it is his partner's. If these two lines are joined between the thumb and the first finger, the person will enjoy long conjugal happiness. If they are separated, the couple will remain away from each other. A cut or defect in a line indicates ill health or danger to life. The line that runs from the foot of the little finger to that of the fore-finger is called the Life line. The vertical line running from the wrist towards the root of the second finger is known as the Fortune (wealth) line. Man's left palm will indicate his wife's fortune, and *vice versa*. If the fortune

line touches the root of the little finger, the person will go abroad and make his fortune there. If the vertical lines are three on each finger, one will become rich. If the total number of the lines on the four fingers is 13, one would be miserable. The effects of the total number being 14, 15, 16, 17, 18, 19, 20 and 21 are in order happiness and enjoyment of pleasures, stealing nature, gambling, committing sins, virtuous deeds, respectability and popularity, asceticism, and exceptional spiritual glory. The effects of wheels on the ten fingertips, from 1 to 10, are; Enjoyment of pleasures, king's patronage, immense wealth, penury, addiction to pleasures, licentious nature, good fortune, disease, kingship, and proficiency in yoga. The effects of conch are : (i) happiness and enjoyment of pleasures; (ii) poverty; (iii) virtues; (iv) goodness; (v) poverty; (vi) valour; and (vi-x) royal splendour.

According to *Garga* the lines at the root of the thumb indicate issue; while those at the root of the little finger, brothers and sisters. The male and female lines (i.e. modern Life line and Head line) stand for mother and father respectively. The first six Signs beginning with Taurus represent 1) the testicle, 2) foot, 3) belly, 4) chest, 5) arms and 6) head — all on the right side; and the remaining six represent the same limbs on the left side. The first nine asterisms beginning with Aśvinī are to be assigned to the limbs beginning from the feet and ending with the hips; the second group of nine, to those from the hips to the neck; and the last one, to those from the neck to the locks. The planetary marks on the body or palm are 1) a circle for the Sun, 2) a square for the Moon, 3) a triangle for Mars, 4) an arrow for Mercury, 5) a long (sword?) 6) a quadrilateral figure, 7) a pentagon, 8) a bow and 9) a flag respectively. Find out the star and sign corresponding to the limb on which a planet's mark is discovered. The person must have been born at a time when that planet was posited in that star and Sign. If a planetary mark makes its appearance suddenly, it should be understood that the major period of that planet is prevailing at the time. To find out the natal ascendant of a person proceed thus :—

Take the total height of the person in digits and multiply it by the circumference of the head in digits. Divide the product by 12. The remainder gives the natal ascendant, beginning with Aries.

II Complexion

छाया शुभाशुभफलानि निवेदयन्ती
लक्ष्या मनुष्यपशुपक्षिषु लक्षणज्ञैः ।

तेजोगुणान् बहिरपि प्रविकाशयन्तो
दीपप्रभा स्फटिकरत्नघटस्थितेव ॥८६॥

Those that are proficient in this science ought to observe among men, beasts and birds the physical effulgence, which suggests both good and bad effects, and reveals out the virtues of the inner power, as does the flame of a lamp kept inside a crystal pot, the qualities of the burning fire inside.

The author here employs a fine simile which suggests that the soul inside men and others is an effulgent power and fire. So, the complexion is the light that comes out of the inner parts of the house viz. the heart, where burns the spiritual light of the Soul.

Cf. the बृहज्जातक (VIII-21) :—

छायां महाभूतकृतां च सर्वे निर्व्यञ्जयन्ति स्वदशामवाप्य ।
क्वम्ब्वग्निवाय्वम्बरजान्गुणांश्च नासास्यदृक्त्वक् श्रवणानुमेयान् ॥

The metre is वसन्ततिलका.

स्निग्धद्विजत्वग्गन्धरोमकेशाद्या सुगन्धा च महोसमुत्था ।

तुष्टचर्यलाभाभ्युदयान् करोति धर्मस्य चाहयहनि प्रवृत्तिम् ॥८७॥

The physical lustre born of the element earth, makes the teeth, skin, nails and hair on the body and head glossy, produces fine smell, bestows contentment, wealth and progress in life, and causes engagement in religious and meritorious acts continuously.

The printed editions read केशः in plural and Bhaṭṭotpala construes it as such : एते सर्वे एव स्निग्धाः सस्नेहा भवन्ति However, I feel that the author has taken the whole compound as an adjective qualifying the word छाया. In the last quarter प्रवृद्धिम् is another reading instead of प्रवृत्तिम् That would mean : Increase of meritorious activities. The metre is इन्द्रवज्रा.

स्निग्धा सिताच्छहिरिता नयनाभिरामा

सौभाग्यमादवसुखाभ्युदयान् करोति ।

सर्वार्थसिद्धिजननी जननीव चाप्या

छाया फलं तनुभूतां शुभमादधाति ॥८९॥

The lustre born of the element, water, is glossy, white, bright, clean, green, attractive to the eyes, gives amiable qualities, a tender nature, happiness and prosperity, and bestows all kinds of success and all-round good to human beings like a mother.

The elements are five in number, viz. Earth, Water, Fire, Wind and Ether. The human body has these elements as its constituents, which lend their special qualities to it. In this verse the author has employed very elegant and simple language containing a pleasing simile and alliteration. This simile is in tune with the Vedic statement : "आपो हि प्ला ... उज्जतीरिव मातरः ... आपो जनयथा च नः ॥" This proves the author's rich heritage of Vedic lore.

The commentator says : अञ्जुहृता निर्मलनीलवर्णा. In Sanskrit black, blue and green are invariably interchanged. He explains नयनाभिरामा in a tortuous way : नयनाभ्यामाभिमुख्येन रमते यस्याम् He could have better said : नयनयोरभिरामा आभिमुख्येन रमयतीति । The metre is वसन्ततिलका.

चण्डाघृष्या पद्महेमाग्निवर्णा युक्ता तेजोविक्रमः सप्रतापः ।

आग्नेयीति प्राणिनां स्याज्जयाय क्षिप्रं सिद्धिं वाञ्छितार्थस्य दत्ते ॥६२॥

The lustre born of the element Fire, is irascible, irresistible, of the hue of lotus, gold or fire, endowed with brilliance, valour and vanquishing prowess, leads to victory of beings and confers immediate success of the desired object.

The metre is शालिनी.

मलिनपल्लवकृष्णा पापगन्धानिलोत्था

जनयति वधबन्धव्याधयनर्याथनाशान् ।

स्फटिकसदृशरूपा भाग्ययुक्तात्युदारा

निधिरिव गगनोत्था श्रेयसां स्वच्छवर्णा ॥६३॥

The lustre born of the element Air, is dusky, rough, dark, of foul smell, and causes murders, imprisonments, diseases, disasters (or loss of income) and loss of accumulated wealth. The lustre born of the element Ether, is of crystal hue, very generous, a bestower of good fortune, very clean and a treasure, as it were, of all good and desirable things.

Thus the author completes the delineation of the five kinds of lustre. Next he refers to another view, according to which there are ten varieties of lustre. The metre is शालिनी.

छायाः क्रमेण कुजलाग्न्यनिलाम्बरोत्थाः

केचिद्वदन्ति दश ताश्च यथानुपूर्व्या ।

सूर्याब्जनाभपुरुहूतयमोडुपानां

तुल्यास्तु लक्षणफलैरिति तत्समाप्तः ॥६४॥

These are the five kinds of bodily lustre born of Earth, Water, Fire, Air and Ether respectively; but according to others (like Garga) there are five more, which are born, in order, of the Sun, Lord Nārāyaṇa, Indra, Yama (the God of Death) and the Moon. Since the latter five are similar to the others in characteristics and effects, the above five already mentioned are to be taken as containing all the varieties.

The commentator explains as to how the latter five varieties are equal to the former ones: The lustre belonging to Indra is similar to that of the Earth; that of the Moon, to that of the Water; that of the Sun, to that of Fire; that of Yama, to that of Air; and that of Nārāyaṇa, to that of Ether.

Cf. गर्ग—

भूम्यापोऽनलवाय्वभ्रसम्भूताः पञ्च कीर्तिताः ।

छायाभूविष्णुशक्रार्कचन्द्राणां च तथापराः ॥

Here it may be noted that Garga apparently names भू instead of Yama. We can get over the difficulty by combining छाया with भू which would mean Saturn or Yama.

The metre is वसन्ततिलका.

III Voice

करिवृषरथौघभेरीमृदङ्गसिंहाभ्रनिःस्वना भूपाः ।

गर्दभजर्जरक्षस्वराश्च धनसौख्यसन्त्यक्ताः ॥६५॥

Persons become monarchs, if their voice is similar to the sound of elephants, bulls, a group of chariots (or chariots, streams), drums, tabors, lions or clouds. They become unhappy and poverty-stricken, if their voice is broken, rough or like that of a donkey.

The commentator, who is a great astrologer and scholar, does not bother about the genders of words: He uses वदति and वदति in masculine, though they are neuter according to the Amarakośa (I. 6-5 and I. 2-7). वद is another reading in the place of वद making no difference in the meaning.

Vide Sage गर्ग—

गम्भीरो दुन्दुभिः स्निग्धो महाश्वैवानुनादवत् ।

इति स्वरगुणान्पञ्च समुद्रः प्राह तत्त्ववित् ॥

एभिरायुर्यशो विद्या मानं सौख्यं धनागमः ।

वाहनानि सुता नार्यो राज्यभोगागमास्तथा ॥

भिन्नो जर्जरितश्चैव मिमिषो गद्गदस्तथा ।

क्षामस्वरस्तथैवोक्ताः समुद्रेणाभिनन्दिताः ॥

स्वरैरेभिः कलिकोधलोभमोहतमोरजः ।
तैर्घृण्यमभिमानं च पारुष्यं शाठ्यमेव च ॥

IV Strength

सप्त भवन्ति च सारा मेदोमज्जात्वगस्थिशुक्राणि ।
हृदि मांसं चेति प्राणभृतां तत्समासफलम् ॥६६॥

Living beings have seven vital substances in their body, viz. fat, marrow, skin, bones, semen, blood and flesh. The following are their effects in brief :

In Āyurveda these are called *Dhātus* : रसान् मांसमेदोऽस्त्वमज्जाशुक्राणि घ्रातवः । Sometimes three more are added to this list viz. केश, त्वक्, and स्नायु. The five elements, the Dhātus and the three humours viz. Vāta, Pitta and Kapha, are the basic principles that control the physical activities.

ताल्वोष्ठदन्तपालीजिह्वानेत्रान्तपायुकरचरणे ।
रक्ते तु रक्तसारा बहुमुखवनितायुष्ययुताः ॥६७॥

If the palate, lips, jaws, tongue, corners of eyes, anus, hands and feet be red, men would have the vital substance of blood in abundance, and be blessed with all kinds of happiness, wealth and many wives and children.

In the printed editions including our own Bangalore edition the reading is चरणैः with रक्ते in the second line. This is evidently wrong. It must be either चरणैः रक्तैः or चरणे रक्ते. In the light of Utpala's explanation and Pāṇini's rule II.4.2 the latter reading should be preferred. The mistake must have been committed by scribes.

स्निग्धत्वका धनिनो मृदुभिः सुभगा विचक्षणास्तनुभिः ।
मज्जामेदःसाराः सुशरीराः पुत्रवित्तयुताः ॥६८॥

People with a glossy (not dry) skin become wealthy; with a soft one amiable or attractive; and with a thin one, scholars. Those that have fat and marrow in plenty come to have a handsome body and are blessed with sons and wealth.

स्थूलास्थिरस्थिसारो बलवान् विद्यान्तगः सुरुपश्च ।
बहुगुरुशुक्राः सुभगा विद्वांसो रूपवन्तश्च ॥६९॥

One who has thick bones is termed bone-strong and comes to have excellent physical strength, good features and sound bearing.

Fortunate, learned and handsome are those who have copious and thick semen.

[In the second line the author has unconsciously employed a pleasant pun on बहुगुरुशुक्राः which could also mean — 'Those who have strong Jupiter and Venus in their horoscopes.']

V. Joints

उपचितवेहो विद्वान् धनी सुरुपश्च मांससारो यः ।
सङ्घात इति च सुश्लिष्टसन्धिता मुखभुजो ज्ञेया ॥१००॥

One who has a well developed body is termed 'Flesh-strong', and possesses learning, wealth and handsome features.

'Cohesion' is the nature of those who have compact or strong joints. Men possessing such joints enjoy happiness in life.

VI. Gloss

स्नेहः पञ्चसु लक्ष्यो वाग्जिह्वादन्तेत्रनखसंस्थः ।
सुतघनसौभाग्ययुताः स्निग्धैस्तैर्निधना रुक्षैः ॥१०१॥

Gloss is to be observed in five things, viz. speech, tongue, teeth, eyes and nails. If all these are glossy, men will be blessed with sons, wealth and attractive features; whereas if these are rough or dry, they will be poor.

VII. Colour

द्युतिमान्वर्णः स्निग्धः क्षितिपानां मध्यमः सुतार्थवताम् ।
रुक्षो धनहीनानां शुद्धः शुभवो न सङ्कोर्णः ॥१०२॥

A glossy and shining complexion belongs to kings; a medium one (i.e. neither too rough nor too glossy), to those that have wealth and children; a rough one, to the poor; a clean complexion is always auspicious; and not so, a mixed one (i.e. in some parts glossy and in others rough).

VIII. Physiognomy

साध्यमनूकं चक्राद् गोवृषशार्दूलसिंहगरुडमुखाः ।
अप्रतिहतप्रतापा जितरिपवो मानवेन्द्राश्च ॥१०३॥

वानरमहिषवराहाजतुल्यवदनाः श्रुतार्थमुखभाजः ।
गर्दभकरभप्रतिमैर्मुखैः शरीरैश्च निःस्वमुखाः ॥१०४॥

The previous birth of a person is to be deduced from his face. Those whose face resembles that of a cow, bull, tiger, lion or eagle, had an excellent previous life, and will become in this life great kings of irresistible valour, vanquishing their enemies. Those whose face looks like that of a monkey, buffalo, boar or goat, had a moderate previous life, and will be blessed in this life with learning, wealth and happiness. Those whose face and body resemble those of a donkey or a camel, had a miserable previous existence, and will have in this birth neither wealth nor happiness.

[Here the author distinguishes three classes of animals viz. the upper, middle and lower class. The effects given for the present life of the three classes must be applied to their previous life as well.]

IX. Height

अष्टशतं षण्णवतिः परिमाणं चतुरशीतिरिति पुंसाम् ।

उत्तमसमहीनानामङ्गुलसङ्ख्या स्वमानेन ॥१०५॥

The height of the best type of men is 108 digits of themselves, that of the medium type, 96 digits, and that of the inferior one, 84 digits.

[Here the digit is not a standard measure, as it varies from person to person. If a person conforms to any of these measurement according to his own standard, he can be assigned to the concured class.]

X. Weight

भारार्धतनुः सुखभाक् तुलितोऽतो दुःखभागवत्पूतः ।

भारोऽतीवाढ्यानामध्यर्धः सर्वधरणीशः ॥१०६॥

A man who weighs half a Bhāra i.e. 100 Palas, will enjoy happiness; one weighing less than that will become miserable; persons weighing one Bhāra (i.e. 2000 Palas), immensely rich; and one weighing a Bhāra and a half (i.e. 3000 Palas), an emperor of the whole earth.

[Next the author discusses the age at which a man and woman should be weighed and measured.]

विंशतिवर्षा नारी पुरुषः खलु पञ्चविंशतिभिरब्देः ।

अर्हति मानोन्मानं जीवितभागे चतुर्थे वा ॥१०७॥

The height and weight of a man and a woman ought to be taken at the age of 25 and 20 years respectively, or when they complete a fourth part of their span of life.

[Puruṣāyusa or man's span of life is considered a hundred years. If a person is supposed to live only 70 years according to his natal chart, then his height and weight must be taken towards the end of his 18th year.]

XI. Natural Character

भूजलशिख्यनिलाम्बरसुरनररक्षःपिशाचकतिरश्चाम् ।

सत्त्वेन भवति पुरुषो लक्षणमेतद्भवति तेषाम् ॥१०८॥

Man is constituted by the natural characteristics of Earth, Water, Fire, Air, Ether, Immortals, mortals, demons, devils and beasts. The following are their characteristics :

[The commentator refers to the reading तिर्यञ्चम् in the place of तिरश्चाम् and remarks that the older reading is correct and to be accepted.]

महीस्वभावः शुभपुष्पगन्धः सम्भोगवान् सुश्वसनः स्थिरश्च ।

तोयस्वभावो बहुतोयपायी प्रियाभिभाषी रसभाजनश्च ॥१०९॥

A man of earthy nature possesses the smell of fragrant flowers, enjoys pleasures, has a sweet breath, and is firm in character. One of watery nature drinks plenty of water, speaks sweetly and enjoys delicious and beautiful things.

[This verse may be read with advantage along with 90 and 91 *supra*, as there are some common features. No doubt, complexion, as I have already observed, is the outward manifestation of the inner qualities. Utpala here refers to another reading रसभोजनश्च in the place of रसभाजनश्च. He should have preferred that reading, inasmuch as that meaning befits the content more than the other, which is also grammatically wrong.

The metre is उपजातिः.]

अग्निप्रकृत्या चपलोऽतितोऽक्षश्चण्डः क्षुधालुर्बहुभोजनश्च ।

वायोः स्वभावेन चलः क्रूरश्च क्षिप्रं च कोपस्य वशं प्रयति ॥११०॥

A man of fiery disposition is fickle-minded, very cruel, irascible, ever hungry and gluttonous. One of airy nature is unsteady in character, lean in body, and easily loses temper.

[This may be read with verses 92 and 93 *supra*.

The metre is इन्द्रवज्राः.]

खप्रकृतिनिपुणो विवृतास्यः शब्दगतेः कुशलः सुशिराङ्गः ।

त्यागयुतः पुरुषो मृदुकोपः स्नेहरतश्च भवेत्सुरसत्त्वः ॥१११॥

A man born with the characteristic of ether becomes proficient in fine arts, open-mouthed (or has an expanded or large mouth), expert in grammar and speech (or the Śāstras), and possesses limbs that have beautiful veins. A man of divine nature is charitable, of soft temper, and devoted to friends.

[शब्द गतो is another reading for शब्दगतेः. Some scholar must have put it in the locative to make it sound in grammar. The metre is दोषक].

मर्त्यसत्त्वसंयुतो गीतभूषणप्रियः ।
संविभागशीलवान् नित्यमेव मानवः ॥११२॥

One endowed with a human nature is always fond of songs and ornaments, possesses a good character and shares his wealth with his fellowmen.

[The metre is समानिका].

तीक्ष्णप्रकोपः खलचेष्टितश्च पापश्च सत्त्वेन निशाचराणाम् ।
पिशाचसत्त्वश्चपलो मलाक्तो बहुप्रलापी च समुल्लवणाङ्गः ॥११३॥

A man of demoniac nature is very hot-tempered, of wicked deeds, and sinful. One of devilish nature is fickle-minded, uncleanly, given to prattling and of a corpulent body.

[The metre is उपजातिः].

भीरुः क्षुधालुर्बहुभुक् च यः स्याज्ज्ञेयश्च सत्त्वेन नरस्तिरश्चाम् ।
एवं नराणां प्रकृतिः प्रदिष्टा यल्लक्षणज्ञाः प्रवदन्ति सत्त्वम् ॥११४॥

A man of bestial nature is cowardly, ever-hungry and gluttonous. Thus has been explained the nature of men which the scholars of characteristics call *Sattva*, inner mettle.

[Cf. गर्ग—

धन्यधन्यतरो वर्णो वर्णाद्विन्यतरः स्वरः ।
स्वराद्विन्यतरं सत्त्वं सर्वं सत्त्वे प्रतिष्ठितम् ॥

The metre is इन्द्रवज्रा.]

XII. Gait

शार्दूलहंससमवद्विपगोपतीनां
तुल्या भवन्ति गतिभिः शिखिनां च भूपाः ।
येषां च शब्दरहितं स्तिमितं च यातं
तेऽपीश्वरा हृतपरिप्लुतगा दरिद्राः ॥११५॥

Men become kings, if their gait resembles that of lions, swans, intoxicated-elephants, bulls or peacocks; rich, if their gait is slow and without any sound; and indigent, if their's is brisk and leaping.

[In the first line सिंह is another reading for हंस. The metre is वसन्ततिलका in this and the following verse.

श्रान्तस्य यानमशनं च बुभुक्षितस्य
पानं तृषापारिगतस्य भयेषु रक्षा ।
एतानि यस्य पुरुषस्य भवन्ति काले
घन्यं वदन्ति खलु तं नरलक्षणज्ञाः ॥११६॥

Those that are learned in the science of human characteristics call a man highly blessed and endowed with auspicious features, if he gets in time a conveyance, when he is fatigued; food, when hungry; drink, when thirsty; and protection, when in danger.

[This verse can serve as a good मुद्रापित्र which has a universal appeal. There is a similar verse which describes the good fortunes of a worldly man:

अर्थागमो नित्यमरोगिता च प्रिया च भार्या प्रियवादिनी च ।
वश्यश्च पुत्रोऽर्थकरी च विद्या षड् जीवलोकस्य मुखानि राजन् ॥]

पञ्चमहापुरुषलक्षणम् ॥ ६६ ॥

Chapter LXIX—Signs of the Five Great Men

[This subject is dealt with in almost all astrological works. Though our author says 'मुनिमतानि निरीक्ष्य' the commentator does not quote any ancient sage except *Parāśara* in a solitary instance. Of course he quotes profusely from the *सारावली* which comes after our author. The chapter treats of the five classes of exalted men and their attendants.]

ताराग्रहैर्बलयुतैः स्वक्षेत्रस्वोच्चगंश्चतुष्टयैः ।

पञ्च पुरुषाः प्रशस्ता जायन्ते तानहं वक्ष्ये ॥१॥

When the five non-luminaries viz. Mars, Mercury, Jupiter, Venus and Saturn, possessed of strength, occupy their own or exaltation Signs identical with kendras (1st, 4th, 7th, and 10th houses), five illustrious personages are born. I shall now describe them.

जीवने भवति हंसः सौरेण शशः कुजेन रुचकश्च ।

भद्रो बुधेन बलिना मालव्यो दैत्यपूज्येन ॥ २ ॥

When Jupiter, Saturn, Mars, Mercury and Venus are strong, the five exalted men who come into existence are called in order *Hansa*, *Śaśa*, *Rucaka*, *Bhadra* and *Mālavya*.

[Cf. *सारावली* (XXXVII. 2)]:

स्वक्षेत्रे तु चतुष्टयेऽथ बलिभिः स्वोच्चे स्थितैर्वा ग्रहैः

शुक्राङ्गारकमन्दजीवशशिजैरेतैर्यथाप्रक्रमम् ।

मालव्यो रुचकः शशोऽथ कथितो हंसश्च भद्रस्तथा

सर्वेषामतिविस्तराद् मुनिमतास्सङ्ख्यते लक्षणम् ॥

[Cf. also *फलदीपिका* VI. 1]

सत्त्वमहीनं सूर्याच्छारीरं मानसं च चन्द्रबलात् ।

यद्राशिभेदयुक्तावेतौ तल्लक्षणः स पुमान् ॥३॥

तद्धातुमहाभूतप्रकृतिद्युतिवर्णसत्त्वरूपाद्यैः ।

अवलरवीन्दुयुतस्तैः सङ्कीर्णा लक्षणैः पुरुषाः ॥४॥

A person's excellent *Sattva*, inner strength, is derived from the Sun endowed with strength; physical lustre and mental strength (or qualities), from the Moon's strength. A person's characteristics depend upon the lords of the Zodiacal Signs and their sub-divisions (viz. *Horā*, *Drekkāṇa*, *Navāṁśa*, *Dvādaśāṁśa* and *Triṁśāṁśa*) in which these two luminaries are stationed (as well as upon the planets with which they are conjoined). Persons will be blessed with the particular physical constituent, great element, nature, lustre, colour, mettle, appearance etc. belonging to the planets owning the particular sub-divisions of Signs occupied by them. When both the luminaries are weak in respect of the Signs and sub-divisions, the characteristics would be of a mixed type.

[In the *Bṛhajjātaka* (II. 11) one explains that muscles, bones, blood, skin, semen, fat and marrow belong in order to Saturn, the Sun, the Moon, skin, Venus, Jupiter and Mars. The colours of planets are given in the same work (II. 4) and appearance in II. 8. The five elements viz. Fire, Earth, Ether, Water and Air are presided over by Mars, Mercury, Jupiter, Venus and Saturn respectively (II. 6) The commentator tells us that the constituent, nature etc. of a person are to be deduced from the lords of the *Rāśi* and its subdivisions occupied by the stronger of the two luminaries.

Cf. *सारावली* (XXXVII. 28) :

बलरहितेन्दुरविभ्यां युक्तैर्भौं मारिभिर्मिश्राः ।

न भवन्ति भूमिपाला दशासु तेषां सुतार्थयुताः ॥

In the light of this statement the commentator says:—"एतेषामकंचन्द्रबलवशाद्विधेयमाह ।" The idea is that the *Mahāpuruṣayogas* become fully effective only when the luminaries are quite strong.]

भौमात्सत्त्वं गुरुता बुधात्सुरेज्यात्स्वरः सितात्स्नेहः ।

वर्णः सौरादेषां गुणदोषैः साधवसाधुत्वम् ॥५॥

People derive their valour from Mars; physical growth and weight from Mercury; voice from Jupiter; glossiness from Venus; and colour or complexion from Saturn. As a result of the merits and demerits (strength and weakness) of these planets, the above things (viz. valour etc.) become good and bad respectively.

[Cf. *सारावली* (XXXVII. 3)]:

महीसुतात्सत्त्वमुदाहरन्ति गुरुत्वमिन्दोस्तनयाद् गुरोश्च ।

स्वरः सितात् स्नेहमतोज्ज्वलं बलाबलैः पूर्णलघूनि चैषाम् ॥

सङ्कीर्णाः स्युर्न नृपा दशासु तेषां भवन्ति सुखभाजः ।

रिपुगृह्णीचोच्चच्युतसत्पापनिरीक्षणर्भेदाः ॥६॥

Men who are born with mixed characteristics cannot hope to become Kings, but they will lead a happy life in the major periods (*Daśās*) of the Yoga-producing planets. These differences (between the *Excellent* and *Mixed* types) occur as a result of the concerned planets (among the five non-luminaries) being aspected by benefics occupying inimical Signs or debilitation ones or being fallen from exaltation, or by malefics, [or as a result of benefics in inimical houses etc. being aspected by malefics].

[According to Kalyāṇavarman the *Mixed* types are ushered into the world as a result of the Yoga-producing planet or planets from Mars onward being conjoined with the weak luminaries. In this verse our author states that the above conditions in addition, produce *Saṃkirṇas*. The commentator construes the second line thus: रिपुगृहं शत्रुक्षेत्रम् । नीचगृहं प्रसिद्धम् । उच्चत्वं जातके प्रसिद्धम् । तस्माच्च च्युताश्चलिता ग्रहास्तेरवलोकिता दृष्टाः सन्तः शुभग्रहाः । Grammatically this construction, I am afraid, is not sustainable. Later on he gives one of the correct alternations. By straining the construction, no doubt, we could get the following meaning as well :— “As a result of both benefics and malefics aspecting the planets that are posited in inimical or debilitation Signs or fallen from exaltation, or vice versa.”]

वृष्णवतिरङ्गुलानां व्यायामो दीर्घता च हंसस्य ।

शशरुचकभद्रमालव्यसंज्ञितास्त्र्यङ्गुलविवृद्धया ॥७॥

The height and extent of the two arms outstretched (from one end to the other) of a man belonging to the *Hansa* clan are 96 digits; and those of *Śaśa*, *Rucaka*, *Bhadra* and *Mālavya* are 99, 102, 105 and 108 digits respectively.

[Cf. पराशर

उच्छ्रायः परिणाहस्तु यस्य तुल्यं शरीरिणः ।

स नरः पार्थिवो ज्ञेयो व्यग्रोद्यपरिमण्डलः ॥

The commentator adds that this rule is at variance with the author's statement under verses 18, 21 and 29 *infra*. I think that the author has given here the heights of the ideal types.

In verse 4 there is the word *Sattva* which stands for three qualities viz. *Sattva*, *Rajas* and *Tamas*. These qualities are represented by

(1) the Moon, Jupiter and the Sun, (2) Venus and Mercury, and (3) Mars and Saturn. The *प्रकृति* or nature of people is composed of these three qualities according to the strength of the concerned planets. In the next two verses the author discusses the virtues resulting from these qualities.]

यः सात्त्विकस्तस्य दया स्थिरत्वं सत्त्वार्जवं ब्राह्मणदेवभक्तिः ।

रजोऽधिकः काव्यकलाक्रतुस्त्रीसंसक्तचित्तः पुरुषोऽतिशूरः ॥८॥

तमोऽधिको वञ्चयिता परेषां मूर्खोज्ञसः क्रोधपरोऽतिनिद्रः ।

मिश्रगुणैः सत्त्वरजस्तमोर्भिन्निश्चास्तु ते सप्त सह प्रभेदैः ॥९॥

A person who is endowed with the quality of goodness (*Sattva*) in abundance, becomes kind-hearted towards all beings, firm or steady in his attitude, courageous, straightforward and devoted to Brāhmaṇas and Gods; one in whom the quality of passion or intense activity (*Rajas*) predominates, is greatly interested in poetry or literature, fine arts, sacrifices and women (*sex*), and is very heroic; and one in whom the quality of darkness or ignorance (*Tamas*) is predominant, is deceitful, foolish, lazy, hot-tempered and addicted to sleeping. People of mixed characteristics are born as a result of the intermingling of these three qualities. With the varieties of the *Mixed* persons there are altogether 7 categories (i.e. four categories of the *Mixed* and three of unmixed nature).

[The word सत्त्वार्जवं is interpreted by Bhaṭṭotpala thus : सत्त्वानां प्राणिनामार्जवम् । He should have added सत्त्वानां विषये. Otherwise सत्त्वेण अर्जवं would be preferable. Then it would mean : straightforwardness towards all beings. But that does not seem to be the meaning intended by the author. He must have used it in the sense of courage. I have a vague feeling that the author might have used the expression, सत्त्वार्जवं in singular or dual.

For a clear description of the three qualities see the भगवद्गीता XIV 5-18. The last three of these verses are highly significant.

We get four categories of *Mixed* nature by mingling the three qualities : (1) *Sattva* and *Rajas*; (2) *Rajas* and *Tamas*; (3) *Sattva* and *Tamas*; and (4) all the three in one.

The metre is उपजातिः.]

मालव्यो नागनासासमभुजयुगलो जानुसम्प्राप्तहस्तो

मांसैः पूर्णाङ्गसन्धिः समरुचिरतनुमंध्यभागे कृशश्च ।

पञ्चाष्टी चोर्ध्वमास्यं श्रुतिविवरमपि व्यङ्गुलोनं च तिर्य-

ग्दोष्ताक्षं सत्कपोलं समसितदशनं नातिमांसाधरोष्ठम् ॥१०॥

A person belonging to the *Mālavya* type (caused by Venus) possesses arms that are long like the trunk of an elephant (or nose like the elephant's trunk and equal arms) and hands that touch the knees, limbs and joints (or joints of limbs) full of flesh, the body even (symmetrical), attractive and slender in the waist, the face 13 digits in height, the ear-holes 10 digits apart, shining eyes, fine-cheek, equal and white teeth, and not a very fleshy lower lip.

[The commentator notes another reading नागनासः instead of नागनासा. While explaining श्रुतिविवरणमपि he states : चिबुकाच्छ्रवणविवरं यावत् व्यङ्गुलोनं तिर्यग् भवति, चिबुकमध्यात्कर्णविवरं यावत् तिर्यक्त्वा दशाङ्गुलानि भवन्तीत्यर्थः । This interpretation is not warranted by the text. For, the word तिर्यक् makes it clear that it is the horizontal distance of the ear-holes, and not the one between the centre of the chin and each ear-hole. The author uses ऊर्ध्वम् for the face and here तिर्यक्. Vide the फलदीपिका VI. 3 for a description of *Mālavya* :

पुष्टाङ्गो धृतिमान्धनी सुतवधूभाग्यान्वितो वर्धनो
मालव्ये सुखभूक् सुवाहनयशा विद्वान्प्रसन्नेन्द्रियः ॥

The metre is *सम्यरा*.]

मालवान्समरुक्छमुराष्ट्रान् लाटसिन्धुविषयप्रभृतींश्च ।
विक्रमाजितधनोऽवति राजा पारियात्रनिलयान् कृतबुद्धिः ॥११॥

One belonging to the *Mālavya* type becomes a monarch of cultured mind, and rules over the Malwas, Broach, Surāṣṭra country, Lāṭas, Sindhu country and the regions of the Pāriyātra mountain, having amassed wealth by his prowess.

[These countries have been already mentioned in V. 68, VI. 10, XIV. 4, 11, 17, 19, XVI 6, 0, 17, 26 and 31 *supra*. Lāṭa is identified with the central and southern parts of Gujarat and is probably the same as Ptolemy's Larike which included Broach and Ujjain. Albiruni (I. 205) calls this Lārdes. Pāriyātra is the western part of the Vindhya range west of Bhopal including the Aravali mountains.

The metre is *स्वागता*.

सप्ततिवर्षो मालव्योऽयं त्यक्ष्यति सम्यक् प्राणांस्तोयै ।
लक्षणमेतत्सम्यक् प्रोक्तं शोभनराणां चातो वक्ष्ये ॥१२॥

A person of this *Mālavya* class lives for 70 years and shuffles off his mortal coils in a sacred place through yoga or penance. Thus have I clearly explained the characteristics of this class, and now I shall proceed to define the remaining classes.

[In a musical verse, which has not been named in the texts on prosody, the author concludes the description of the *Mālavya* clan. The metre is called *स्निग्धा* by श्रीकृष्ण; see पिङ्गल footnote, p. 110.

Cf. सारावली (XXXVII. 29, 30).

न स्थूलौष्ठो न विषमवपुर्नातिरिक्ताङ्गसन्धि-
मध्यक्षामः शशधररुचिर्हृस्तिनासः सुगण्डः ।
सन्दीप्ताक्षः समसितरदो जानुदेशाप्तबाहु-
मालव्योऽयं विलसति नृपः सप्ततिवत्सराणाम् ॥
वक्त्रं त्रयोदशमितानि तथाङ्गुलानि
दैर्घ्येण कर्णविवराद् दश विस्तरेण ।
मालव्यसंज्ञमनुजः स भुनक्ति नूनं
लाटं समालवससिन्धुसपारियात्रम् ॥]

उपचितसमवृत्तलम्बबाहुर्भुजयुगलप्रमितः समुच्छयोऽस्य ।
मृदुतनुधनरोमनद्धगण्डो भवति नरः खलु लक्षणेन भद्रः ॥१३॥

One who belongs to the *Bhadra* class (caused by Mercury) possesses well-developed, equal, round and long arms; height equal to the length of his out-stretched arms; and temples densely covered with tender and fine hair.

[The metre is *पुष्पिताग्रा*.]

त्वक्शुक्लसारः पृथुपीनवक्षाः सत्त्वाधिको व्याघ्रमुखः स्थिरश्च ।
क्षमान्वितो धर्मपरः कृतज्ञो गजेन्द्रगामी बहुशास्त्रवेत्ता ॥१४॥
प्राज्ञो वपुष्मान् सुललाटशङ्खः कलास्वमिन्नो धृतिमान्मुकुक्षिः ।
सरोजगर्भं द्युतिपाणिपादो योगी सुनासः समसंहतध्रुः ॥१५॥

The person of *Bhadra* class has strong skin and semen, large and muscular breast, a lofty disposition, tigerlike face, steady mind, forbearance, attachment to meritorious activities, gratitude, gait like that of a lordly elephant, knowledge of many branches of learning, acute intelligence, a handsome personality, beautiful temples and forehead, proficiency in fine arts, courage, a fine belly, hands and feet with the lustre of the interior of lotus, love for contemplation (or meditation), a lovely nose and equal and well-knit brows.

[Sattva is explained variously by various scholars. It is a mental quality whereby a person does not get elated in prosperity, nor dejected in adversity. रजस्तमोभ्यामस्पृष्टं मनः सत्त्वमिहोच्यते is another definition. By शुक्लसारः is meant one who has copious and thick vitality.

The metre is उपजाति.]

नवाम्बुसिक्तावनिपत्रकुङ्कुमद्विपेन्द्रदानागुरुतुल्यगन्धता ।

शिरोरुहाश्चैकजकृष्णकुञ्चितास्तुरङ्गनागोपमगुह्यगूढता ॥१६॥

His person gives out the smell of the earth sprinkled with fresh rain, *Laurus cassia*, saffron, ichor of lordly elephants and *Aguru* (*Commiphora roxburghii*); his hairs are dark, curly and single in each pore; and his genital organ is hidden like that of a horse or elephant.

[The metre is वंशस्थ.]

हलमुसलगवासिशङ्खचक्रद्विपमकराब्जरयाङ्किताङ्ग्रिहस्तः ।

विभवमपि जनोऽस्य बोभुजीति क्षमति हि न स्वजनं स्वतन्त्रबुद्धिः ॥१७॥

His hands and feet are marked with the figures of ploughs, staves, maces, swords, (conch shells, wheels, elephants, crocodiles, lotuses and chariots. His wealth is fully enjoyed by the people. He has independent ideas and does not tolerate his kinsmen.

[The author uses the scholarly expression बोभुजीति, a frequentative. The word क्षमति is wrong as it is आत्मनेपदी.]

The metre is पुष्पिताश्रा.

Cf. फलदीपिका VI. 2 :—

आयुष्मान् सकुशाग्रबुद्धिरमलो विद्वज्जनश्लाघितो

भूपो भद्रकयोगजोऽतिविभवश्चास्थानकोलाहलः ॥]

अङ्गुलानि नवतिश्च षड्नायुच्छ्रेण तुलयापि हि भारः ॥

मध्यदेशनृपतिर्यदि पुष्टास्त्र्यादयोऽस्य सकलावनिनाथः ॥१८॥

His height is 84 digits and weight a Bhāra (2000 Palas). He becomes the ruler of the middle country; but if his height and extent of outstretched arms be each 105 digits, he would be an emperor of the whole earth.

[In view of this statement of height, the commentator has said under verse 7 *supra* that there is a contradiction.

The metre is स्वागता.]

भुक्त्वा सम्यग्वसुधां शौर्येणोपाजितामशीत्यब्दः ।

तीर्थे प्राणांस्त्यक्त्वा भद्रो देवालयं याति ॥१९॥

A person of the *Bhadra* class lives for 80 years, rules worthily over the country conquered by valour, and abandoning his mortal coil in a holy place ascends to the abode of the Gods.

[Cf. सारावली (XXXVII. 40-44) :—

शार्दूलप्रतिमाननो द्विपगतिः पीनोऽवक्षःस्थलो

लम्बापीनमुवृत्तब्राह्मयुगलस्तत्तुल्यमानोच्छ्रयः ।

कामी कोमलसूक्ष्मरोमनिकरैः संरुदगण्डः शठः

प्राज्ञः पङ्कजगर्भपाणिचरणः सत्त्वाधिको योगवित् ॥

शङ्खासिकुञ्जरगदाकुमुदेपुकेतु-

चक्राब्जलाङ्गलविचित्रितपाणिपादः ।

पद्मागुरुद्विपमदप्रथमाम्बुसिक्ता-

मृत्कुङ्कुमप्रतिमगन्धतनुः सुषोणः ॥

शास्त्रार्थविद्धृतिपुतः समसंहतभू-

र्नागोपमो भवति चापि निगूढगुह्यः ।

सत्कुक्षिधर्मनिरतः सुललाटशङ्खो

धीरः स्थिरस्त्वसितकुञ्चितकेशपाशः ॥

स्वतन्त्रः सर्वकार्येषु स्वजनं प्रति न क्षमः ।

भुज्यते विभवश्चास्य नित्यं बन्धुजनैः परैः ॥

भारस्तुलायास्तुलितो यदि स्यात् श्रीकान्यकुब्जाधिपतिस्तदासी ।

यस्यादिपुष्टैः सहितैः स भद्रः सर्वत्र राजा शरदामशीतिम् ॥]

ईषद्वन्तुरकस्तनुद्विजनखः कोशेक्षणः शीघ्रगो

विद्याघातुवणिक्क्रियासु निरतः सम्पूर्णगण्डः शठः ।

सेनानीः प्रियमैथुनः परजनस्त्रीसक्तचित्तश्चलः

शूरो मातृहितो वनाचलनदीदुर्गेषु सक्तः शशः ॥२०॥

A person belonging to the *Sāsa* class (caused by Saturn) has slightly raised and small teeth, thin nails, large eye-balls, brisk gait, is attached to learning pertaining to minerals and metals, engaged in trade, of plump cheeks, and a rogue. He is a leader of armies, fond of sexual pleasures, addicted to others' wives, fickle-minded, heroic, devoted to his mother, and a lover of forests, mountains, rivers and fortresses (or, impenetrable areas).

[The metre is शार्दूलविक्रीडित.

Cf. फलदीपिका (VI. 4) :—

शस्तः सर्वजनैः सुभृत्यबलवान् ग्रामाधिपो वा नृपो

दुर्वृत्तः शशयोगजोऽन्यवनितवित्तान्वितः सौख्यवान् ॥]

दीर्घोऽङ्गुलानां शतमष्टहीनं साशङ्कुचेष्टः पररन्ध्रविचच ।

सारोऽस्य मज्जा निभूतप्रचारः शशो ह्यतो नातिगुरुः प्रविष्टः ॥२१॥

His height is 92 digits; he acts with apprehension, knows

others' weaknesses, has marrow as the dominant feature of his constitution, walks steadily (or quietly) and is not very corpulent.

[This and the following verses are in the उपजाति metre.]

मध्ये कृशः खेटकखड्गवीणापर्यङ्कुमालामुरजानुरुपाः ।

शूलोपमाश्चोर्ध्वगताश्च रेखाः शशस्य पादोपगताः करे वा ॥२२॥

A person of the *Sāsa* class has a slender waist and vertical lines on the soles or palms resembling a shield, sword, lute, cot, garland, tabor and trident.

प्रात्यन्तिको माण्डलिकोऽयवायं स्फिकलावशूलाभिभवार्तमूर्तिः ।

एवं शशः सप्ततिहायनोऽयं वैवस्वतस्यालयमभ्युपैति ॥२३॥

A person of this class becomes the lord of foresters or the governor of a province; his body will be afflicted with colic or a fistula in the buttocks; he will consequently go to Yama's abode at the age of 70 years.

[Cf. सारावली (XXXVII. 34-36):—

तनुद्विजः शीघ्रगतिः शशोऽयं शठोऽतिशूरो निमृतप्रचारः ।

वनाद्विदुर्गेषु नदीषु सक्तः क्षयोदयी नातिलघुः प्रसिद्धः ॥

सेनानाथो बलिनिधिरतो दन्तुरश्चापि किञ्चि-

द्वातोर्वादि भवति निरतश्चञ्चलः कारणेषु ।

स्त्रीसंसक्तः परजनगृहे मातृभक्तः सुजङ्घो

मध्ये क्षामो बहुविधमती रन्ध्रवेदी परेषाम् ॥

पर्यङ्कुशङ्कुफरशस्त्रमृदङ्गमाला

वीणोपमा यदि करे चरणे च रेखाः ।

वर्षाणि सप्ततिमितानि करोति राज्यं

प्रात्यन्तिकः क्षितिपतिः कथितो मुनीन्द्रैः ॥

The metre is इन्द्रवज्रा.]

रक्तं पीनकपोलमुखतनसं वक्त्रं सुवर्णोपमं

वृत्तं चास्य शिरोऽक्षिणी मधुनिभे सर्वे च रक्ता नखाः ।

खट्वामाङ्कुशशङ्खमत्स्ययुगलकृत्वङ्गकुम्भाम्बुज-

शिवहंसकलस्वनः सुचरणो हंसः प्रसन्नेन्द्रियः ॥ २४ ॥

A person belonging to the *Harṇsa* class has a reddish face with fleshy cheeks, raised nose and a golden hue; his head is round; eyes are like honey in colour; all nails red; has the marks of a garland,

goad, conch, a pair of fish, sacrificial appurtenance, pot and lotus. His voice is as sweet as that of a swan, feet beautiful, and limbs (organs of action) clean.

[Cf. फलदीपिका—(VI. 3)

हंसे सद्भिरभिष्टुतः क्षितिपतिः शङ्खाब्जमत्स्याङ्कुशै-

शिवहंसैः पादकराङ्कितः शुभवपुर्मुष्टान्नभुग्धामिकः ॥

The metre is शार्ङ्गलविक्रीडित.]

रतिरम्भसि शुक्रसारता द्विगुणा चाष्टशतैः पलैर्मितिः ।

परिमाणमयास्य षड्युता नवतिः सम्परिकीर्तिता बुधैः ॥ २५ ॥

A man of the *Harṇsa* class loves to sport in water; his semen is thick and copious; his weight is 1600 Palas; and his height and extent, as stated by the wise, are 96 digits.

[Here at least there is no difference in respect of height. See also verse 106 of LXVIII *supra*.

The metre is विद्योनिनी.]

भुनक्ति हंसः खसशूरसेनान् गान्धारगङ्गायमूनान्तरालम् ।

शतं दशोनं शरदां नृपत्वं कृत्वा वनान्ते समुपैति मृत्युम् ॥ २६ ॥

This person of the *Harṇsa* type rules over the Khasas, Śūrasenas, Gāndhāras and the countries lying between the Ganges and the Jumna. He holds sway for 90 years and meets his end in a forest (penance-grove?).

[The Khasas are a mountain tribe assigned to the East and North-east. The Śūrasenas belong to the central region.

The metre is उपजाति.

Cf. सारावली—

रक्ताभ्युन्नतनासिकः सुचरणो हंसः प्रसन्नेन्द्रियो

गौरः पीनकपोलरक्तकरजो हंसस्वरः श्लेष्मलः ।

शङ्खाब्जाङ्कुशदाममत्स्ययुगलैर्निस्त्रिंशमालाघटै-

शिवहंसैः पादकराङ्कितो मधुनिभे नेत्रे च वृत्तं शिरः ॥

सलिलाशयेषु रमते स्त्रीषु न तृप्तिं प्रयाति कामार्तः ।

षोडशशतानि तुलितोऽङ्गुलानि दैर्घ्येण षण्णवतिः ॥

पातोह देशांश्च स शूरसेनान् गान्धारगङ्गायमूनान्तरालम् ।

जीवेन्नवध्नीं दशवर्षसङ्ख्यां पञ्चाद्वनान्ते समुपैति नाशम् ॥]

सुन्नूकेशो रक्तश्यामः कम्बुश्रीवो व्यादीर्घास्यः ।

शूरः क्रूरः श्रेष्ठो मन्त्री चौरस्वामी व्यापामी च ॥ २७ ॥

A person belonging to the *Rucaka* type (caused by Mars) has fine brows and hair, dark and red complexion, conch-like neck and an oblong face. He is heroic, cruel, a leader among men, a minister, leader of a gang of thieves, and hard-working.

[Cf. मन्त्रेश्वर—

दीर्घास्यो बहुसाहसपुत्रविभवः शूरोऽरिहन्ता बली
गविष्ठो रुचके प्रतीतगुणवान् सेनापतिजित्वरः ॥

The metre is विशुन्माला.]

यन्मात्रमास्यं रुचकस्य दीर्घं मध्यप्रदेशे चतुरत्रता सा ।
तनुच्छविः शोणितमांससारो हन्ता द्विपां साहससिद्धकार्यः ॥ २८ ॥

The girth of the waist of a man of this class is equal to the length of his face. His complexion is good (or his skin is thin). He has blood and flesh as the strongest elements in his constitution. He destroys his enemies and accomplishes his objects through his adventurous spirit.

[The commentator takes छविः in the sense of skin. The metre is उपजाति in this and the following verse.]

खट्वाङ्गवीणावृषचापवज्रशक्तीन्द्रशूलाङ्कितपाणिपादः ।
भक्तो गुरुब्राह्मणदेवतानां शताङ्गुलः स्यात् सहस्रमानः ॥ २९ ॥

His hands and feet are marked with the figures of a club, lute, bull, bow, diamond (or thunderbolt) spear, Indra (hall) and trident. He is devoted to elders, Brāhmaṇas and Gods. His height and extent are 100 digits and weight 1000 Palas.

[It is not clear what is meant by the figure of *Indra*. *Indraka* also means an assembly room or hall. The commentator does not lend a helping hand either. According to the author's statement in verse 7 *supra* the height of *Rucaka* should be 102 digits. *Khaṇḍapāṇḍa* is a weapon of Lord Śiva. It resembles a club with a ball at the tip.]

मन्त्राभिचारकुशलः कृशजानुजङ्घो
विन्ध्यं ससह्यगिरिमुज्जयिनीं च भुक्त्वा ।

सम्प्राप्य सप्ततिसमा रुचको नरेन्द्रः

शस्त्रेण मृत्युमुपयात्यथवानलेन ॥ ३० ॥

He is proficient in spells and black magic; his knees and shanks are lean. He becomes a king and rules over the regions of the

Vindhyas, the Sahya mountain and Ujjain. He dies at the age of 70 years by weapons or fire.

[Cf. कल्याणवर्मा—

दीर्घास्यः स्वच्छकान्तिर्वहुरुचिचपलः साहसावाप्तकार्य-
श्चारुभूर्नीलकेशः श्रमकरणरतो मन्त्रविचोरनाथः ।
रक्तश्यामोऽतिशूरो रिपुबलमथनः शङ्खकण्ठः प्रधानः
शूरो भक्तो नराणां द्विजगुरुनिरतः क्षाममज्जोऽनुजङ्घः ॥
खट्वाङ्गपाशवृषकार्मुकवज्रवीणाशक्त्यङ्गहस्तचरणश्च तथाङ्गुलिश्च ।
मन्त्राभिचारकुशलस्तुलया सहस्रं मध्यं च तस्य कथितं मुखदैर्घ्यं तुल्यम् ॥
विन्ध्याचलमस्तगिरीन् भुक्त्वावन्तीं च सप्ततिं शरदाम् ।
शस्त्रानलकृतमृत्युः प्रयाति देवालयं रुचकः ॥

The metre is वसन्ततिलका.]

नृपानुचरलक्षणम् Kings' Attendants

पञ्चापरे वामनको जघन्यः कुब्जोऽथवा मण्डलकोऽथ साची ।
पूर्वोक्तमूपानुचरा भवन्ति सङ्कीर्णसञ्ज्ञाः शृणु लक्षणैस्तान् ॥ ३१ ॥

There are five other classes of men who are the attendants of the five above-named monarchs (*Mālavya* and others) viz. *Vāmanaka*, *Jaghanya*, *Kubja*, *Maṇḍalaka* and *Sācin*. Now listen to the characteristics of these types that are known as the 'Mixed ones'.

[सामी is another reading for साची.

The metre is इन्द्रवज्रा.]

सम्पूर्णाङ्गो वामनो भग्नपृष्ठः किञ्चिच्छोऽरुमध्यकक्ष्यान्तरेषु ।
ह्यातो राजां ह्येष भद्रानुजीवी स्फीतो राजा वामुदेवस्य भक्तः ॥ ३२ ॥

The person termed *Vāmanaka* possesses all the limbs well-developed except the thighs, waist and between the armpits, which are undeveloped. He is hunch-backed, a famous servant of the king of the *Bhadra* type, very rich, lordly and devoted to Lord Vāsudeva.

[The word भग्नपृष्ठः would mean, one of broken back. I feel that the author might have used the expression भुग्नपृष्ठः which gives better sense. The commentator interprets the second quarter as : ऊरुप्रदेशे मध्ये मध्यमाने कक्ष्यान्तरेषु किञ्चिदीधङ्ग एव किञ्चिदसम्पूर्णाङ्गः । Though the sense may be the same grammatically this construction may not be right. For, the word *Bhagna* cannot be separated from the compound (though our author resorts to this forbidden device many a time), and the word *ūrū* is wrong inside a compound. I propose a better interpretation : ऊरु किञ्चिदेव अल्लो । मध्यकक्ष्यान्तरेषु च किञ्चिदेव अपरिपूर्णो नरः ।

The metre is शालिनी.]

मालव्यसेवी तु जघन्यनामा खण्डेऽनुत्यश्रवणः सुसन्धिः ।
शुक्रेण सारः पिशुनः कविश्च रुक्षच्छविः स्थूलकराङ्गुलीकः ॥ ३३ ॥
क्रूरो धनी स्थूलमतिः प्रतीतस्तान्त्रच्छविः स्यात्परिहासशीलः ।
उरोऽङ्घ्रिहस्तेष्वसिक्तिपाशपरश्वधाङ्गुः स जघन्यनामा ॥ ३४ ॥

The person called *Jaghanya* is a servant of the *Mālavya* king; he has crescent-like ears, good joints and thick and copious semen. He is a tale-bearer and a poet. His complexion is rough and fingers thick. He is cruel, wealthy, unintelligent, well-known, copper-coloured, of humorous disposition, and marked with the figures of a sword, spear, noose and axe on the chest, feet and hands.

[तान्त्रच्छविर्वाङ्मूचरः स नित्यम् is another reading in the third line. Utpala explains स्थूलमतिः as महाबुद्धिः which is wrong unless used in derision. He says पाशः सर्पः which is known as नागपाश. The expression शुक्रेण सारः in the text is grammatically untenable. It should have been शुक्रेण सारवान्, but it could have been changed to शुक्रोससारः or शुकस्वसारः, without spoiling the metre. The metre of the two is इन्द्रवज्रा and उपजाति respectively.]

कुब्जो नाम्ना यः स शुद्धो ह्यधस्तात् क्षीणः किञ्चित्पूर्वकाये नतश्च ।
हंसासेवी नास्तिकोऽर्थरूपेण विद्वाञ्छूरः सूचकः स्यात्कृतज्ञः ॥ ३५ ॥
कलास्वमित्रः कलहप्रियश्च प्रभूतभृत्यः प्रमदाजितश्च ।
सम्पूज्य लोकं प्रजहात्यकस्मात्कुब्जोऽयमुक्तः सततोद्यतश्च ॥ ३६ ॥

The one named *Kubja* (literally, hunch-backed) is well-developed in the lower limbs, but slightly weak and bent in the upper part of the body. He is the attendant of the *Haṃsa* class of kings, an atheist, wealthy, learned, brave, grateful and a tale-bearer. He is highly learned in fine arts, fond of quarrels, served by many servants, and vanquished by women. He honours the people and forsakes them suddenly. He is ever energetic.

[I do not know why Utpala construes अधस्तात् as अधोभागात् in the ablative. He should have used the locative instead. The verse is in शालिनी and the second in उपजाति metre.]

मण्डलकलक्षणमतो रुचकानुचरोऽभिचारवित्कुशलः ।
कृत्यावेतालादिषु कर्मसु विद्यासु चानुरतः ॥ ३७ ॥

वृद्धाकारः खरपदधर्मजः शत्रुनाशने कुशलः ।
द्विजदेवयज्ञयोगप्रसक्तधीः स्त्रीजितो मतिमान् ॥ ३८ ॥

Now listen to the characteristics of the *maṇḍalaka* person. He is the follower of the *Rucaka* class of kings, expert in black magic, clever, adept in witchcraft, creating magical women and ghosts, and in similar lores. He has the appearance of an old man with rough and hard hairs; he is capable of destroying his enemies; he is devoted to Brāhmaṇas, Gods, sacrifices and yoga (meditation); is controlled by women and intelligent.

[Abhicāra, Kṛtyā, Vetāla etc. are varieties of black magic. Through the first, one tries to harm his rivals etc., to exorcize an unwanted or troublesome spirit and to control others. Kṛtyā is a female spirit that rises from the fire as a result of spells and incantations, and for the purpose of destroying one's enemies. Vetāla or goblin is the raising of an abandoned dead body through spells. Similarly Yakṣas and Bhūtas are made to subserve human interests. In the last line दोह is another reading for योग.]

साचीति यः सोऽतिविरूपदेहः शशानुगामी खलु दुर्मगश्च ।
दाता महारम्भसमाप्तकार्यो गुणैः शशस्यैव भवेत् समानः ॥ ३९ ॥

A person called *Sācin* has a very ugly and deformed body; he is the follower of the *Sāsa* type of kings, is disliked by people, but charitably disposed. He undertakes great tasks and accomplishes them. He is similar to *Sāsa* in qualities.

[सामी is another reading for साची.
The metre is उपजाति.]

पुरुषलक्षणमुक्तमिदं मया मुनिमतानि निरीक्ष्य समासतः ।
इदमधीत्य नरो नृपसम्मतो भवति सर्वजनस्य च वल्लभः ॥ ४० ॥

Thus have I explained succinctly the characteristics of men, after studying the opinions of the Sages. By learning this, one could become the favourite of kings and a beloved of all the people.

[As remarked earlier, we are in the dark as to the authorities followed by Varāhamihira. It is possible that the works of ancient sages were lost before the time of Bhaṭṭotpala.

The metre is द्रुतविलम्बित.]

कन्यालक्षणम् ॥ ७० ॥

Chapter LXX—Characteristics of Maidens

This chapter forms a complementary to LXVIII. The commentator quotes समुद्र, गण, पराक्षर and some unnamed authority, as before.

स्निग्धोन्नताग्रतनुताम्रनखौ कुमार्याः
पादौ समोपचितचारुनिगूढगुल्फौ ।
श्लिष्टाङ्गुली कमलकान्तितलो च यस्या-
स्तामुद्बहेद्यदि भुवोऽधिपतित्वमिच्छेत् ॥ १ ॥

One wishing to become the lord of the earth must marry a maiden, the nails of whose feet are glossy, arched, pointed at the tip, and red, the ankle-joints, equal, well-developed (fleshy), beautiful and hidden; the toes, close-touching; and the soles, as lustrous as a lotus.

[Marriage is looked upon as a sacred link in the life of man in his journey towards perfection. A worthy and fortunate partner, therefore, would greatly help him in accomplishing his earthly ambitions as well as those of the other world. A knowledge of feminine physiognomy will stand one in good stead in the selection of a suitable bride. For, says प्रह्लादः—

सुरूपा च सुशीला च दुर्लभा सत्कुलोद्भवा ॥
स्फुरच्चन्द्रमुखी नारी पद्मपत्रायतेक्षणा ।
अर्धेन्दुनिटिला वक्रभ्रूलताकुटिलालका ॥
चाम्पेयनासिका कुन्दरदना कोमलाङ्गिका ।
विम्बोष्ठी कम्बुकण्ठी च कुशाङ्गी सूक्ष्ममध्यमा ॥
शातोदरी पृथुश्रोणी रम्भोरुभग्न्यशालिनी ।
पद्मसन्निभपाण्यङ्घ्रिः सुशीला सुगुणान्विता ॥
सुगन्धा सत्कुलोत्पन्ना लज्जाविनयशालिनी ।
दयालुर्धर्मनिरता पातिव्रत्यपरायणा ॥
यत्र स्यादीदृशी नारी तत्र लक्ष्मीः प्रसीदति ।
आनन्दयति सा लोकं पितृभर्तृकुलद्वयम् ॥

The commentator seems to take नखौ, which actually qualifies

पादौ, in the sense of only the nails of the big toes and not of all the toes. Or he may be taking स्निग्ध, उन्नत, अग्रतनु and ताम्रनख joined in a कर्मधारय compound as adjectives qualifying the word पादौ. However, his analysis of अग्रतनु as अग्रे तनु ययोः is not happy, as there is no necessity for the adjectival compound.

The metre of verses 1-3, 5 and 7 is वसन्ततिलका.]

मत्स्याङ्कुशाब्जयवग्रहलासिचिह्ना-
वस्वेदनी मृदुतलो चरणौ प्रशस्तौ ।
जङ्घे च रोमरहिते विशिरे सुवृत्ते
जानुद्वयं सममनुत्वनसन्धिदेशम् ॥ २ ॥
ऊरु धनौ करिकरप्रतिमावरोमा-
वश्वत्पत्रसदृशं विपुलं च गुह्यम् ।
श्रोणीललाटमुरु कूर्मसमुन्नतं च
गूढो मणिश्च विपुलां श्रियमादधति ॥ ३ ॥

Laudable are the feet with tender, unsweating soles, accompanied by the marks of fish, goad, lotus, barley, thunderbolt, plough and sword. So are the shanks that are perfectly round and bereft of hair and veins. The knees should be equal or even and without very prominent joints. The thighs that are plump, hairless and similar to the trunks of elephants, the genital organ that is broad and of the shape of the *Aśvattha* (*Jicus religiosa*) leaf, the top of the thighs that is large and arched like the back of the tortoise, and the clitoris that is hidden confer immense wealth.

[Many of the ideas contained here could have been easily omitted by the author. The expression आरोमी is wrong. It should have been अरोमाणौ. Here we can remember Kālidāsa's verse:—

नागेन्द्रहस्तास्त्वचि कर्कशत्वादेकान्तशैत्यात्कदलीविशेषाः ।
लब्ध्वापि लोके परिणाहि रूपं जातास्तदूर्ध्वोरुपमानवाह्याः ॥

Kumāra. I.

Cf. समुद्र—

स्निग्धौ ताम्रनखौ धन्यौ कूर्मपृष्ठौ सुलोहितौ ।
निगूढगुल्फौ सुश्लिष्टौ घनाङ्गुलिसमन्वितौ ॥
मत्स्याङ्कुशयवार्ज्येपुहलवज्रासिचिह्नितौ ।
सुस्पृशौ रोमरहितौ कुमार्याश्चरणौ शुभौ ॥
अतो विपर्यस्तगुणौ दुःखदारिद्र्यभागिनी ।
यस्याः पादौ नतौ कन्यामुद्बहेद्य कदाचन ॥

जङ्घे तु रोमरहिते शिराहीने सुवर्तुले ।
 सुश्लिष्टे जानुनी धन्ये शिरारोमविवर्जिते ॥
 गजहस्तसमावूरु सम्पन्नौ सन्ततौ समौ ।
 सुस्पर्शं कूर्मपृष्ठं वा विपुलं जघनं शुभम् ॥
 मणिनिगूढः सुश्लिष्टः स्फिजौ च विपुलौ शुभौ ।
 नाभिदेशः सुगुप्तश्च यस्याः सा धनभागिनी ॥

Cf. also प्रह्लाद—

कनिष्ठिकाङ्गुलिः पादे गच्छन्त्या न स्पृशेद्भुवम् ।
 निम्नं पादतलं जारा निश्शब्दं भवति ध्रुवम् ॥
 लम्बालका महामस्ता पृथुमध्या महोदरी ।
 वामावर्त्ता च वैधव्यं दारिद्र्यं दुःखमाप्नुयात् ॥
 विशालभगफाला च भर्तारं तत्कुलं तथा ।
 अवमन्येत दुर्बुद्धिः स्थूलदन्ता तु निर्धना ॥
 कट्यावर्त्ता सेवकस्त्री कण्ठावर्त्ता तु निष्प्रजा ।
 फालावर्त्ता च विधवा जारिणी कलहप्रिया ॥
 श्रोष्ठचूचुककण्ठेषु कर्णयोर्भुजयोरपि ।
 लोमानि न प्रकाशन्ते सा नारी भोगभागिनी ॥
 प्लुतकेशा पति द्वेष्टि नाभिलोमा च जारसूः ।
 लम्बस्तनी मृतापत्या विसुखा भगकेशिनी ॥

विस्तीर्णमांसोपचितो नितम्बो गुह्यश्च धत्ते रशनाकलापम् ।
 नाभिर्गम्भीरा विपुलाङ्गनानां प्रदक्षिणावर्त्तगता च शस्ता ॥ ४ ॥

The hips that are broad, heavy and fleshy support (i.e. adorn) girdles and are auspicious; the navel that is deep, broad and with a whorl from left to right is praiseworthy in women.

[Vide the following:—

जघनं विपुलं यस्याः सुस्पर्शं रोमवर्जितम् ।
 सुवर्णाभरणयुक्ता सा भवेद्राज्यभागिनी ॥
 गम्भीरा विपुला नाभी दक्षिणावर्त्तमाश्रिता ।
 शस्ता विपर्यये नेष्टा वामावर्त्ता विशेषतः ॥

Cf. प्रह्लाद—

नद्यावर्त्ताभनाभिश्च तनुरोमा सुरूपिणी ।
 सुदन्ता सुमुखी भूयाद्राजपत्यतिकोमला ॥

The metre is उपजाति.]

मध्यं स्त्रियास्त्रिवलिनाथमरोमशं च
 वृत्तौ घनावविषमौ कठिनावुरस्यौ ।
 रोमप्रवर्जितमुरो मृदु चाङ्गनानां
 ग्रीवा च कम्बुनिचितार्थमुखानि दत्ते ॥ ५ ॥

The waist of a woman being possessed of three folds and devoid of hair; the bosoms, round, overlapping, equal and hard; the breast, tender and hairless; and the neck, adorned with three lines, bestow wealth and happiness.

[Here again we may remember the famous description of Pārvatī's body by the great poet Kālidāsa in his *Kumārasambhava* : एतावता नन्वनुमेयशोभि...; तस्याः प्रविष्टा नतनाभिरुध्रं...; मध्येन सा वेदिविलग्नमध्या... अन्योन्यमुत्पीडयदुत्पलाक्ष्याः ... etc.

Vide the following :—

मध्यं बलित्वयचितं सुस्पर्शं रोमवर्जितम् ।
 यस्याः सा राजमहिषी कन्या नास्त्यत्र संशयः ॥
 स्तनौ सुवर्तुलौ धन्यौ सन्ततौ कठिनौ तथा ।
 अरोमौ च शिराहीनौ पुत्रसौख्यघनप्रदौ ॥
 वक्षो विलोम सुस्पर्शं विस्तीर्णं पतिसौख्यदम् ।
 शिराततं च विपमं वैधव्यायासशोकदम् ॥

Cf. also गर्ग—

स्थिरा त्रिरेखा सुभगोपपन्ना स्निग्धा सुमांसोपचिता सुवृत्ता ।
 न चातिदीर्घा चतुरङ्गुला च ग्रीवा च दीर्घा भवतीह धन्या ॥

Cf. प्रह्लाद—

समस्तनी च सीभाग्यं लभेच्छातोदरी सुखम् ।
 स्थूलजङ्घा ह्रस्वफाला पुत्रपौत्रसुखं लभेत् ॥
 तुङ्गकण्ठी तु निलज्जा ह्रस्वकण्ठी तु निर्धना ।
 कम्बुकण्ठत्रिरेखादद्या सुशीला कुलवर्धिनी ॥
 कण्ठे वा पार्श्वयोर्वापि तिलकाकृतिचिह्निता ।
 प्रथमप्रसवे पुत्रं प्राप्नुयान्नात्र संशयः ॥

बन्धुजीवकुसुमोपमोऽधरो मांसलो रश्चिरिभ्रम्वरूपम् ।

कुन्दकुङ्कुमलनिभाः समा द्विजा योषितां पतिसुखामितार्थदाः ॥ ६ ॥

The lower lip which is red like the *Bandhujīva* (*Pentapetes phoenicea*) flower, fleshy and shaped like a beautiful ripe Bimba

(*coccinia indica*) fruit, and the teeth that are similar to the Kunda (*Jasminum multiflorum*) buds, bestow conjugal felicity and abundant wealth on women.

[Vide the following:

अधरो बिम्बसङ्काशो मांसलोऽस्फुटितस्तथा ।

यस्याः सा राजमहिषी कुमारी नात्र संशयः ॥

Cf. गर्ग—

तीक्ष्णाग्रवृत्ताः सुसमा दृढाश्च शुभा मृणालेन्दुसमानवर्णाः ।

निरन्तराः स्त्रीषु भवन्ति धन्या द्विजास्तथा ये रजतप्रकाशाः ॥

Cf. समुद्र—

द्वात्रिंशदशना यस्याः सर्वे गोक्षीरपाण्डुराः ।

सर्वे शिखरिणः स्निग्धा राजभार्या च सा भवेत् ॥

also प्रह्लाद—

स्थूलोष्ठी स्थूलदन्ता च वृत्ताक्षी वक्रनासिका ।

कक्षस्थनीलचिह्ना च भर्तुर्गृहविनाशिनी ॥

The metre is rāghavī here and in verse 9.]

दाक्षिण्ययुक्तमशठं परपुष्टहंस-

वल्गु प्रभाषितमदीनमनल्पसौख्यम् ।

नासा समा समपुटा रुचिरा प्रशस्ता

दृग्नीलनीरजदलद्युतिहारिणी च ॥ ७ ॥

Women's speech being full of courtesy, free from roguery, sweet like the notes of the cuckoo or the swan, and not plaintive, confers on them unalloyed happiness. Laudable is the nose that is straight, charming and endowed with equal slopes. So are the eyes that take away the lustre of the petals of blue lily.

[The verse is noted for its happy alliteration and simile.

Cf. गर्ग—

हंसस्वना दुन्दुभिनेमिघोषा मेघस्वनाः शङ्खनिनादघोषाः ।

मयूरचक्रप्रतिमस्वनाश्च स्त्रियस्तथा कोकिलतुल्यशब्दाः ॥

कादम्बचक्राह्वयकिङ्किणीषु समस्वना याश्च भवन्ति नार्यः ।

सर्वाः प्रशस्ता धनपुत्रवत्यो भवन्ति धर्मानुरताः सदा ताः ॥

Vide the following :

स्पष्टा समा समपुटा नासा सौभाग्यदा मता ॥

नीलनीरजपत्राभा दृष्टिर्यस्या भवेत्सदा ।

सा राजमहिषी ज्ञेया ज्योतिःशास्त्रविशारदैः ॥

Pārvati's speech is described by the Poet as :

अप्यन्यपुष्टा प्रतिकूलशब्दा श्रोतुवितन्दोरिव ताडयमाना ॥

also her glance as :

प्रवातनीलोत्पलनिविशेषमधीरविप्रेक्षितमायताक्ष्या ।

तया गृहीतं नु मृगाङ्गनाभ्यस्ततो गृहीतं नु मृगाङ्गनाभिः ॥

Cf. प्रह्लाद—

दरस्मेरमुखी नारी तरलाक्षी च जारिणी ।

प्रगल्भभाषिणी चैव लज्जानटनशालिनी ॥

पीतजिह्वा च वाचाला खरगन्धा च निन्दिता ।

सर्वत्रैव परित्याज्या पांसुला सा भवेद् ध्रुवम् ॥

नो सङ्गते नातिपृथू न लम्बे शस्ते भ्रुवौ बालशशाङ्कुवक्रे ।

अर्धेन्दुसंस्थानमरोमशं च शस्तं ललाटं न नतं न तुङ्गम् ॥ ८ ॥

Blessed are the brows that are neither joined together, nor very thick, nor hanging low, but arched like the crescent. So is the forehead which is neither depressed, nor raised, but is shaped like the half-Moon (semi-circular), and is devoid of hair.

[Vide the following :—

बालचन्द्रसमे वक्रे न लम्बे नातिसङ्गते ।

भ्रुवौ यस्याः कुमार्यास्तां महाराज्ञीं विनिदिशेत् ॥

नोन्नतं न च निम्नं वा शिरारोमविर्वाजितम् ।

अर्धचन्द्राकृति सौम्यं ललाटं शस्यते स्त्रियाः ॥

It is strange and funny that one of the Sanskrit editions has given in the third line the reading शिरारोमविर्वाजितम्.

The metre is उपजाति.]

कर्णयुग्ममपि युक्तमांसलं शस्यते मृदु समाहितं समम् ।

स्निग्धनीलमृदुकुञ्चितकजा मूर्धजाः सुखकराः समं शिरः ॥ ९ ॥

Praiseworthy are the ears that are sufficiently fleshy, soft, equal and close to the head (or compact). The hair being glossy, blue, soft, curled and single in each pore, confer happiness. So does the head which is even i.e. neither depressed, nor raised.

[At first sight the adjective युक्त in युक्तमांसल appears to be redundant, but actually it is a good adjunct in that it restricts the fleshy nature of the ears to proportionate limits. Vide the following :

नातिलम्बो मृदू तुल्यो संलग्नो युक्तमांसलो ।

कर्णौ यस्याः स्मृता सा तु राजभार्या न संशयः ॥

सुस्तिग्धा नीलवर्णाश्च मृदवः कुञ्चिताः कचाः ।
शस्यन्ते योषितो नित्यं धनपुत्रप्रदा यतः ॥
नोन्नतं नाथवा निम्नं शिरः सोढ्यप्रदं स्मृतम् ॥

Cf. प्रह्लाद—

मृदुकर्णा रत्नभूषां सौवर्णं कठिनश्रुतिः ।
कङ्कणं शुष्कहस्ता च व्यासोरो हारभूषणम् ॥]

मृङ्गारासनवाजिकुञ्जररथश्रीवृक्षयूपेषुभि-
मालाकुण्डलचामराङ्कुशयवैः शैलध्वजस्तोरणैः ।
मत्स्यस्वस्तिकवेदिकाव्यजनकैः शङ्खातपत्राम्बुजैः
पादे पाणितलेऽथवा युवतयो गच्छन्ति राज्ञीपदम् ॥ १० ॥

Young women who have the marks of the following things on their soles or palms attain to the status of queens, viz. water-pot, seat, horse, elephant, chariot, Bilva tree (*Aegle marmelos*), sacrificial post, arrow, garland, ear-ring, chowry, goad, barley corn, mountain, banner, arch, fish, Svastika, altar, fan, conch, umbrella and lotus.

[The last line reminds us of Kālidāsa's line : यान्त्येवं गृहिणीपदं युवतयो वामाः कुलस्याधयः । (अभि. शाकु. IV)]

The commentator tells us that the altar is a quadrilateral figure, narrow in the middle.

Cf. गण—

मत्स्यः समुद्रो वसुधा धनं च ध्वजस्तथाद्रिदिनकृच्छरी च ।
शङ्खः पुरं चक्रमयासनं च यूपस्तथा व्यञ्जनतोरणं च ॥
छत्रं यवः पयमथाङ्गुशं च सिंहोऽथवा स्वस्तिक एव वापी ।
कूर्मः पताका मकरः पुमाश्च दण्डः सरित् पूर्णघटो रथश्च ॥
पाणौ तथैतानि भवन्ति यासामेकं तथा द्वे च बहूनि वापि ।
अत्यन्तसौख्यं बहुपुत्रतां च स्त्रीणां तथा लक्षणमादिशेत् ॥

Cf. समुद्र—

मत्स्यः पाणितले छत्रं कच्छपो वा ध्वजोऽपि वा ।
श्रीवत्सं कमलं शङ्खमासनं चामरं तथा ॥
अङ्कुशश्चैव माला च यस्या हस्ते तु दृश्यते ।
एकं सा जनयेत्पुत्रं राजानं पृथिवीपतिम् ॥
यस्याः पाणितले चास्ति कोष्ठागारः सतोरणः ।
अपि दासकुले जाता सा राजमहिषी भवेत् ॥

The metre is शार्दूलविक्रीडित.]

निगूढमणिबन्धनौ तरुणपद्मगर्भोपमौ
करो नृपतियोषितस्तनुविकृष्टपवाङ्गुली ।
न निम्नमति नोन्नतं करतलं सुरेखान्वितं
करोत्यविधवां चिरं सुतसुखार्थसम्भोगिनीम् ॥ ११ ॥

A woman attains the status of a queen, when her wrist-joints are hidden, hands similar to the interior of a full-blown lotus, fingers slender, and knuckles far removed. One whose palm is neither sunken, nor raised, and is marked with fine lines (figures of auspicious objects), becomes an auspicious house-wife (i.e. she will not experience widowhood) and enjoys happiness, wealth and prosperity of children for a long time.

[Vide the following :

निगूढमणिबन्धौ तु पद्मगर्भसमप्रभौ ।
विकृष्टाङ्गुलिपद्माणौ करो नृपतियोषितः ॥
नोच्चं न निम्नं सुसमं सुरेखाभिः समन्वितम् ।
तलं यस्या भवेन्नार्याः सा राजमहिषी स्मृता ॥

The metre is पृच्चो.]

मध्याङ्गुलि या मणिबन्धनोत्था रेखा गता पाणितलेऽङ्गनायाः ।
ऊर्ध्वस्थिता पादतलेऽथवा या पुंसोऽथवा राज्यसुखाय सा स्यात् ॥ १२ ॥

A line rising from the wrist and touching the root of the middle finger (second finger) on the palm of a woman, or one running vertically from the heel to the root of the toes, would bestow the pleasures of kingship on her. This holds good in the case of a man as well.

[On the basis of Utpala's first interpretation, अथवा या रेखा पादतले चरणतले ऊर्ध्वस्थिता पुंसः पुरुषस्य... it might appear that the author wants us to take the two kinds of vertical lines on the palm and the sole separately with woman and man respectively; but immediately he states, "अथ चैवविधा हस्त-तले पादतले वा भवति (स्त्रियाः पुंसो वा), सा राज्यसुखाय स्याद्," which leaves no doubt about the two lines being applicable to both men and women. A question may be asked here : Why did the author introduce suddenly *men's lines* when he is describing feminine characteristics? The reason is that he could not deal with the lines on the soles of men in LXVIII. I may venture to suggest another interpretation of पुंसः... The woman who has the line on her sole will herself become the ruler of a kingdom or her fortune will enable her husband to rule over it.

Gf. the following :

मणिबन्धनसम्भूता मध्याङ्गुलिसमाश्रिता ।
रेखा पाणितले यस्याः सा कन्या राज्यभागिनी ॥

This line on the palm is called the line of fortune in modern palmistry.

The metre is इन्द्रवज्रा in this as well as in 14, 23 and 24.]

कनिष्ठिकामूलभवा गता या प्रदेशिनी मध्यमिकान्तरालम् ।
करोति रेखा परमायुषः सा प्रमाणमूना तु तदूनमायुः ॥ १३ ॥

A line rising at the foot of the little finger and going to the space between the first and second fingers, bestows the maximum span of life, i.e. 120 years. If the line is shorter, proportionate reduction in the span will have to be made.

[According to the *Hara-gauri-sāmudrika*, if the life line (Indian, or heart line, western) touches the foot of the second finger, the span of life is 75 years; if it is a little shorter, 51 or 61 years; if it touches the foot of the third finger, 30 years. Vide the following :—

कनिष्ठामूलसम्भूता गता मध्यमिकान्तरम् ।
प्रदेशिन्याश्च सा रेखा यस्याः सा दीर्घजीविनी ॥

The metre in this and in verses 15 and 16 is उपेन्द्रवज्रा.]

अङ्गुष्ठमूले प्रसवस्य रेखाः पुत्रा बृहत्पुत्रः प्रमदास्तु तन्व्यः ।
अच्छिन्नमध्या बृहदायुषस्ताः स्वल्पायुषां छिन्नलघुप्रमाणाः ॥ १४ ॥

The lines at the foot of the thumb indicate the number of children one will have. Big ones represent sons, and slender ones daughters. If these lines are not cut in the middle, the children will live long; and if they are broken and short, they will have a short span of life.

[अच्छिन्नमूला is another reading for अच्छिन्नमध्या:—

Vide the following:

अङ्गुष्ठमूले या रेखाः स्थूलाः पुत्राश्च ते मताः ।
सूक्ष्मा दुहितरस्ताम्यो विच्छिन्नाः स्वल्पजीविनः ॥
वामहस्ते तु नारीणां पुरुषाणां च दक्षिणे ।
चिह्नं निरूपयेद्धीमान् समुद्रवचनं यथा ॥

इतोदमुक्तं शुभमङ्गनानामतो विपर्यस्तमनिष्टमुक्तम् ।
विशेषतोऽनिष्टफलानि यानि समासतस्तान्यनुकीर्तयामि ॥ १५ ॥

Thus have I described the auspicious features of women; and those that are contrary to the above, are said to be inauspicious. I shall now briefly enunciate those features that are especially of untoward effects.

कनिष्ठिका वा तदनन्तरा वा महीं न यस्याः स्पृशति स्त्रियाः स्यात् ।
गताथवाङ्गुष्ठमतीत्य यस्याः प्रदेशिनी सा कुलटाऽतिपापा ॥ १६ ॥

A woman whose little toe or the next one does not touch the ground, or whose fore-toe is longer than the big one, is the most sinful prostitute.

[Vide the following :—

कनिष्ठा पादयोर्धस्या भूमिं स्पृशति नाङ्गुलिः ।
न सा तिष्ठति कौमारी बन्धकीं तां विनिदिशेत् ॥
पादप्रदेशिनी यस्या अङ्गुष्ठादतिरिच्यते ।
कुमारी कुस्ते जारं यौवनस्था तु किं पुनः ॥

Halāyudha has quoted the following verses bearing on feminine features :

यत्पादस्य कनिष्ठा न स्पृशति महीमनामिका वापि ।
सा सर्वधूर्तभोग्या भवेदवश्यं जघनचपला ॥
यस्याः पादाङ्गुष्ठं व्यतीत्य याति प्रदेशिनी दीर्घा ।
विपुले कुले प्रसूतापि सा ध्रुवं जघनचपला स्यात् ॥

उद्बद्धाभ्यां पिण्डिकाभ्यां शिराले शुष्के जङ्घे लोमशे चातिमांसे ।
वामावर्त्तं निम्नमल्पं च गुह्यं कुम्भाकारं चोदरं दुःखितानाम् ॥ १७ ॥

Miserable are the women whose shanks are full of veins, dry (without flesh) or very fleshy, hairy and with calf-muscles raised high. So are those whose genital organ has hairy circles turned to the left, is sunken, and small; and whose belly is shaped like a pot.

[Vide the following :—

शुष्के जङ्घेऽतिमांसे वा रोमशे चोर्ध्वपिण्डिके ।
यस्याः सा दुःखिता नित्यं पुत्रवित्तविर्जिता ॥
वामावर्त्तं भगं यस्या दीर्घं चुल्लीसमप्रभम् ।
निम्नं वा तेन दोषेण वेश्यास्त्रीत्वं च गच्छति ॥
लम्बोदरी च या कन्या दीर्घोदरसमन्विता ।
भग्नोदरी च दुःखार्ता दासीभावसंवाप्नुयात् ॥

Cf. प्रह्लाद—

शुष्कावूरु तथा बाहू सरोमौ चेत्यति हरेत् ।
शुष्कयोनिश्च विरलद्विजा त्याज्या मनीषिभिः ॥

Vide Halāyudhabhaṭṭa's Mṛtasañjivini :—

मकरध्वजसघनि दृश्यते स्फुटं तिलकलाञ्छनं यस्याः ।
विपुलान्वयप्रजातापि जायते जघनचपलासी ॥

The metre is शालिनी]

ह्रस्वयातिनिःस्वता दीर्घया कुलक्षयः ।

ग्रीवया पृथ्व्यया योषितः प्रचण्डता ॥ १८ ॥

A woman whose neck is too short becomes utterly penniless; too long, cause of the extinction of the family; and too broad and flat, cruel.

[Vide the following :—

कुलक्षयकरी दीर्घा ग्रीवा ह्रस्वा च निर्धना ।
पृथ्व्यया प्रचण्डत्वं ग्रीवया योषितो वदेत् ॥

The metre is समानिका in Prākṛt prosody]

नेत्रे यस्याः केकरे पिङ्गले वा सा दुःशीला श्यावलोलक्षणा च ।

कूपी यस्या गण्डयोश्च स्मितेषु निःसन्दिग्धं बन्धकीं तां वदन्ति ॥ १९ ॥

A woman whose eyes are squint or tawny or grey and fickle, is of wicked character; and one who shows dimples in her cheeks, while smiling, is declared an unchaste woman without doubt.

[Vide the following :—

पारावताक्षी वा कन्या कातराक्षी तथापि या ।
उद्भ्रान्तचपलाक्षी च तां कन्यां वर्जयेद् बुधः ॥
यस्यास्तु हसमानाया जायन्ते गण्डकूपकाः ।
भर्तारं हन्ति सा क्षिप्रं नैकत्र रमते चिरम् ॥

Cf. पराशर—

यस्या हसन्त्या दृश्यन्ते कूपका गण्डयोद्वयोः ।
स्थूलकाकारगण्डा च विकृतास्या महाशना ॥
एकापि यस्या न महीं संस्पृशेच्चरणाङ्गुली ।
तलमध्यमधो यस्या अघमां तां विनिदिशेत् ॥

Vide हलायुध

चिबुके कपोलदेशेऽपि कूपिका दृश्यते स्मिते यस्याः ।
विपुलान्वयप्रजातापि जायते सा महाचपला ॥

यस्या विलोचने पिङ्गले भ्रुवौ सङ्गते मुखं दीर्घम् ।
विपुलोन्नताश्च दन्ताः कान्तासौ भवति मुखचपला ॥

Vide प्रह्लाद

मार्जारीस्वरसंयुक्ता निर्लेज्जा रोषशालिनी ।
मृतप्रजा भवेन्नारी महृच्चौर्यं करोति सा ॥
मार्जारनेत्री कुनखी नासान्तर्लोमसङ्कुला ।
मुग्धा च गड्युक्ताङ्गी अनेकोपपत्तीश्चरेत् ॥

The metre is शालिनी.]

प्रविलम्बिनि देवरं ललाटे श्वशुरं हृत्पुदरे स्फिजोः पति च ।

अतिरोमचयान्वितोत्तरोष्ठी न शुभा भर्तुरतीव या च दीर्घा ॥ २० ॥

A woman with a hanging forehead kills her husband's brother; with a hanging belly, her father-in-law; with hanging buttocks, her own husband. A woman that is too tall, as well as one whose upper lip is covered with too much hair, is harmful to her husband.

[Vide the following :—

त्रीणि यस्याः प्रलम्बन्ते ललाटमुदरं स्फिजम् ।
त्रीश्च सा पुरुषान् हन्ति देवरं श्वशुरं पतिम् ॥
श्मश्रुयुक्ता च या कन्या वाऽतिदीर्घा मलावृता ।
दासीभावमवाप्नोति देहदोषेण साऽङ्गना ॥

The metre is शौपण्डिसिक.

Cf. प्रह्लाद—

दीर्घपृष्ठा भ्रातृहानि वैशाल्ये बहुसोदरान् ।
लभते तनुमध्या च सुन्दरी बहुभूषणम् ॥

स्तनौ सरोमौ मलिनोल्बणौ च क्लेशं दधाते विषमौ च कर्णौ ।

स्थूलाः कराला विषमाश्च दन्ताः क्लेशाप चीर्याय च कृष्णमांसाः ॥ २१ ॥

Breasts that are hairy, dark (dirty) and too huge, as well as ears that are unequal, produce sufferings. Big, protruding and unequal teeth lead to misery; and black gums to thievishness.

[Vide the following :—

रोमयुक्ता स्तनौ यस्या मलिनौ च शिरातती ।
दुःखिता सा भवेन्नारी नित्यं प्रव्रजिता तथा ॥
शिरायुक्ता न च समौ कर्णौ दारिद्र्यभाजनौ ॥

स्थूलाः कराला विषमाः कृष्णमांसा बहिर्गताः ।
दन्ता दुःखप्रदा ज्ञेया वैधव्यायासकारिणः ॥

The expression सरोमो used by the author is not happy. It should have been सरोमणी. The metre of this and the following verse is उपजाति.]

क्रव्यादरूपैर्वृक्काककङ्कुसरीसूपोलूकसमानचिह्नैः ।

शुष्कैः शिरालैर्विषमैश्च हस्तैर्भवन्ति नार्यः सुखवित्तहीनाः ॥ २२ ॥

Women become unhappy and poor, if their hands are dry (without flesh), full of veins, unequal (or uneven) and marked with the figures of birds of prey (like the vulture), wolves, crows, herons, reptiles (worms?) and owls.

[Vide the following :—

क्रव्यादसदृशैश्चिह्नैः काकोलूकसमप्रभैः ।

शुष्कैः करालैर्विषमैः करैर्दुःखान्विताः स्त्रियः ॥]

या तूत्तरोष्ठेन समुन्नतेन रूक्षाप्रकेशी कलहप्रिया सा ।

प्रायो विरूपासु भवन्ति दोषा यन्नाकृतिस्तत्र गुणा वसन्ति ॥ २३ ॥

A woman whose upper lip is very high, and the hair rough at the tips, is fond of quarrel. Generally, faults exist in those that are ugly or deformed; and virtues dwell in those that are possessed of a pleasing appearance or form.

[Here we find Varāhamihira in his true element as a poet *par excellence*, following in the footsteps of the master viz. Kālidāsa. This can be classed among the best *general statements* (*Arthāntaranyāsa*). The poets' verse (Kum. V. 36) has been quoted under a similar statement in II. 2 *supra*.

Vide the following :—

या तूत्तरोष्ठेनोच्चेन केशाग्रं स्नेहवर्जितम् ।

यस्याः सा दुःखिता नित्यं भर्तुर्निधनकारिणी ॥]

पादौ सगुल्फौ प्रथमं प्रविष्टौ जङ्घे द्वितीयं तु सजानुचक्रे ।

मेढ्रोश्मृष्कं च ततस्तृतीयं नाभिः कटिश्चैव चतुर्थमाहुः ॥ २४ ॥

उदरं कथयन्ति पञ्चमं हृदयं षष्ठमतः स्तनान्वितम् ।

अथ सप्तमं सजङ्घणी कथयन्त्यष्टममोष्ठकन्धरे ॥ २५ ॥

नवमं नयने च सध्नुणी सललाटं दशमं शिरस्तथा ।

अशुभेष्वशुभं दशाफलं चरणाद्येषु शुभेषु शोभनम् ॥ २६ ॥

The feet with the ankle-joints are said to represent the *First Stage* of life; the shanks and the knees, the *Second*; the genital organ, thighs and testicles, the *Third*; the navel and the hips, the *Fourth*; the stomach, the *Fifth*; the heart and the breasts, the *Sixth*; the shoulders and the collar-bones, the *Seventh*; the lips and the neck, the *Eighth*; the eyes and the brows, the *Ninth*; and the head and the forehead, the *Tenth*. When the limbs, feet etc., are inauspicious (having bad shape and marks), the effects of the corresponding stages of life will be harmful; and they will be beneficial, when they are auspicious.

As the human span of life is said to be 120 years, each stage will have 12 years of life. If there are auspicious marks on the feet and ankles, the first period will be very happy. This rule has an exception: The duration of each stage will depend on the maximum expectation of life of the subject. For example, if the longevity is 70 years, each period should be taken to last for 7 years only. A limb is said to be inauspicious, if it is dry, without flesh and full of veins. This knowledge may be combined with what *Garga* says about the limbs and periods, quoted at the end of LXVIII, *supra*.

Halāyudha, the learned commentator of Piṅgala's Chandaśāstra, belonged to the 12th century A.D. and was a minister of king Lakṣmaṇasena of Bengal. The verses on feminine features, I presume, were composed by him, as he names the authority elsewhere. The following are his :—

अतिदारुणा द्विजिह्वा परस्य रन्ध्रानुचारिणी कुटिला ।

दूरात्परिहरणीया नारी नागीव मुखचपला ॥

घन्या त्रिषु नीचा कन्या तनुमध्या ।

श्रोणीस्तनगुर्वी उर्वीपतिभोग्या ॥

Vide प्रह्लाद—

सरोमोतुङ्गजङ्घा च फालोत्तानातिमूर्धजा ।

भुजोरुशेयुक्ता च मस्तावर्ता पति हरेत् ॥

अत्यन्तनीलकेशा च शुष्कश्रोणी च दासताम् ।

विकटाङ्गुलिरापनोति वैधव्यं चानपत्यताम् ॥

उष्णस्पर्शवती नारी रोदनं कुस्ते मूढः ।

अधमा कलहोद्युक्ता ज्येष्ठाऽलक्ष्मीसखी भवेत् ॥

कुमारीरसनीकाशस्वेदगन्धवती तथा ।

विलोकेशी वक्राक्षी रिक्ता बहुसुताऽधवा ॥

[कुमारी—Aloe barbadensis]

कुन्दकुड्मलदन्ता स्त्री दरनीलालकालिका ।
 निम्ननाभिश्च सुमुखी भर्तृसौभाग्यदायिनी ॥
 दुःशीला कर्कशा चण्डी नित्यं कलहकारिणी ।
 अतिभुङ्क्ते च या नारी सप्रजामपि तां त्यजेत् ॥
 भीरुस्वप्नोन्मादवती रक्षोगणसमुद्भवा ।
 शुष्काक्षिकुक्षिकण्ठा च प्रस्विन्नचरणा तथा ॥
 दारिद्र्यं च दुराचारं बन्ध्यात्वं बहुमैथुनम् ।
 लभते च स्तनस्थौल्ये बह्वाचारं च सन्ततिम् ।
 [वाघां पैशाचिकीं लभेत्] ॥
 प्रसन्नवक्त्रा मुग्धाक्षी दैन्यस्तभरा तथा ।
 कूर्मपृष्ठप्रपदिका तीर्थयात्राफलं भवेत् ॥
 अभुक्तमूलसम्भूता वामोर्बन्तस्तिलद्वया ।
 लभते नीचसंसर्गं गृहं त्यक्त्वा बहिर्गजेत् ॥
 ह्रस्वत्वे दक्षिणाङ्गस्य भविता कीर्तिशालिनी ।
 वामाङ्गस्य तु दुष्कीर्तिं प्राप्नुयात्पुंश्चली भवेत् ॥
 वामाङ्घ्रिमध्यमाङ्गुल्यामघो रेखाद्वयं यदि ।
 बाह्वन् लभते नारी गेहं च रुचिरं तथा ॥

The following verses of Vālmīki (VI. 48, 2-14) put in the mouth of Sītā refer to many feminine features that bring fortune or misfortune, as the case may be : "Lotuses on the soles of women make them queens of great emperors. These lotuses never fail in their effect. Thin hairs (on the head) that are black and of the same length, the brows not joined together, the shanks that are round and free from hair, close-knit teeth, the temporal bones, eyes, hands, feet, ankle-joints and thighs being narrow or full, fingers that are even, glossy and possessed of round nails, plump bosoms touching each other with their nipples sunk, a sunken navel tapering upwards, the sides and chest covered up, complexion similar to the lustre of gems, hair on the body being soft, the hands and feet having a nice colour, with full-fledged marks of barley, and the fingers and toes showing no holes in between, and lastly a gentle smile—all these make a woman the crowned queen of a mighty monarch." The relevant verses are :—

ऊचुर्लक्ष्मिनी ये मां पुत्रिणीं सधवां सदा ।
 तेऽद्य सर्वे हते रामे ज्ञानिनोऽनृतवादिनः ॥
 यज्वनो महिषी ये मामूचुः पत्नीं च सत्रिणः ।
 तेऽद्य सर्वे हते रामे ज्ञानिनोऽनृतवादिनः ॥

ऊचुः संश्रवणे ये मां द्विजाः कार्तान्तिकाः शुभाम् ।
 तेऽद्य सर्वे हते रामे ज्ञानिनोऽनृतवादिनः ॥
 वीरपायिवपत्नीत्वं ये धन्येति च मां विदुः ।
 तेऽद्य सर्वे हते रामे ज्ञानिनोऽनृतवादिनः ॥
 इमानि खलु पद्मानि पादयोर्वेः किल स्त्रियः ।
 आधिराज्येऽभिषिच्यन्ते नरेन्द्रैः पतिभिः सह ॥
 वैधव्यं यान्ति यैर्नार्योऽलक्षणैर्भाग्यदुर्लभाः ।
 नात्मनस्तानि पश्यामि पश्यन्ती हतलक्षणा ॥
 सत्यनामानि पद्मानि स्त्रीणामुक्तानि लक्षणैः ।
 तान्यद्य निहते रामे वितथानि भवन्ति मे ॥
 केशाः सूक्ष्माः समा नीला भ्रूवो चासङ्गते मम ।
 वृन्ते चारोमशे जङ्घे दन्ताश्चाविरला मम ॥
 शङ्खे नेत्रे करौ पादौ गुल्फावूरू च मे चितौ ।
 अनुवृत्तनखाः स्निग्धाः समाश्चाङ्गुलयो मम ॥
 समौ चाविरलौ पीनौ ममेमौ मग्नचूचुको ।
 मग्ना चोत्सङ्गिनी नाभिः पाश्वोरस्काश्च मे चिताः ॥
 मम वर्यो मणिनिभो मूढन्यङ्गरहाणि च ।
 प्रतिष्ठितां द्वादशभिर्मामूचुः शुभलक्षणाम् ॥
 समग्रयवमच्छिद्रं पाणिपादं च वर्णवत् ।
 मन्दस्मितेत्येव च मां कन्यालक्षणिनो विदुः ॥
 आधिराज्येऽभिषेको मे ब्राह्मणैः पतिना सह ।
 कृतान्तकुशलैरुक्तं तत्सर्वं वितथीकृतम् ॥

The metre of the last two verses of the text is वियोगिनी.]

वस्त्रच्छेदलक्षणम् ॥ ७१ ॥

Chapter LXXI—Omens from Slits of Garments

प्रभूतवस्त्रदाश्विनी भरण्यापहारिणी ।
प्रदह्यतेऽग्निदैवते प्रजेश्वरेऽथसिद्धयः ॥ १ ॥

मृगे तु मूषकाद्भयं व्यसुत्वमेव शाङ्कुरे ।
पुनर्वसौ शुभागमस्तदग्रमे धनंर्युतिः ॥ २ ॥

भुजङ्गमे विलुप्यते मघासु मृत्युमादिशेत् ।
भगाह्वये नृपाद्भयं धनागमाय चोत्तरा ॥ ३ ॥

करेण कर्मसिद्धयः शुभागमस्तु चित्रया ।
शुभं च भोज्यमानिले द्विदैवते जनप्रियः ॥ ४ ॥

मुह्यतिश्च मित्रमे तदग्रमेऽम्बरक्षयः ।
जलप्लुतिश्च नैऋते रुजो जलाधिदैवते ॥ ५ ॥

मिष्टमन्नमपि वैश्वदैवते वंष्णवे भवति नेत्ररोगता ।
धान्यलब्धिरपि वासवे विदुर्वारणे विषकृतं महद् भयम् ॥ ६ ॥

भद्रपदासु भयं सलिलोत्थं तत्परतश्च भवेत्सुतलब्धिः ।
रत्नयुतिं कथयन्ति च पौष्णे दोऽभिनवाम्बरमिच्छति भोक्तुम् ॥ ७ ॥

One who wishes to wear new clothes in the 27 constellations beginning with Aśvinī will experience the following results in order: (1) Acquisition of plenty of good clothes; (2) theft of clothes; (3) burning of the clothes; (4) achievement of objects (or wealth); (5) trouble from rats; (6) death; (7) arrival of auspicious things; (8) influx of wealth; (9) destruction of the clothes; (10) death; (11) trouble from the king; (12) acquisition of money; (13) accomplishment of undertakings; (14) auspicious functions; (15) good food; (16) popularity among the people; (17) meeting of friends; (18) loss of clothes; (19) loss of the same in water; (20) disease; (21) sumptuous feast; (22) eye-disease; (23) gain of corn; (24) great danger from poison; (25) danger through water; (26) birth of a son; and (27) acquisition of precious stones.

[The author has introduced here electional astrology in fine, alliterative verses. वलप्लुतिः may also mean the wearer's being carried away by floods.]

The first five verses are in the प्रमाणिका metre, the next in रथोदत and the last and verse 14 in दोषक.]

भोक्तुं नवाम्बरं शस्तमूक्षेऽपि गुणवर्जिते ।
विवाहे राजसम्माने ब्राह्मणानां च सम्मते ॥ ८ ॥

It is advisable to wear new clothes even under an asterism that is devoid of good qualities, provided it is an occasion of marriage, reception of a king and one approved by worthy Brāhmaṇas.

[This exception is made in the case of shaving too. The metre is *Śloka*.]

In the following verses the author discusses the significance of tears, cuts and stains in the different parts of a cloth.

वस्त्रस्य कोणेषु वसन्ति देवा नराश्च पाशान्तदशान्तमध्ये ।
शेषास्त्रयश्चात्र निशाचरांशास्तथैव शय्यासनपादुकासु ॥ ९ ॥

In the four corners of a cloth (divided into 9 equal compartments as shown in the figure) dwell Gods; in the middle parts of the broad sides, men; and in the remaining three divisions, devils. The same rule applies to couches, seats and sandals.

[Figure showing the location of Gods, men and devils.]

Gods	Devils	Gods
Men	Devils	Men
Gods	Devils	Gods

The commentator explains what is meant by the words पाशान्त and दशान्त, as वस्त्रस्य मूलम् i.e. the starting side of the cloth, and as अग्र दशान्तः i.e. the tip. This explanation would be clear if we consider a Sāri (woman's cloth), which has a minor border at the पाशान्त and a more colourful one at the दशान्त. This rule should be applied to couches, seats and sandals as well. How are we to find out the lower and upper parts in a seat? The commentator says that they are to be determined from the position of the tree, whose plank is used in the

making of the seat. In the case of the couch and sandals there is no difficulty about these parts.

Cf. गर्ग—

वस्त्रमुत्तरलोमं तु प्राग्देशं नवधा भवेत् (भजेत्?) ।
त्रिधा दशान्तपाशान्ते त्रिधा मध्यं पृथक् पृथक् ॥
चतुर्षु कोणेषु सुराः पाशान्ते मध्यमे नराः ।
दशान्ते च नरा भूयो मध्यभागे निशाचराः ॥
राक्षसान् विनिवृत्त्यैवं शय्यादिष्वप्ययं विधिः ॥

The metre is उपजाति.]

लिप्ते मणीमोमयकर्ममाद्यैश्छिन्ने प्रदग्धे स्फुटिते च विन्यात् ।
पुष्टं नवेऽल्पात्पतरं च भुक्ते पापं शुभं चाधिकमुत्तरीये ॥ १० ॥

When a cloth is stained with sot (ink), cowdung, silt or any colour, when it is cut, singed or torn, one should know that the effects, whether good or bad, will be full, if the cloth is new; middling, if used for a short time; and almost nil, if it is old. These effects are greater in the case of upper clothes.

[This and the following three verses are in the इन्द्रवज्रा metre. In the following three verses the author discusses the good and bad effects of different types of stains, cuts etc.]

रुप्राक्षसांशेष्वथवापि मृत्युः पुंजन्म तेजश्च मनुष्यभागे ।
भागोऽमराणामथ भोगवृद्धिः प्रान्तेषु सर्वत्र वदन्त्यनिष्टम् ॥ ११ ॥

A slit or stain in the divisions of *devils* bodes disease or death to the wearer; the same in those of *men* presages birth of a son and brilliance or power; in those of *Gods*, increase of enjoyments; and in the borders it is invariably harmful, according to the sages.

[The author introduces a new element here viz. प्रान्त or edge, in addition to the nine divisions. Hence a stain or the like in a part of the edge on the four sides is supposed to be very bad.]

कङ्कप्लवोलूककपोतकाकक्रव्यादगोमायुखरोष्ट्रसर्पैः ।
छेदाकृतिर्देवतभागगपि पुंसां भयं मृत्युसमं करोति ॥ १२ ॥

A slit in the form of a heron, Plava (the Kāraṇḍava duck?), owl, pigeon, crow, bird of prey, jackal, donkey, camel or snake, though appearing in a division belonging to *Gods*, causes a danger bordering on death to the wearers.

[The reader is aware that the marks of some of the inauspicious animals is an evil portent. Hence such slits or stains are inauspicious even in the divisions of *Gods*. Here the word *cheda* should be taken in the sense of other things as well, such as stains. The grammatical form सर्पैः छेदाकृतिः is faulty as it requires a word, बुल्या, to be supplied.]

छत्रध्वजस्वस्तिकवर्धमानश्रीवृक्षकुम्भाम्बुजतोरणाद्यैः ।
छेदाकृतिर्नैर्ऋतभागगपि पुंसां विघत्ते न चिरेण लक्ष्मीम् ॥ १३ ॥

A slit or stain in the shape of an umbrella, banner, Svastika, Vardhamāna, Bilva tree, water-pot, lotus, arch-way etc., though found in a division of *devils*, brings fortune ere long to men.

[*Svastika* and *Vardhamāna* are two kinds of auspicious diagrams (vide L. 2 *supra*). Other auspicious objects are the sacrificial ladle and pit, vase, elephant and horse. These shapes are beneficial even when they appear in the inauspicious divisions belonging to *devils*. They will be extremely beneficial in other parts. This shows that the poet has used the figure of speech, named अर्थापत्ति.]

विप्रमतादथ भूपतिवत्तं यच्च विवाहविद्याविलब्धम् ।
तेषु गुणं रहितेष्वपि भोक्तुं नूतनमम्बरमिष्टफलं स्यात् ॥ १४ ॥

A new cloth may be worn with advantage even under unfavourable stars, if it is worn with the permission of revered Brāhmaṇas, or if it is a gift from the king, or if it is presented on the occasion of a marriage.

[The idea is similar to the one contained in verse 8 *supra*. This verse is omitted in the recent *Vārāṇaseya* edition.]

Sage *Parāśara* explains at length the effects of damages done to sandals :—

“अघाखुभक्षणे उपानच्छेदमुपदेक्ष्यामः । तत्र विशतिश्छेदाः तेषां सप्त पूजिता विगहिताः शेषा भवन्ति । अङ्गुष्ठादिवैश्वानरदेशे प्रभक्षितेऽन्नपानस्त्रीलाभं विन्यात् । प्रदेशिन्या स्त्रीवस्त्रलाभम् । मध्यमया वधवन्धनम् । अनामिकया मातृमरणं स्वसूत्रजनं च । कनिष्ठिकया पितृमरणं भ्रातुर्वा । नासातः स्त्रीलाभम् । अङ्गुष्ठाङ्गुलिमूले व्याधिभयम् । चूडायां वैमनस्यम् । ग्रीवायां शिरश्छेदनम् । स्थानवन्धेऽन्नपानघन-प्राप्तिम् । कर्णिकाशकलभक्षणे सन्धिच्छेदभयं च । सकले कलहसम्प्रवृत्ति च । पाष्णिगन्धेऽवगमनम् । पाष्णिस्थाने बाह्यागमनम् । बाह्यपदपुटच्छेदावभक्षणान् सुहृद्भ्रातृविनाशं विन्यात् । मध्यमस्य विपुलमर्थागमम् । उत्तमस्य लाभम् । पदमध्ये शोकागमनम् । पाश्वर्योः पाश्वरोगम्, सकलोपान्दभक्षणे मरणविद्रवायासा भवन्ति ।”

अपि च—

नवासु फलसामग्रमुपभुक्तासु मध्यमम् ।
शुभाशुभं विनिर्देश्यं जीर्णासु न भवेत्फलम् ॥
गुरुवृद्धद्विजाचार्यस्नानमङ्गलसेवनात् ।
अशुभानां च मर्त्यानां तस्माद् दोषात्प्रमुच्यते ॥

इत्युपानच्छेदलक्षणम् ॥

अथ वाससां शुभाशुभैर्प्यत्फलसूचकम् । अकस्मान्मपीकर्ममाञ्जनरुद्धिरगोमयै-
रुपरागस्तथाखुकीटगोजन्तुभिरवभक्षणं वा दूनं च काष्ठकण्टकैर्दाहो वा वह्निना भवति,
तद्विज्ञानलक्षणफलमुपदेक्ष्यामः । यत्र प्राक्पाशं प्रत्यक्पाशं नवधा वस्त्रं विभजेत्
त्रिवंशम् । अंशेषु तेषु क्रमात्फलनियमः । अर्थहानिः । अर्थगमः । धनक्षयः । स्त्री-
विनाशः । पुत्रपीडा । दुहितृमरणम् । स्वशरीरव्याधिः । व्यसनागमश्चेति अष्टासु ।
नवमेऽध्वगमनमर्थगमः कर्मसिद्धयश्च । कुम्भादर्शकणशकलशस्त्रपदत्रिकूटेन्दुरुचकफलक-
गृहतोरणच्छत्रमेखलाध्वगुपवेदीपत्रशङ्खश्रीवत्सस्वस्तिकमत्स्यवर्धमाननन्दाकारैस्तु क्रमाद्
विपुलोऽर्थगमः । कुक्षिरोगः । श्रोत्रपीडा । विरोधः । अध्वगमनम् । अनारोग्यम् ।
व्यसनम् । ऐश्वर्यम् । अभिषेकागमः । प्रार्थितावन्धयेनकेदारसूर्पसूचीपाशैश्च कङ्काल-
पीणिकाकारैर्मरणम् । द्विरदरथतुरगसदृशैः पशुपुत्रघनैश्चर्यावाप्तिः । हयगजभगतुलाचट-
काकारैरुद्धारः । प्राग्वत्कुटुम्बविनाशाय । पूर्वदक्षिणे नारीणाम् । दक्षिणे सुहृदाम् ।
दक्षिणापरे पशूनाम् । पश्चिमे प्रेष्याणाम् । पश्चिमोत्तरे जातेः । बन्धोश्चोत्तरे ।
पूर्वोत्तरे मध्यमस्य पूर्वे सर्वसम्पदाम् । अपि च—

विर्वाणितं तु यद्वस्त्रं विनश्येच्छेदमङ्गलम् ।
विर्वाणितं तु यच्च स्यादनर्थाय विनिर्दिशेत् ॥
नवे वस्त्रे यथोक्तं स्यात् फलं जीर्णं तु नेष्यते ।
न रक्ते न पुनर्घाते न स्वयं दुग्धपादिते ॥
विलक्षणं त्यजेद्वस्त्रं समच्छेदमसङ्कुलम् ।
विर्वाणितं तु यद्वस्त्रं कुर्याद्विद्विजाचनम् ॥
जपहोमोपवासाश्चेत् तथा नाप्नोति किल्बिषम् ॥

चामरलक्षणम् ॥ ७२ ॥

Chapter LXXII—Signs of Chowries

देवैश्चमर्यः किल बालहेतोः सृष्टा हिमक्षमाधरकन्दरेषु ।

आपीतवर्णश्च भवन्ति तासां कृष्णाश्च लाङ्गूलभवाः सिताश्च ॥ १ ॥

It is said that the camara deer were created in the Himalayan caves by the Gods for the sake of their hairs. The hairs growing on their tails are pale yellow, black and sometimes white.

[The commentator seems to suggest that the colour of the hair on the body of the camara deer is pale yellow or black, while that of the tail white also. It may also mean that on the tail there are clusters of hair of all the three colours.]

In the second half of the verse the subject बालाः hair, is not mentioned, but understood. This verse and the following two and the last one are in the इन्द्रवज्रा metre, while the 4th is in उज्जति and the 5th in रथोद्धता.]

स्नेहो मृदुत्वं बहुबालता च वैशद्यमल्पास्थिनिबन्धनत्वम् ।

शौक्यं च तासां गुणसम्पदुक्ता विद्वान्पुप्तानि न शोभनानि ॥ २ ॥

The excellences of the chowries are said to be glossiness, tenderness, density of the hair, brightness, being connected with a slender bone, and whiteness. Those that are pierced, small or broken off (bare) are inauspicious.

[The word वैशद्यं is construed by Utpala as निर्मलता परस्परमश्लेषश्च meaning purity and being not joined together. The word तासां refers literally to the Camaris, no doubt; but actually the author means the chowries or cāmaras, because he uses the neuter gender at the end viz. शोभनानि.]

अध्यर्धहस्तप्रमितोऽस्य दण्डो हस्तोऽथवाऽरत्निसमोऽथवाऽन्यः ।

काष्ठाच्छुभात् काञ्चनरूप्यगुप्ताद्रत्नैश्च सर्वैश्च हिताय राजाम् ॥ ३ ॥

The handle of the chowrie should measure one-cubit and a half, or one cubit, or at least one small cubit (which is equal to the length of the fore-arm with the fist closed). One made of auspicious

wood, coated with gold or silver, and bedecked with all kinds of gems, would become beneficial to kings.

[Utpala says according to some, *Aratni* is a cubit upto the little finger.]

In the next verse the colours of the handle for different classes are given.

यष्ट्यातपद्माङ्कुशवेत्रचापवितानकुन्तध्वजचामराणाम् ।
व्यापीततन्त्रीमधुकृष्णवर्णा वर्णक्रमेणैव हिताय दण्डः ॥ ४ ॥

The handles of clubs (sticks?), umbrellas, goads, staffs (canes), bows, canopies, spears, banners and chowries of the four classes beginning with the Brāhmaṇa would be favourable to them, if their colours are yellow, red, the colour of honey, and dark respectively.

[Utpala says about the colours: तन्त्रीवर्णाः पीतलोहिताः क्षत्रियाणाम् । However sage *Garga* says it is red. Look at his careless expression: पीतवर्णा हिताय प्रणस्ताय । He ought to have said 'प्रणस्ताः'.

Cf. गर्ग—

विप्राणां पीतवर्णः स्यात् क्षत्रियाणां तु लोहितः ।
वैश्यानां पीतवर्णश्च शूद्राणामसितप्रभः ॥
दण्डः शुभप्रदो ज्ञेयो यष्टिश्छत्राङ्कुशादिषु ॥

मातृभूधनकुलक्षयावहा रोगमृत्युजननाश्च पर्वणिः ।
द्व्यादिभिर्द्विकविर्धातैः क्रमाद् द्वादशान्तविरतैः समैः फलम् ॥ ५ ॥

The above-mentioned objects (viz. clubs, umbrellas etc.) with an even number of joints or knots i.e. two, four, six, eight, ten and twelve, cause loss of (1) mother, (2) lands, (3) wealth and (4) family, (5) disease, and (6) death respectively.

[According to the commentator the joints are of the handles. Of course in many cases, like the umbrella, the handle alone can have joints. In the case of *Kunta*, probably we may have to take the entire wooden body as its handle.]

यात्राप्रसिद्धिर्द्विषतां विनाशो लाभः प्रभूताः वसुधागमश्च ।
वृद्धिः पशूनामभिवाञ्छिताप्तिस्त्यागेष्वयुग्मेषु तवीश्वराणाम् ॥ ६ ॥

If the joints are odd, viz. three, five, seven, nine, eleven and thirteen, the beneficial effects accruing to the owners will be (1) success of the journey (or of the expedition), (2) destruction of

enemies, (3) enormous gains, (4) acquisition of lands, (5) increase of cattle-wealth (or domestic animals), and (6) attainment of desired objects respectively.

[This shows that an odd number of joints is favourable. Beyond thirteen all odd numbers are good and even ones bad. Here the commentator suggests that the joints refer to the whole body of the objects, as he says दण्डादीनां स्वामिनां etc. which means यष्ट्यादीनां etc.]

युवराजनृपतिपत्न्योः सेनापतिदण्डनायकानां च ।
दण्डोऽर्धपञ्चहस्तः समपञ्चकृतोऽर्धविस्तारः ॥ ४ ॥

The rod of the umbrella belonging to a yuvarāja (heir-apparent) queen, commandant of the army and a general is $4\frac{1}{2}$ cubits in height and 22 cubits in extent or diameter of the cloth.

The different subdivisions of an army are enumerated and defined in the *Mahābhārata* :

एको गजो रथश्चैको नराः पञ्च पदातयः ।

त्रयश्च तुरगास्तज्जैः पत्तिरित्यभिधीयते ॥

पत्तिस्त्रिगुणा सेनामुखम् । तन्त्रिगुणं गुल्मः । स त्रिगुणो गणः । स त्रिगुणो वाहिनी । सा त्रिगुणा पृतना । सा त्रिगुणा चमूः । सा त्रिगुणा अनीकिनी । दशानीकिनी अक्षौहिणी । (Kṣīrasvāmin under 81-82 Amara II. 8).

अन्येषामुष्णघ्नं प्रसादपट्टविभूषितशिरस्कम् ।

व्यालम्बितरत्नमालं छत्रं कार्यं तु मायूरम् ॥ ५ ॥

The umbrella for other officers of state should be formed with peacock feathers so to ward off the Sun's heat, and having wreaths of gems hanging all round, its top being surmounted by a golden crown of the type intended for royal proteges.

For *Prasādapatta* see XL 3 *supra*. The author could have taken up this and the previous chapter as well as LXXIX soon after chapter L for better effect.

अन्येषां तु नराणां शीतातपवारणं तु चतुरन्नम् ।

समवृत्तदण्डयुक्तं छत्रं कार्यं तु विप्राणाम् ॥ ६ ॥

The umbrella of ordinary citizens should be of a square form, capable of warding off cold and heat. That of Brāhmaṇas should have a cylindrical rod.

Probably the author intends to convey the idea that the rod also should be square. In the case of Brāhmaṇas, however, the rod (and the umbrella?) should be cylindrical. From the text it cannot be made out that the umbrella of Vipras is to be circular. The commentator's explanation viz. 'विप्राणां ब्राह्मणानां समवृत्तं समन्ततः परिवर्तुलं दण्डयुक्तं छत्रं कार्यमिति' makes no sense, unless we combine परिवर्तुलं with the following word into a compound as परिवर्तुलदण्डयुक्तं. As we are not given the opinions of ancients, we have to leave this as a moot point.

छत्रलक्षणम् ॥ ७३ ॥

Chapter LXXIII—Signs of Umbrellas

निचितं तु हंसपक्षैः कृकवाकुमयूरसारसानां वा ।

दौकूल्येन नवेन तु समन्ततश्छादितं शुक्लम् ॥ १ ॥

मुक्ताफलैरुपचितं प्रलम्बमालाविलं स्फटिकमूलम् ।

षड्दस्तशुद्धहंसं नवपर्वनगंकदण्डं तु ॥ २ ॥

दण्डार्धविस्तृतं तत् समावृतं रत्नभूषितमुदग्रम् ।

नृपतेस्तदातपत्रं कल्याणपरं विजयदं च ॥ ३ ॥

A white umbrella of the following description becomes excellent and brings all-round happiness (prosperity) and victory to a king : It should be filled (decorated) with the feathers of swans, cocks, peacocks or cranes; it should be covered all round with a fresh, white silken cloth. It must be adorned with pearls and have garland of pearls suspended all round from its edges; the bottom of its handle is made of crystal; the rod made of a single wooden piece, is to be six cubits in length, and covered with pure gold, having nine (or seven) joints. The diameter of the umbrella should be three cubits. Its joints should be well-knit all over and it should be adorned with gems.

[The expression नवपर्वनगंकदण्डं is explained by Utpala as consisting of a single rod having nine or seven joints. He takes नग to represent the number seven. Sage Garga is equally ambiguous. It could as well be interpreted thus : made of a single, excellent timber (i.e. auspicious tree), having nine joints: Here नग is to be taken in the sense of a tree.

Cf. गणं

हंसकुक्कुटपक्षैश्च मायूरेः सारसैस्तथा ।

निचितं पटसञ्छन्नं शुक्लं मुक्ताफलान्वितम् ॥

छत्रं स्फटिकमूलं यत् तत्र दण्डं तु षट्करम् ।

कारयेद्धंससञ्छन्नं नवपर्वनगान्वितम् ॥

हस्तन्नितयविस्तीर्णं रत्नमालाभिरन्वितम् ।

तदातपत्रं नृपतेः कल्याणविजयावहम् ॥

स्त्रीप्रशंसाध्यायः ॥ ७४ ॥

Chapter LXXIV—Praise of Women

This and the following chapter could have been introduced more befittingly after LXX. Here the poet strays into the realm of pure epic poetry where erotics find full expression. This chapter can be ranked with the बृङ्गार शतक of भर्तृहरि, चौरपञ्चाशिका of बिल्हण etc. It was probably the author's intention to give something pleasing, as a relief, to the reader who must be tired as a result of studying many technical subjects in this work. After all the sentiment of Śṛṅgāra is the most delightful of all, परः प्रह्लादो रसः

जये धरिद्र्याः पुरमेव सारं पुरे गृहं सद्यनि चैकदेशः ।

तत्रापि शय्या शयने वरा स्त्री रत्नोद्ग्वला राज्यसुखस्य सारः ॥ १ ॥

Of the whole country that has been conquered the most essential part is the *one* city (i.e. the capital); in the city the most important part is a mansion; and in the mansion it is the bed-chamber that is the most desirable part; and even there the most beautiful thing is the couch, where on a charming damsel, bedecked with gems and gold ornaments, is the essence, the core of the happiness accruing from the rulership of a kingdom.

[This description of feminine excellence is on a par with what Bhartṛhari says, 'मधुरमधु वधूनां भाग्यवन्तः पिबन्ति and Kālidāsa, किमिव हि मधुराणां मण्डनं नाकुलीनाम् and सृष्टिराद्येव घातुः. This verse contains the figure called सारालङ्कार. This and verse 6 are in उषजति metre.]

रत्नानि विभूषयन्ति योषा भूष्यन्ते वनिता न रत्नकान्त्या ।

चेतो वनिता हरन्त्यरत्ना नो रत्नानि विनाङ्गनाङ्गसङ्गम् ॥ २ ॥

Damsels beautify gems and are not at all adorned (made more charming) by lustrous gems. For, they captivate the heart even without the aid of gems; but the gems do not, without their association with the limbs of charming maidens.

[The last quarter may also be interpreted thus : There are no gems (excellent things) apart from union with damsels *par excellence*. The figure of speech is called व्यतिरेकालङ्कार. Likewise says Kālidāsa :

आभरणस्याभरणं प्रसाधनविधेः प्रसाधनविशेषः ।

उपमानस्यापि सखे प्रत्युपमानं वपुस्तस्याः ॥

Cf. शक्तिभद्र—यस्य नैसर्गिकी शोभा तत्र संस्कारमर्हति

कः कलां शशिनो माष्टि कौस्तुभः केन रज्यते ॥

The metre is अर्धविराट्, an *Ardhasamantta*.]

आकारं विनिगूहतां रिपुबलं जेतुं समुत्तिष्ठतां

तन्त्रं चिन्तयतां कृताकृतशतव्यापारशाखाकुलम् ।

मन्त्रिप्रोक्तनिषेविणां क्षितिभुजामाशङ्किनां सर्वतो

दुःखाम्भोनिधिवर्तिनां सुखलवः कान्तासमालिङ्गनम् ॥ ३ ॥

The embrace of the beloved alone affords a bit of happiness to kings who have to suppress their feelings, who strive to vanquish the army of their enemies, who deeply ponder over the diplomatic procedure (viz. political expedients) which is replete with the ramifications of hundreds of steps that have been already taken as well as those not taken, who act upon the advice tendered by their ministers, who apprehend danger from every quarter (i.e. suspect everybody), and who are consequently plunged in the ocean of misery.

[This too is a fine example of good poetry. A good wife is considered by poets and scholars a safe boat to cross the ocean of worldly existence which is infested with the sharks and whales of all kinds of miseries and troubles. This is more so in the case of kings as 'uneasy lies the head that wears the crown.' Great kings like Śrīrāma are ranked among *Dhīrodātta* heroes, who are जतिगम्भीर very dignified and unruffled. For this quality see रघुवंश I. 20 :—

तस्य संवृतमन्त्रस्य गूढाकारेऽङ्गितस्य च ।

फलानुमेयाः प्रारम्भाः संस्काराः प्राक्ता इव ॥

Or a verse quoted in Daśarūpaka as instance of Dhīrodātta :

आहूतस्याभिषेकाय विसृष्टस्य वनाय च ।

न मया लक्षितस्तस्य स्वल्पोऽप्याकारविभ्रमः ॥

Tantra consists of the application of the six Guṇas, Sandhi, Vighraha, Yāna, Āsana, Dvaidha and Āśraya. We are reminded of सर्वाकारकुतव्ययः कथमपि प्राप्नोमि नो निर्वृतिम् of the *Mudrārākṣasa*. Note also *Bhāravi*'s dictum हितान्न यः संवृणुते स किम्प्रभुः It is a fact that those who occupy very high positions are always afraid of everybody including their own sons and kinsmen. See what the great Śaṅkarācārya says : पुत्रादपि घनभाजां भीतिः सर्वत्रैवा विहिता नीतिः'

The metre is शार्दूलविक्रीडित.

श्रुतं दृष्टं स्पृष्टं स्मृतमपि नृणां ह्लादजननं
न रत्नं स्त्रीभ्योऽन्यत् क्वचिदपि कृतं लोकपतिना ।
तदर्थं धर्मायौ सुतविषयसौख्यानि च ततो
गृहे लक्ष्म्यो मान्याः सततमबला मानविभवैः ॥ ४ ॥

Nowhere has the creator designed any gem other than women. For, this gem gives delight to men, when it is heard of, seen, touched or even remembered; for its sake are done meritorious deeds, and wealth amassed; and from that alone do men derive worldly pleasures and offspring. Such women are indeed the Goddesses of fortune living in mortal abodes. Hence they ought to be honoured always with respect and wealth.

[This idea is derived from Manu's statement, 'यत्र नार्यस्तु पूज्यन्ते रमन्ते तत्र देवता'. We come across a similar idea in the *Mahābhārata* : 'पालिता निगृहीता च स्त्री श्रीर्भवति पारिवि'.

The metre is शिखरिणी.]

येऽप्यङ्गनानां प्रवदन्ति दोषान् वैराग्यमार्गेण गुणान्विहाय ।
ते दुर्जना मे मनसो वितर्कः सद्भाववाक्यानि न तानि तेषाम् ॥ ५ ॥

It is my conviction that those, who, as a result of their following the path of renunciation or dispassion, overlook the virtues of women and wax eloquent on their flaws, are indeed wicked and cynical. For, they do not mean what they say.

[This verse is in line with Kālidāsa's line

शिरषपुष्पाधिकसौकुमार्यौ बाहू तदीयाविति मे वितर्कः ।

It is true that people who aspire for spiritual progress shun women's company. There is a verse which depicts woman as a veritable demoness नारी प्रत्यक्षराक्षसी. Our author is of opinion that such expressions are the outcome of a defeatist mentality. For ascetics, no doubt, her company is repugnant as stated by the great poet : प्रत्यक्षमूलापि तां समाधेः and स्त्रीसन्निधौ परितु मित्छन्. In the *Vikramorvaśīya* the same poet ridicules ascetics in relation to feminine beauty :

वेदाभ्यासजडः कथं नु विषयव्यावृत्तकौतूहलो
निर्मातुं प्रभवेन्मनोहरमिदं रूपं पुराणो मुनिः ॥

This verse as well as 17 and 20 are in the इन्द्रवज्रा metre.]

प्रब्रूत सत्यं कतरोऽङ्गनानां दोषोऽस्ति यो नाचरितो मनुष्यैः ।
घाष्टर्च्येन पुष्पिभिः प्रमदा निरस्ता गुणाधिकास्ता मनुनात्र चोक्तम् ॥ ६ ॥

Please tell me the truth, what great fault is there in women that has not been committed already by men? Men have traduced women as impudent (or, men have outstripped women in impudence

or, men have spurned women owing to their own obduracy). They are indeed superior to men in respect of merits. And the following are Manu's statements on this point.

सोमस्तासामदाच्छौचं गन्धर्वः शिशितां गिरम् ।
अग्निश्च सर्वमभिरुचं तस्मान्निष्कसमाः स्त्रियः ॥ ७ ॥

The Moon gave them i.e. women, purity or cleanliness; *Gandharva*, cultured and sweet speech; and the Fire, the capacity to digest all sorts of food. Hence women are like unto pure gold.

[The following Mantra is the basis for Manu's statement:—

सोमः प्रथमो विविदे गन्धर्वो विविद उत्तरः ।
द्वितीयो अग्निष्टे पतिस्त्तीयस्ते मनुष्यजाः ॥

On the first night after marriage the bride is taken charge of by Soma, on the second by Gandharva and on the third by Agni. This verse of Manu suggests woman's intrinsic purity, sweet words and good digestion.]

ब्राह्मणाः पादतो मेध्या गावो मेध्याश्च पूष्ठतः ।
अजाश्वा मुखतो मेध्याः स्त्रियो मेध्यास्तु सर्वतः ॥ ८ ॥

Brāhmaṇas are pure through their feet; cows, through their back; goats and horses, through their mouth or face; and women are pure throughout the body.

[This shows the superiority of women over all other beings including Brāhmaṇas. It may be for this reason that the feet of Brāhmaṇas are worshipped. Hence the saying :

पुनन्तु मां ब्राह्मणपादपांसवः ।]

स्त्रियः पवित्रमतुलं नेता दुष्यन्ति कहिचित् ।
मासि मासि रजो ह्यासां दुष्कृतान्यपकर्षति ॥ ९ ॥

Being uniquely pure, women are never defiled. For, the menses remove their blemishes every month.

जामयो यानि गेहानि शपन्त्यप्रतिपूजिताः ।
तानि कृत्याहतानीव विनश्यन्ति समन्ततः ॥ १० ॥

Those houses (or families) that are cursed by respectable women (or daughters-in-law) as a result of their being not treated honourably, will utterly perish, as if destroyed by witch-craft.

जाया वा स्याज्जननी वा सम्भवः स्त्रीकृतो नृणाम् ।
हे कृतघ्नास्तयोनिन्दां कुर्वतां वः कुतः शुभम् ॥ ११ ॥

Whether it is the wife or the mother, men are brought into existence only by women. What good can you expect, O ungrateful men, from censuring them ?

[Utpala quotes the Vedic authority for the word जाया:—"तज्जाया जाया भवति यदस्यां जायते पुनः" and "अङ्गादङ्गात्सम्भवसि हृदयादभिजायसे । आत्मा वै पुत्रनामासि त्वं जीव शरदां शतम् ।" This Vedic quotation proves that the wife is the vehicle for the re-emergence of oneself in the form of a son. It is for this reason that she is called *Jāyā*. Manu's idea is that man ought not to denigrate women, having sought their help to be their mothers for their reappearance in their own form and in that of their son. It would be an act of sheer perfidy.]

दम्पत्योर्द्व्युत्क्रमे दोषः समः शास्त्रे प्रतिष्ठितः ।
नरा न समवेक्षन्ते तेनात्र वरमङ्गनाः ॥ १२ ॥

It has been laid down in *Dharmaśāstras* (codes of conduct) that the offence of both husband and wife will be equal, if both go astray. But men pay no heed to their sins, (while women do). Hence women are superior in this respect.

[Vide the following rule :

न हीदृशमनायुष्यं यथान्यस्त्रीनिषेवणम् ॥]

बहिर्लोम्ना तु षण्मासात् वेष्टितः खरचर्मणा ।
दारातिक्रमणे भिक्षां देहीत्युक्त्वा विशुध्यति ॥ १३ ॥

A man guilty of going astray in matters sexual will be absolved of the sin by begging alms for six months, wearing a donkey's hide with its hair exposed.

न शतेनापि वर्षाणामपैति मदनाशयः ।
तत्राशक्त्या निवर्तन्ते नरा धैर्येण योषितः ॥ १४ ॥

Even after a hundred years men's sexual craving does not subside; but they refrain from the act because of their physical incapacity, whereas women do so by conviction and courage.

[Here Bhaṭṭotpala gives some queer expressions and unintelligible statements : योषितः पुनर्धैर्येण घृष्टत्वेनैव निवर्तन्ते, (If it is घृष्टत्वेनैव it is correct). अनेन स्त्रीणामभिलाषशीलताप्राधान्यं प्रदर्शितं भवति । He should have stated ; स्त्रीणामिन्द्रियसंयमः प्रदर्शितो भवति ।]

अहो घाष्टर्चमसाधूनां निन्दतामनघाः स्त्रियः ।
मुष्णतामिव चौराणां तिष्ठ चौरैति जल्पताम् ॥ १५ ॥

How bold or impudent are the immoral fellows that slander blameless women ! They are like the thieves actually found stealing and yet crying—"Thief, stop !"

[The above statements of Manu, the Law-giver, amply proves his great regard for woman who was treated with respect in ancient times. He has given a fine simile which explains that man is the sinner and yet he blames woman. This is similar to a henpecked and cowardly man, who being beaten by the wife inside the house, shouts "Will you repeat the offence ?" in order to fool those that are standing outside.]

पुरुषश्चटुलानि कामिनीनां कुरुते यानि रहो न तानि पश्चात् ।
मुकुतजतयाङ्गना गतासूनवगूह्य प्रविशन्ति सप्तजिह्वम् ॥ १६ ॥

A man does not resort to the same coaxing words and pleasing actions after he comes to know of their minor lapses, as he used to do before in privacy with his sweet-hearts; whereas the latter embrace their dead husbands out of gratitude for the good turns done unto them, and enter their funeral pyre.

[This too shows woman's superiority over man. In the days of Varāhamihira the *Sutee* custom was in vogue. However poet Bāṇa condemns it.

The metre is श्लोकान्वितिक]

स्त्रीरत्नभोगोऽस्ति नरस्य यस्य निःस्वोऽपि सम्प्रत्यवनीश्वरोऽसौ ।
राज्यस्य सारोऽशनमङ्गनाश्च तृष्णानलोद्दीपनदारु शेषम् ॥ १७ ॥

A man who enjoys the gem of a damsel is for the time being, (or, to me) a king, though he may be very poor. For, the quintessence of a kingdom consists of dainty food and damsels; and all else is only fuel for kindling the fire of greed.

[The other reading in the place of सम्प्रति is मां प्रति. However, the Vāraṇaseya edition has printed it as साम्प्रति. Being a Sahrdaya and a poet the author is right in giving expression to the sentiment that is on a par with Vālmiki's: तैलोक्यराज्यं सकलं सीताया नाप्नुयात्कलाम् ।]

कामिनीं प्रथमयौवनान्वितां मन्दबलमुदुपीडितस्वनाम् ।
उत्तर्तनीं समबलम्ब्य वा रतिः सा न धातुभवनेऽस्ति मे मतिः ॥ १८ ॥

It is my firm conviction that the erotic bliss that is derived

from embracing a loving damsel in the prime of youth, with swelling bosoms, and murmuring sounds that are gentle, sweet, tender and suppressed, cannot be had even in the Creator's Heaven—*Brahmaloka*.

[Vedāntins say that the bliss of Brahman or self-knowledge is indescribable, but the poet, who rises here to the height of Śṛṅgāra-description, opines that Brahmānanda is nothing before this erotic experience. We have already seen Bhartṛhari's encomium. In this connection a verse attributed to the Paṇḍitarāja Jagannatha seems to be apt. That is :

यवनी नवनीतकोमलाङ्गी शयनीये यदि नीयते कदापि ।

अवनीतलमेव साधु मन्ये न वनी माघवनी विनोदहेतुः ॥

The metre is *spyōdita* in this and in the following verse.]

तत्र देवमुनिसिद्धचारुणैर्मन्यमानपितृसेव्यसेवनात् ।

भूत धातृभवनेऽस्ति किं सुखं यद्रहः समवलम्ब्य न स्त्रियम् ॥ १६ ॥

Tell me what pleasure is there in the world of Brahman other than the service of the *Manes* and other worshipful Beings rendered by the Gods, Sages, Siddhas and celestial bards, and which cannot be experienced by embracing a damsel in solitude.

[The commentator explains the second quarter thus : मान्यानां पूजनीयानां मानपितृणां पूजकानां सेव्यानां च सेवनाद् उपासनात्...। Is there a class of *manes* who are called *Mānapitarāḥ*? I prefer to take it as मान्यमानाः पितरः]

आब्रह्मकौटान्तमिदं निबद्धं पुंस्त्रीप्रयोगेण जगत्समस्तम् ।

व्रीडात्र का यत्र चतुर्मुखत्वमोशोऽपि लोभाद्गमितो युवत्याः ॥ २० ॥

This entire universe, right from the creator (*Hiranyagarbha*) to the smallest worm, is born of the union of the male and female. So why should any body feel ashamed of it, when even the lord Śiva was forced to have four faces on account of His longing to have a look at a maiden ?

[The Purāṇic story relating to the Lord's assuming four faces is explained thus by the commentator :— Once the celestial courtesan *Tilottamā* was perambulating the Lord, on whose lap was seated *Pārvaṭī*. In order to enjoy the matchless beauty of the damsel He assumed four faces on all sides so that *Pārvaṭī* might not detect the Lord's longing for another damsel's beauty.

The moral that the author wants to emphasize is that sexual activities are not bad if they are channelized and kept within permitted bounds. That is why the Lord says in the *Gītā*:

धर्माविरुद्धो भूतेषु कामोऽस्मि भरतर्षभ ॥ (VII-II)]

सौभाग्यकरणम् ॥ ७५ ॥

Chapter LXXV—Winning of Affection

जात्यं मनोभवसुखं सुभगस्य सर्व-

माभासमात्रमितरस्य मनोवियोगात् ।

चित्तेन भावयति दूरगतापि यं स्त्री

गर्भं विभर्ति सद्गं पुरुषस्य तस्य ॥ १ ॥

The man who captivates the heart of damsels enjoys all kinds of erotic pleasures of a high order, while one who is not attractive gets only sham pleasures because the woman's mind is not fixed on him. A woman develops a foetus similar to the man whom she intensely thinks of at the time of coitus, though she may be far off from him.

[The author expresses here a psychological problem: If the man is highly attractive, the woman in sexual union concentrates all her mental powers on him. Consequently the foetus takes all the features and qualities of the man. On the other hand, a woman might think of some other man, who is far away and who, in her eyes, is very handsome. The rule enunciated here is emphasized and insisted upon in the spiritual sphere. Vide the *Bhagavadgītā*—

यं यं वापि स्मरन्भावं त्यजत्यन्ते कलेवरम् ।

तं तमेवैति कोन्तेय सदा तद्भावभावितः ॥ (VIII. 6)

Our author expresses this idea in verse 4 below. This is analogous to the *Bhramarakīṭanyāya*. See also LXXVIII 14 *infra*.

The metre of this and verses 3 and 4 is *vyāntatīlaka*.]

भङ्क्वा काण्डं पादपस्योत्तमुर्व्या बीजं वास्यां नान्यतामेति यद्वत् ।

एवं ह्यात्मा जायते स्त्रीषु भूयः कश्चित्तस्मिन् क्षेत्रयोगाद्विशेषः ॥ २ ॥

Just as a branch cut off from a tree or a seed planted in the soil does not change its nature i.e. does not grow into a different tree, even so is the soul reborn in women. But as a result of the influence of the soil or mother, slight difference does occur in the fruit or child.

[This topic is discussed in the *Mahābhārata*, where Bhīṣma

says that the man is the seed and the woman the soil. So also : 'भस्त्रा माता पितुः पुत्रो येन जातः स एव सः ।' The poet employs good, elegant language and figures in these descriptions.

The metre is शालिनी.]

आत्मा सहति मनसा मन इन्द्रियेण
स्वार्थेन चेन्द्रियमिति क्रम एष शीघ्रः ।
योगोऽयमेव मनसः किमगम्यमस्ति
यस्मिन्मनो व्रजति तत्र गतोऽयमात्मा ॥ ३ ॥

The soul combines with the mind, the mind with the senses, and the senses with their respective objects. This takes place in quick succession. The connection being such (i.e. so strong and intimate), is there anything unattainable for the mind? And wither the mind goes, thither goes the soul too !

[In ordinary human beings the mind and soul appear to be inseparably bound together. Only yogins can find out and stop the evil activities of the mind. In the *Kaṭhopaniṣad* (III-3) Yama teaches the young *Naciketas*, "Know the Soul to be the master of the chariot; the mind the reins; the intellect the charioteer; and the objects the goal." Vide the *Gītā* III 40, 42 :—

इन्द्रियाणि मनो बुद्धिरस्याधिष्ठानमुच्यते ।
एतैर्विमोहयत्येष ज्ञानमावृत्य देहिनम् ॥
इन्द्रियाणि पराण्याहुरिन्द्रियेभ्यः परं मनः ।
मनसस्तु परा बुद्धिर्यो बुद्धेः परतस्तु सः ॥

Kālidāsa too expresses similar ideas when he says, "मनोरथानामगतिर्न विद्यते ।" Before him Sage *Vālmiki* had said, "मनो हि हेतुः सर्वेषामिन्द्रियाणां प्रवर्तने ।" The *Indriyas* are ten in number as stated below :

पायूपस्थं हस्तपादं वाक्तथैवान् पञ्चमी ।
पञ्च कर्मेन्द्रियाण्याहुर्मनः षष्ठानि तानि तु ॥
श्रोत्रं त्वक्चक्षुषी जिह्वा नासिका चेति पञ्चमी ।
पञ्च बुद्धीन्द्रियाण्याहुर्मनः षष्ठानि तानि तु ॥]

आत्मायमात्मनि गतो हृदयेऽतिसूक्ष्मो
ग्राहोऽचलेन मनसा सतताभियोगात् ।
यो यं विचिन्तयति याति स तन्मयत्वं
यस्म दत्तः सुभगमेव गता युवत्यः ॥ ४ ॥

The soul which is extremely subtle is immersed in the Supreme

Soul in the region of the heart (*Hṛtpuṇḍarika*—Heart-lotus). Such a soul should be comprehended or realized by a steadfast mind through constant practice. Since a person attains the nature of one whom he constantly thinks of, young women are mentally attached to their beloved ones.

[The author makes a highly significant statement which is well known in Vedāntic circles: In the *Kaṭhopaniṣad* it is stated thus :

"अङ्गुष्ठमात्रः पुरुषो मध्य आत्मनि तिष्ठति ।
ईशानो भूतभव्यस्य न ततो विजुगुप्सते । एतद् वै तत् ॥" (IV-12)

Vide the *Gītā* VIII 8-12. Advaitins maintain that the *Ātman* is to be realized by one's own self. This shows that our author was a subscriber to that school of philosophy. *Kālidāsa* too expresses a similar idea in "आत्मानमात्मव्यवलीकयन्तम्. The mystic seat of the soul is said to be *Daharākāśa* inside the heart. In the *Upaniṣads* there is an enchanting description of this seat :

पद्मकोशप्रतीकाशं हृदयं चाप्यधोमुखम् ।
अधो निष्ठया वितस्तान्ते नाम्नामुपरि तिष्ठति ॥
ज्वालमालाकुलं भाति विश्वस्यायतनं महत् । . .

The commentator interprets this verse appropriately thus :

अयमात्मा कर्मात्मा चिद्रूपो जीव आत्मनि परमात्मनि गतः स्वसत्तायां बोधरूपः स्थितः कर्ता जाता च सम्पन्नः । एव ? हृदये । तथा च—

नाभेरुर्ध्वं वितस्ति च कण्ठाधस्तात् पङ्कजुलम् ।
हृदयं तद्विजानीयाद्विश्वस्यायतनं महत् ॥

Here too we can remember appropriately the *अमरकीटन्याय*. The figure of speech is term काव्यलिङ्ग. The third line represents a general maxim in philosophy and psychology. 'ब्रह्मविद् ब्रह्म व भवति' is a statement that corroborates our author's dictum.

Kālidāsa too echoes the same idea through the following statements :—

आशावन्धः साहयति and
आशावन्धः कुसुमसदृशं प्रायशो ह्यङ्गनानां
सद्यःपाति प्रणयिहृदयं विप्रयोगे रुणद्धि ॥ (मेघ०)]

दाक्षिण्यमेकं सुभगत्वहेतुर्विद्वेषणं तद्विपरीतचेष्टा ।
मन्त्रोषघातैः कुहकप्रयोगैर्भवन्ति दोषा बहवो न शर्म ॥ ५ ॥

A favourable attitude or courtesy is the sole cause of winning the affection of the opposite sex; a contrary conduct produces aversion. Charms, potions and such other quack remedies produce only many harmful effects and not happiness.

[Many a time conjugal happiness is marred by the obduracy or non-adaptability of the partners. Here the author gives a piece of good advice to such people. There are some who administer certain drugs to the party that does not respond to the love of the other. Our author strictly forbids such artificial means of winning affection. This verse, 8 and 10 are in उपजाति metre.]

बाल्लभ्यमायाति विहाय मानं दौर्भाग्यमापादयतेऽभिमानः ।

कृच्छ्रेण संसाध्यतेऽभिमानो कार्याप्ययत्नेन वदन् प्रियाणि ॥ ६ ॥

Man becomes the idol of woman by giving up arrogance; pride produces repulsion. A haughty person is able to accomplish his tasks with great difficulty, whereas one speaking sweetly does them easily.

[This verse is an excellent सुभाषित giving sound advice to the man of the world in his everyday life. People not knowing how to speak properly fail miserably in life in spite of their other qualities. That is why it is said : वचने का दरिद्रता.

Vide Manu :—

सत्यं ब्रूयात् प्रियं ब्रूयात् ब्रूयात्सत्यमप्रियम् ।

प्रियं च नानृतं ब्रूयादेष धर्मः सनातनः ॥

Ācārya Daṇḍin puts this idea quite aptly thus !

गौरीः कामदुष्टा सम्यक् प्रयुक्ता स्मर्यते बुधैः ।

दुष्प्रयुक्ता पुनर्गोत्वं प्रयोक्तुः सैव शंसति ॥

The metre in this, 7 and 9 is इन्द्रवज्रा.]

तेजो न तद्यत् प्रियसाहसत्वं वाक्यं न चानिष्टमसत्प्रणीतम् ।

कार्यस्य गत्वान्तमनुद्धता ये तेजस्विनस्ते न विकल्थना ये ॥ ७ ॥

It is not valour to be fond of rash deeds; nor to speak harsh words that are generally uttered by the ignoble. Those who are not arrogant even after accomplishing their task are really valorous, and not those that are boastful.

[This reminds us of a famous verse that describes the qualities of a virtuous man : "One who is good to those that harm him is really virtuous." Similarly Bāṇa describes the evil qualities of rich people

or upstarts (see Śukanāsopadeśa). This verse too can rank among the *Subhāṣitas* of Sanskrit language. The commentator's explanation of compounds looks some times rather funny. He explains प्रियसाहसत्वं as प्रियं यत्र वस्तुनि साहसत्वं न तत् तेजः शृंगारो भवति ।

In the first place the compound is wrongly explained and in the second, तेजः is construed as शृंगार which is utterly wrong. The correct method would be : प्रियं साहसं यस्य सः प्रियसाहसः, तस्य भावः प्रियसाहसत्वम्. It is our experience that astrologers are generally not strict about their language. The author says that great men never boast, but do their work quietly and even after success do not get elated.]

यः सार्वजन्यं सुभगत्वमिच्छेद् गुणान्सर्वस्य वदेत्परोक्षम् ।

प्राप्नोति दोषानसतोऽप्यनेकान्परस्य यो दोषकथां करोति ॥ ८ ॥

One who wishes for universal love or popularity should express others' virtues behind their back, while one giving expression to others' faults comes to have many troubles, even though the faults may be real.

[Sometimes people pride themselves on exposing the wickedness of others. Here our author sounds a note of warning in that constant references to crimes and offences committed by bad characters tend to undermine the man's spiritual peace.

Utpala takes असतः in the ablative. It means 'troubles from the wicked'. It may also be taken as an adjective of दोषान्. In that case the meaning would be : The speaker gets many unmerited charges. असतो दुर्जनस्वापि परस्य is another construction. *Never speak ill of others, especially behind their back* is a golden precept which makes the author look like the sages who have laid down moral codes. The word सार्वजन्यं is grammatically unsound according to the Vārttika under Pāṇini V. 1-9. The correct form is सार्वजनिकम् or सर्वजनीनम्.

सर्वोपकारानुगतस्य लोकः सर्वोपकारानुगतो नरस्य ।

कृत्वोपकारं द्विषतां विपत्सु या कीर्तिरल्पेन न सा शुभेन ॥ ९ ॥

The whole world renders help to a man who is ever engaged in helping the people. The fame that is won by helping enemies in their distress cannot be acquired by a small measure of religious merit (Puṇya).

[This reminds us of Vyāsa's dictum :

श्लोकाघेन प्रवक्ष्यामि यदुत्तं ग्रन्थकोटिभिः ।

परोपकारः पुण्याय पापाय परपीडनम् ॥]

तूष्णीरिवान्निः सुतरां विवृद्धिमाच्छाद्यमानोऽपि गुणोऽभ्युपैति ।
स केवलं दुर्जनभावमेति हन्तुं गुणान्वाञ्छति यः परस्य ॥ १० ॥

The virtues of the good, though suppressed by the wicked, attain great eminence, just as fire blazes forth, though covered with straw. The person who tries (wishes) to destroy another's virtues gets his own wickedness proclaimed.

[All those who suffered in the past, such as Śrī Rāma, Yudhiṣṭhira etc., have become famous and worshippable, while Rāvaṇa, the Kauravas, Kaṁsa and other wicked men, become notorious for their evil deeds. A beautiful simile is employed in this verse. A similar idea is expressed in a verse meaning: 'Though fire is held topsy-turvy, its flames always shoot upwards'. Here the wicked are compared to the straw. Utpala mentions at the end of this chapter and the previous one that this chapter comes in the context of discussion of the harem, which is the topic of five chapters.]

कान्दर्पिकम् ॥ ७६ ॥

Chapter LXXVI—Erotic Recipes

रक्तेऽधिके स्त्री पुरुषस्तु शुक्रे नपुंसकं शोणितशुक्रसाम्ये ।

यस्मादतः शुक्रविवृद्धिदानि निषेवितव्यानि रसायनानि ॥ १ ॥

If at the time of sexual union the blood of the woman exceeds the sperm of man, the child will be female; if the sperm exceeds the woman's blood, it will be male; when both are equal, a hermaphrodite. For these reasons one ought to take tonics (or elixirs) that increase one's sperm.

[This idea is very ancient, being handed down by the writers on the Dharma-śāstra and Āyurveda. It boils down to this viz. the male sperm should contain more male elements than female ones for the birth of a male child. For, the ancients have accepted that the woman, possessing the ovum, is only the soil and it is the seed of man that germinates as the child. Sometimes it is wrongly interpreted that a female is born as a result of the woman's powerful blood. Actually both the principles are present in the male sperm.

The metre is उपजाति in this and in 4, 6, 7, 9 and 10.]

हर्म्यपृष्ठमुडुनाथरश्मयः सोत्पलं मधु मदालसा प्रिया ।

वल्लकी स्मरकथा रहः स्रजो वर्ग एव मदनस्य वागुरा ॥ २ ॥

Cupid's snare consists of the following group : viz. a terrace (of a mansion), the Moon's rays, wine with lily petals, a sweet-heart dull with intoxication, a lute, amatory talk, privacy and garlands.

[The following verse, which is almost a paraphrase of this, is given by the commentator of the *Vṛttaratnākara* as illustration of *Drutamadhya* :

चन्दनमिन्दुमहश्च सुगन्धिर्मलयमरुन्मदिरा च मनोज्ञा ।

वामदृशां च वपुः सविलासं मनसिजपौष्टिकयोगविशेषः ॥

The commentator, Bhaṭṭotpala, makes the following remark on 'wine' : मद्यग्रहणमुपलक्षणायां शूद्रमधिकृत्यैतदुक्तम् । ब्राह्मणादेरन्यदभिमते पानम् । I am afraid he is too solicitous for the interests of Brāhmaṇas. In fact, all

these recipes are meant primarily for the king and his harem. It is well known that Kṣatriyas used to take wine in ancient times. Even Vālmiki states that Śrī Rāma, being separated from his beloved, has stopped drinking wine “न चैव मधु सेवते” The author seems to have preferred alliteration to grammatical correctness, in निषेवेत.

[The metre is रघोद्विता.]

माक्षीकधातुमधुपारदलोहचूर्ण-

पथ्याशिलाजतुघृतानि समानि योज्यात् ।

सैकानि विंशतिरहानि जरात्त्वितोऽपि

सोऽशीतिकोऽपि रमयत्यबलां युवेव ॥ ३ ॥

A man, who though very old or an octogenarian eats for 21 days a mixture of equal quantities of pyrites, honey, mercury iron-dust, Haritaki (Terminalia chebula), bitumen, and ghee, will be able to please a damsel, as if he were a young man.

[About the proportion of the ingredients the commentator says: माक्षीकवर्जं सर्वाणि सममात्राणि । घृतमाक्षीकाभ्यां सममात्राभ्यां भावयित्वा गुलिका कार्या । The metre of this and of verse 12 is वसन्ततिलका.]

क्षीरं शृतं यः कपिकच्छुमूलैः पिबेत् क्षयं स्त्रीषु न सोऽभ्युपैति ।

माषान्पयः सर्पिषि वा विपक्वान् षड्ग्रसमात्रांश्च पयोऽनुपानम् ॥ ४ ॥

If one drinks milk boiled with the roots of Kapikacchu (*colocasia esculenta*), or eats only sex morsels of black-gram (*Phaseolus radiatus*) boiled in milk and ghee (or in ghee prepared from milk itself), followed by a drink of milk, one will not be exhausted in sexual activities.

विदारिकायाः स्वरसेन चूर्णं सुहुर्महुर्भावितशोषितं च ।

शूतेन दुग्धेन सशर्करेण पिबेत् स यस्य प्रमदाः प्रभूताः ॥ ५ ॥

A man having numerous wives should take the powder of Vidārikā (*Solanum verbascifolium*) boiled seven times in its own juice and reduced (i.e. concentrated), and drink with it boiled milk mixed with sugar.

[The metre is उपेन्द्रवज्रा.]

धात्रीफलानां स्वरसेन चूर्णं सुभावितं क्षौद्रसिताज्ययुक्तम् ।

लीड्वान् पीत्वा च पयोऽग्निशक्त्या कामं निकामं पुरुषो निषेवेत् ॥ ६ ॥

A man should boil well the powder of myrobalan (*Embolia*

officinalis) with its own juice and mix it with honey, sugar and ghee in equal quantities. He should lick this mixture (which is in liquid form) and drink milk according to his digestion. Then he will be able to enjoy sexual pleasures to his heart's content.

क्षीरेण वस्ताण्डयुजा शूतेन सम्प्लाव्य कामी बहुशस्तिलान् यः ।

सुशोषितानति पयः पिबेच्च तस्याग्रतः किं चटकः करोति ॥ ७ ॥

A lustful man should boil milk with goat's testes and sesamum several (seven) times and thus concentrate it. He should eat and drink milk after that. He will then be able to put even the sparrow to shame by his exuberant virility.

[The last quarter is explained by Utpala thus:

बहुस्त्रीगमनम् अतीव स्त्रीषु बहुवारं श्रीघ्नगामी भवतीत्यर्थः ।

The sparrow is notorious for its sexual craving.]

माषसूपसहितेन सर्पिषा षष्टिकीदनमदन्ति ये नराः ।

क्षीरमप्यनुपिबन्ति तासु ते शर्वरीषु मद्येन शेरते ॥ ८ ॥

Men who eat boiled Śaṣṭika rice with ghee and black gram soup and then drink milk, sleep on those nights with the God of Love i.e. they indulge in sexual congress throughout the night.

[The Śaṣṭika rice is a variety that is harvested after 60 days. There are different varieties of rice, one of which, ripening in 90 days, is called *Navatika* in the west coast. This and verse 11 are in रघोद्विता metre.]

तिलाश्वगन्धाकपिकच्छुमूलैर्विदारिकाषष्टिकपिष्टयोगः ।

आजेन पिष्टः पयसा घृतेन पक्वं भवेच्छकुलिकातिवृष्या ॥ ९ ॥

Mix sesamum, Aśvagandhā (*withania somnifera*), roots of Kapi kacchu (*colocasia esculenta*) and Vidārikā (*Solanum verbascifolium*) with the paste of Śaṣṭika rice; then grind the mixture with goat's milk and fry this paste drawn into rings called Śaṣkuli (an eatable called *Cakkuli* in Kannaḍa and *Murukku* in Tamil). By eating this Śaṣkuli one will increase one's semen (i.e. it will be a good aphrodisiac).

क्षीरेण वा गोक्षुरकोपयोगं विदारिकाकन्दकभक्षणं वा ।

कुर्वन्न सोदेद्यदि जीर्यतेऽस्य मन्दान्तिता चेदिदमत्र चूर्णम् ॥ १० ॥

If a person suffers from old age, he should drink a decoction of the roots of either Gokṣura (*Tribulus terrestris*) or Vidārikā

(*Solanum verbascifolium*) boiled in milk. As a result of this tonic his sexual power will not be affected (in spite of his old age). If he suffers from weak digestion, he should take the following powder.

[The commentator supplies a word, कामुकत्व- lust, in order to have a कर्ता, agent, for the verb जीर्यते. If a person loses his sexual craving, why should he resort to artificial methods for rousing it, unless he has youthful wives or is issueless? The fact is that even in old age men seldom lose कामुकत्व, but have no strength left for the act, as the author has already pointed out. Hence the straight course is to connect जीर्यते with the agent of कुर्वन् i.e. नरः or कश्चित्. अस्य should go with मन्दाग्निता.]

साजमोदलवणा हरीतकी शृङ्गवेरसहिता च पिप्पली ।

मद्यतक्रतरलोष्णवारिभिश्चूर्णपानमुदराग्निदीपनम् ॥ ११ ॥

A mixture of equal quantities of the powders of Ajamoda (*Ajwan*, *Trachyspermum ammi*), rock-salt, Haritakī (*Terminalia chebula*) ginger (*Zingiber officinale*) and Pippalī (*Piper longum*), being taken along with a drink of (or mixed with) liquor, butter-milk, rice gruel or hot water, improves digestion.

[Utpala says तरलं काञ्चिकम्, पय इति केचित् । But according to the Amarakośa II. 9-50 तरला, which is feminine, means only यवागुः i.e. rice gruel.]

अत्यम्लतिक्तलवणानि कटूनि वाति

यः क्षारशाकबहुलानि च भोजनानि ।

दृक्शुक्रवीर्यरहितः स करोत्यनेकान्

व्याजाञ्जरन्निव युवाप्यबलामवाप्य ॥ १२ ॥

One who eats things that are excessively sour, bitter, salt or pungent, and dishes consisting mostly of things mixed together and burnt (roasted) and leafy vegetables (or saline pot-herbs), will lose the power of sight, sperm and manhood, and on coming in contact with a damsel, will make several sham attempts, though he may be young, as if he were an aged man.

[Here the author gives a piece of sound advice to people, especially young men, on dietetics. It is a well known fact that food, by and large, conditions man's temperament or emotions. The food that is mentioned here is liked by the Rājasa type of men. Vide the Gītā.

कट्वम्ललवणात्युष्णतीक्ष्णरूक्षविदाहिनः ।

आहारा राजसस्येष्टा दुःखशोकामयप्रदाः ॥ (XVII १)

In olden days leafy vegetables were not frequently used. 'शाकेन वधेते व्याधिः' is an oft-quoted saying on the point. Kṣāra is explained by Utpala thus: 'द्रव्याणां संयोगं कृत्वा दग्ध्वा च क्षारं कारयेत् ।' This alkali is the Yavakṣāra which is explained by Kṣīrasvāmin as 'दग्ध्वा यवाङ्गु राज्ञ्यते यवक्षारः ।' Utpala quotes the following verse on the method of preparation and uses of the Kṣāra :—

क्षारो विपैडगजचिभित्तव्यवह्नि-

व्योषं च संस्तरचितं लवणोपधानम् ।

दग्ध्वा विचूर्ण्य दधिमस्तुयुतं प्रयोग्यं

गुल्मोदरश्वयथुपाण्डुगदोद्भवेषु ॥]

गन्धयुक्तिः ॥ ७७ ॥

Chapter LXXVII—Preparation of Perfumes

The word *yukti* means, among others, combination and composition. Perfumes and scents are manufactured for the benefit of royal personages and inmates of harems. All these things show that the level of scientific and industrial enterprise was pretty high in ancient India. In fact civilization grows if peoples' desire increases for a happier living, which in turn finds new avenues of getting luxury goods. The commentator quotes the following verses from a *Nighantu* lexicon, to enable the student to understand the meanings of words used in the text :

अथान्न व्यवहारार्थं निषण्णुरभिलिख्यते ।
कस्तूरी मदनी नाभिर्मदो दर्पो मृगोद्भवा ॥
मृगदर्पो मृगमदो गन्धचेत्येकवाचकाः ।
स्फटिकेन्दुतुषाराख्यं कर्पूरं घनसारकम् ॥
काश्मीरं घृमूर्णं रक्तसंज्ञकं कुङ्कुमं विदुः ।
वानराख्यं चलाख्यं च तैलं सिल्लं तुरुष्ककम् ॥
कालीयं जोङ्गकं लोहं खलः कार्पासिकोऽगुरुः ।
हिमं शीताख्यमाहेयं मलयाख्यं च चन्दनम् ॥
सूक्ष्मैला बहुलाख्या च चन्द्रैला द्राविडी त्रुटिः ।
श्रीपुष्पं देवपुष्पं च लघुपुष्पं लवङ्गकम् ॥
कोलं कोलकककोले फलं जाती विदुर्बुधाः ।
उष्णं कटुफलं जाति मालतीं जातिपत्रिकाम् ॥
फलं पत्रं तमालं च गन्धपत्रं च नेत्रकम् ।
भृङ्गाख्यं नेत्रराजं च वराङ्गं त्वक् तनुत्वचस् ॥
गणकाख्यं काञ्चनाख्यं केसरं नागकेसरम् ।
रसं गन्धरसं पिण्डरसं बोलं चलं विदुः ॥
पूतिकोशो विडालाख्यश्चेलिस्तज्जातकाभिधः ।
लता लतानाभिनाम्नी रेणुः कुन्ती हरेणुका ॥
मेघाख्यं मुस्तमिच्छन्ति वक्राख्यं तगरं नतम् ।
करजाख्यं नखं शङ्खं तथा नखपदं स्मृतम् ॥

ज्वरक्षयोत्पलाख्यं च वाप्यं कुष्ठं गदोऽथ रुक् ।
मांसीं केशीं पिशाचीं च नलदं कमलं जटाम् ॥
श्यामा प्रियाख्या श्रीसंज्ञा प्रियङ्गुः फलिनी स्मृता ।
ग्रन्थिपर्णी ग्रन्थिपर्णं शुक्रं स्थाण्वेयकं विदुः ॥
ह्रीवैरं वारिसंज्ञं च ह्रीवारं बालकं स्मृतम् ।
रणं सेव्यं मृणालाख्यमुशीरमिह कथ्यते ।
रामो मृणालो रामञ्जो व्यामकं दवदम्भकम् ॥
प्रवालं विदुमाख्यं च वल्ली स्यान्नलिका नली ।
स्पृक्काजसृग् ब्राह्मणी माला देवी च परिभाष्यते ॥
चक्राङ्गी कटुकी गन्धा जटिलोग्रा जया वचा ।
कर्चुं कर्चूरमुग्रं च गन्धमूलं च कीर्त्यते ॥
पुष्पा समन्तपुष्पा च शतपुष्पा शता मसिः ।
कुसुमालो भवेच्चण्डः स्तेनश्चौरोऽथ तस्करः ॥
आकृष्टं केशपलितं जरा स्थविरसंज्ञितम् ।
गिर्याख्यं गिरिजाख्यं च शैल्यं समुदाहृतम् ॥
दारुं दारु निशाख्या च कालेयं पीतचन्दनम् ।
पीता हरिद्रा नक्ताख्या दारु तद्देवदारु यत् ॥
रक्ता समञ्जा मञ्जिष्ठा मधुकं मधुयष्टिका ।
धान्याकं धान्यकं धानीयकं कुस्तुम्बुरु स्मृतम् ॥
महं मरुवकं मूर्वी फणिज्जं सानवं तथा ।
सर्जा सर्जरसासंज्ञा राला चेह निगद्यते ॥
पुरं गुग्गुलु भद्रं च भद्राख्यं महिषाक्षकम् ।
रोहिणं पेशलं प्राहुः पर्यासं च कुठेरकम् ॥
क्षीरदध्याज्यसंज्ञश्च श्रीवासः श्रीश्च वासकः ।
जतु लाक्षा कृमिस्तज्जा धात्रीमामलकं विदुः ॥
हरीतक्यभया पथ्या विजया प्राणदाऽपि च ।
कलिर्विभीतकं चाक्षं त्रिफलं स्यादिदं त्रिकम् ॥
शुण्ठीमरीचपिप्पल्यस्त्यूषणं सर्वसंयुता ।
त्रिफला सत्रिजाता च त्रिवर्गं त्रितयं स्मृतम् ॥
त्वक् पत्रेला त्रिजातं स्याच्चतुर्जातं सकेसरम् ।
त्रिफला स्यात्तु कककोलकटुजातिफलैस्त्रिभिः ॥
घृतेन्दुकुङ्कुमैः पञ्चसुगन्धिः कोलपुष्पवत् ।
कोलोज्जितः सदपश्च देवराजः सदैव हि ॥
कर्पूरं कुङ्कुमं दर्पं त्रितयं स्यात् त्रिगन्धिकम् ।
लवङ्गफलकककोलकटुकर्पूरकुङ्कुमैः ॥

त्वग्लताजातिचूतोत्थरसैदंशसुगन्धिकः ।
 तीक्ष्णं मरीचमिच्छन्ति चित्रकं वह्निसंशितम् ॥
 रोचना रुचिरा ज्ञेया शर्करा सिकता सिता ।
 पुष्पासवः पुष्परसः सारधं मधु माक्षिकम् ॥
 क्षौद्रं भ्रामरमित्याहुस्तन्मलं सिक्थकं विदुः ।
 मदतं च मधूच्छिष्टं मधुसारं च पण्डिताः ॥
 द्राक्षा फलोत्तमा बिल्वः श्रीफलः श्रीतरुस्तथा ।
 लुङ्गं च मातुलुङ्गं च केशरी बीजपूरकम् ॥
 सौभाग्यं सुभाज्जं च शिशुवत्फलपल्लवाः ।
 अजो वस्तो जरश्छागो मूत्रं स्नावस्तदम्बु वा ॥
 त्वक्सहा सुरमिवंजी सुरभिश्च महातरुः ।
 स्वर्णक्षीरी स्वर्णलता ज्योतिष्मत्यभिधीयते ॥
 सुवीरं काचिकं वीरं तालुमालं च तालुकम् ।
 सौभाग्यं टङ्कणं टङ्कं बाकुची मालतीभवम् ॥
 निःसारं राक्षसं पद्मं कच्छं कतकजं फलम् ।
 श्राम्रश्चतश्च कामाङ्गः सहकारः स्मरप्रियः ॥
 अक्षरं कोकिलाक्षश्च निघण्टुर्नैरुदाहृतः ।

स्वगन्धघृणाम्बरभूषणाद्यं न शोभते शुक्लशिरोरुहस्य ।
 यस्मादतो मूर्धंजरगसेवां कुर्याद्यथैवाञ्जनभूषणानाम् ॥ १ ॥

As garlands, perfumes, fine clothes, ornaments and the like do not shine in a man of grey hairs, one ought to use hair-dyes, just as one does collyrium for the eyes and ornaments.

[In the opinion of the author people with grey hair should add one item i.e. dying the hair, to their daily routine. One with grey hair need not wear fine clothes. This verse and 6 are in उपजाति metre.]

लौहे पात्रे तण्डुलान् कोद्रवाणां शुक्ते पक्वाँल्लोहचूर्णेन साकम् ।
 पिष्टान्नुक्ष्मं मूर्ध्नि शुक्ताम्लकेशे दत्वा तिष्ठेद्वेष्टयित्वाद्रपत्रैः ॥ २ ॥
 याते द्वितीये प्रहरे विहाय दद्याच्छिरस्यामलकप्रलेपम् ।
 सञ्छाद्य पत्रैः प्रहरद्वयेन प्रक्षालितं काष्ण्यमुपैति शीर्षम् ॥ ३ ॥

Cook the grains of Kodrava (*Paspalum scrobiculatum*) in sour gruel or vinegar in an iron vessel; grind them well with iron dust and make a fine paste. After washing the hair with sour gruel (or vinegar) apply this paste to the head. Then, covering the head with green (juicy) leaves, remain for six hours. Thereafter remove the

paste from the head and apply a paste of myrobalan (*Embolia officinalis*). Cover it again with green leaves and retain it for another six hours. On being washed, the hair will become black.

[In all the editions शुक्ल has been printed by mistake in the place of शुक्त. Kṣīrasvāmin quotes (under III. 3-83) the following verse from some Vaidyaka text.

यन्मूलादि शुचौ भाण्डे सक्षौद्रगुडकाञ्जिकम् ।
 धान्यराशौ त्रिरात्रस्थं चुक्रं शुक्लं तदुच्यते ॥

The first is in शान्तिनी metre and verses 3, 4, 11, 22, 34 and 36 are in इन्द्रवज्रा metre.]

पश्चाच्छिरःस्नानसुगन्धतैललोहाम्लगन्धं शिरसोऽपनीय ।
 हृद्यंश्च गन्धैर्विविधैश्च धूपैरन्तःपुरे राज्यमुखं निषेवेत् ॥ ४ ॥

After that one should remove the smell of the iron and vinegar by bathing the head and by the application of perfumed hair-oils, and then enjoy in the harem the pleasures of royalty along with pleasing perfumes and a variety of incense.

[Again the author uses निषेवेत् instead of निषेवेत. Here we have to admire Utpala's candid confession that he is not well-versed in this particular subject and its practical procedures :

अत्र द्रव्याणां सर्वेषां प्रायः काञ्जिकेन क्षालनं निर्मलेन केपाञ्चिज्जलेन केपाञ्चिद्वगो-
 मूत्रेण नखतिलतैलेनायसभाण्डे पचेत् । मृदग्निना पाकवेधगन्धघूपनानि लोकतो ज्ञेयानि ।
 आचार्येण नोक्तानि । अस्माभिर्ग्रन्थविस्तरभयात् प्रदर्शितानि । यतः सकलसंहितास्मा-
 भिव्यञ्ज्यानुसारं केवलमत्राक्षराणां व्याख्या क्रियते, न चास्माकमत्र तथाविधं
 प्रावीष्यम् । अतस्तज्जैलोकव्यवहारतः कार्यः प्रयोगनिश्चयः ॥]

Next the author speaks of royal head-bath.

त्वक्कुष्ठरेणुनलिकास्पृकारसतगरबालकंस्तुल्यैः ।
 केसरपत्रविमिश्रैर्नरपतिगोम्यं शिरःस्नानम् ॥ ५ ॥

A scented water fit for the washing of kings' head is prepared with equal quantities of woody cassia, costus (*Saussurea lappa*), Renukā (*Piper aurantiacum*), Nalikā (*Hibiscus cannabinus*), Sprkkā (*Bryonopsis laciniosa* ?), Rasa or Bola (*Commiphora myrrha*), Tagara (*Valeriana Wallichii*), Vālaka (*Aporosa lindleyana*), Nāgake-
 sara (*Mesua ferrea*) and Patra (*Laurus cassia*).

मञ्जिष्ठया व्याघ्रनखेन शुक्त्या त्वचा सकुष्ठेन रसेन चूर्णः ।

तैलेन युक्तोऽर्कमयूखतप्तः करोति तच्चम्पकगन्धि तैलम् ॥ ६ ॥

A hair-oil having the perfume of the *campaka* flower (*Michelia champaca*) is made by mixing together equal quantities of the powders of Mañjiṣṭhā (*Rubia cordifolia*), Vyāghranakha (a tree or cuttle fish bone), Nakha (shell perfume), woody cassia, costus (*Saussurea lappa*) and Bola (*Commiphora myrrha*) and the whole thing being mixed with the oil of *Sesamum indicum*, being heated by the Sun's rays.

[Vyāghranakha and Śukti, according to the commentator, are animal products. However, these names are found in the vegetable kingdom as well.]

तुल्यैः पत्रतुल्यकालतगरैर्गन्धः स्मरोद्दीपनः

सव्यामो वकुलोऽयमेव कटुकाहिङ्गुप्रधूपान्वितः ।

कुष्ठेनोत्पलगन्धिकः समलयः पूर्वो भवेच्चम्पको

जातीत्वक्सहितोऽतिमुक्तक इति ज्ञेयः सकुस्तुम्बुरः ॥ ७ ॥

A scent called *Smaroddipana* (which aggravates passion) is prepared with equal quantities of Patra (*Laurus cassia*), juice of Turuṣka (*Tagetes erecta*), Vāla *Aporosa lindleyana* and Tagara (*Valeriana wallichii*). The same ingredients along with Vyāmaka, being fumigated with Kaṭuka (*Picrorhiza kurroa*) and *Commiphora roxburghii* (i.e. Guggulu), yield a scent named *Bakula* i.e. similar to that of the flower of *Mimusops elengi*. The same with costus (*Saussurea lappa*) generates 'lotus-scent', and with Gandana (*Santalum album*) 'Campaka-scent'. With Jātiphala (*Myristica fragrans*), woody cassia and coriander (*coriandrum sativum*) the above composition produces "Jasmine-scent".

[*Hingu* is taken by Utpala in the sense of Guggulu, which is preferable to 'asafoetida'. The word *Turuṣka*, whose synonym is *yāvana*, may throw some light on the history of incense in India. From ancient times traders from the West must have come to India to sell their materials of incense. Amarasiṃha too mentions this word in II. 6-128. The metre is *śāḍḍalvikīṭit*.]

शतपुष्पाकुन्दुरको पादेनार्धेन नखतुल्यको च ।

सलयप्रियङ्गुभागी गन्धो धूप्यो गुडनखेन ॥ ८ ॥

Take one part of each of Śatapuspā (*Pimpinella anisum*),

Kunduruka (*Boswellia serrata*), Sandalwood and Priyaṅgu (*Aglaia roxburghiana*), and two of each of Nakha (shell perfume) and Turuṣka (*Tagetes erecta*), and fumigate the mixture with jaggery and Nakha. This becomes a good scent.

[Here the author does not give details of preparation. The commentator adds here a useful hint to the manufacturers: यन्न यन्न गन्धो धूप्यते तत्रादावेव हरीतक्या धूप्यः पश्चादुक्तद्रव्येणेत्यागमविदः प्राहुः । This shows his knowledge of the works on the subject.]

गुग्गुलुबालकलाक्षामुस्तानखशर्कराः क्रमाद्भूपः ।

अन्यो मांसीबालकतुरुष्कनखचन्दनैः पिण्डः ॥ ९ ॥

Guggulu, Vālaka, lac, Mustā bulbs (*Cyperus rotundus*), Nakha and sugar in equal quantities constitute a compound perfume or incense. Another is made with Jāṭāmāṃsī (*Nardostachys jatamansi*), Vālaka, Turuṣka, Nakha and Candana.

[Here *Piṇḍa* means a compound incense. This word occurs in the *Amara* and is explained by Kṣīrasvāmin thus : पिण्डको द्रव्यान्तरैः सह पिण्डितः स्वरूपान्न भवते ।]

हरीतकीशङ्खचनद्रवाम्बुभिर्गुडोत्पलैः शैलकमुस्तकान्वितैः ।

नवान्तपादादिविर्वाधितैः क्रमाद्भवन्ति धूपा बहवो मनोहराः ॥ १० ॥

Many delightful perfumes are made from Haritakī (*Terminalia chebula*), Śaṅkha (Nakha), Ghana (*Cyperus rotundus*), Bola, Vālaka, jaggery, costus, benzoin and Mustaka bulbs by mixing them in proportions indicated by multiples of 1/4th.

[Both *Ghana* and *Mustaka* mean one and the same thing. It may be that the author means *panśār*, camphor, by *pan*. The third quarter is to be explained thus : There are nine ingredients mentioned here. You may take them in any order you like. In the first instance you take 1 part of Haritakī, 2 of Śaṅkha, 3 of Ghana, 4 of Bola, 5 of Vālaka, 6 of jaggery, 7 of costus, 8 of benzoin and 9 of Mustaka. This is one type of perfume. In this manner we can prepare 19 or 362880 varieties of perfumes. The commentator suggests another method of combination : Take the first five constituents mentioned in the verse and combine them in such a way that each succeeding thing is increased by one part i.e. a. 1 part, b. 2, c. 3, d. 4 and e. 5 parts. This is one perfume. In the *second* you add 2 more ingredients of 6 and 7 parts respectively. In the *third* you add the last two of 8 and 9 parts respectively. Next you can have other combinations thus : Take 1 part of *a* and 2 of *b*. This becomes a new Dhūpa.

Next add to the above 3 parts of c. This is yet another variety. In this manner if you go on adding the ingredients, you will get 8 varieties of Dhūpa, according to this method.

The metre is वंशस्व.]

भागैश्चतुर्भिः सितशैलमुस्ताः श्रीसर्जभागी नखगुग्गुलू च ।
कर्पूरबोधो मधुपिण्डतोऽयं कोपच्छदो नाम नरेन्द्रधूपः ॥ ११ ॥

Four parts of each of sugar, benzoin and *Cyperus rotundus*, two parts of turpentine and resin (or *Shorea robusta*) as well as of Nakha and Guggulu, mixed with camphor powder and rolled into a ball with honey, make a royal perfume called *Kopacchada* or *Anger-lid* (which cools tempers).

[Our commentator has already revealed his knowledge of *Āgama* despite his modesty and here he quotes from a Prākṛta work, *Gandhāvukti*, of one *Īvara* :

ओल्लमि ओल्लमो जो दिज्जइ वेह इति सो भणिघो ।
बोहो उण जो चुण्णो चुण्णविणि अच्छगन्धो सो ॥
आर्द्रं आर्द्रं यो दीयते वेध इति स भणितः ।
बोधः पुनर्यश्चूर्णश्चूर्णिते अच्छगन्धः सः ॥

The mixing together of two liquids is known as *Vedha* or *Piercing*, while that of two powders *Bodha* or *Expansion*.

त्वग्गुशीरपत्रभागैः सूक्ष्मलाघेन संयुतैश्चूर्णैः ।
पुटवासः प्रवरोऽयं मृगकर्पूरप्रबोधेन ॥ १२ ॥

Take equal quantities of woody cassia, *Uśira* (*Vetiveria Zizanioides*) and *Patra* (*Laurus cassia*) and a half of the above of small cardamoms (*Elettaria cardamomum*) and pound them together into fine powder; which should be mixed (reinforced) with musk and camphor. This will make an excellent toilet powder (perfume for clothes).

[In the place of पुटवास some read पटवास. The former means अङ्गोद्भूतम्. This shows that kings and other rich persons were using toilet powder and scents for their dress in ancient times.]

घनवालकशैलेयककर्पूरोशीरनागपुष्पाणि ।
व्याघ्रनखस्फुक्कागुरुमदनकनखतगरघाव्यानि ॥ १३ ॥
कर्चूरचोलमलयैः स्वेच्छापरिवर्तितैश्चतुर्भिरतः ।
एकद्वित्रिचतुर्भिर्भागैर्गन्धार्यवो भवति ॥ १४ ॥

The *Gandhārṇava* (*Perfume-ocean*) is prepared from the following sixteen substances, if every four of them are permuted variously at will and that in one, two, three or four parts. The substances are

Cyperus rotundus, *Aporosa lindieyana*, benzoin, camphor *Vetiveria zizanioides*, *Mesua ferrea*, cuttle fish bone, *Bryonopsis laciniosa*, *Aquilaria agallocha*, *Randia dumetorum*, shell perfume, *valeriana wallichii*, coriander, *Hedychium spicatum*, *Scirpus articulatus* and *Candana*.

[Here altogether 96 varieties are obtained. Each set of four items has 24 permutations. Hence the four sets together will have $24 \times 4 = 96$ perfumes. The four sets are shown in the accompanying diagram below.

Ghana	Vālaka	Śaibya	Karpūra
Uśira	Nāgapuṣpa	Vyāghra-nakha	Sprkkā
Aguru	Madanaka	Nakha	Tagara
Dhānya	Karcūra	Coraka	Candana

The commentator explains in detail how we get six varieties for each of the 4 ingredients with one part.]

अत्युल्बणगन्धत्वादेकांशो नित्यमेव धान्यानाम् ।
कर्पूरस्य तद्वनो नन्ती द्वितयादिभिर्देव्यो ॥ १५ ॥

In no perfume should more than one part of coriander be used, as its smell is too strong. Camphor, being stronger still in smell, should be used in a still lesser proportion. These two, therefore, ought not to be mixed in two, three or four parts.

[After giving a general rule the author here makes an exception in respect of coriander and camphor which have very prominent smell of their own. In view of this proviso the total number of perfumes in the *Gandhārṇava* scheme will have to be suitably reduced.]

श्रीसर्जगुडनखैस्ते धूपयितव्याः क्रमान्न पिण्डस्यैः ।
बोधः कस्तूरिकया देयः कर्पूरसंयुतया ॥ १६ ॥

All the above-named products should be fumigated *separately*, and not in a mixture, with turpentine, resin, jaggery and shell perfume; and then they should be mixed with musk and camphor.

[Fumigation and *Bodha*, mixing, mentioned here constitute the final touches to the perfumes. If these are done, the products attain a high water-mark of excellence.]

अत्र सहस्रचतुष्टयमन्यानि च सप्ततिसहस्राणि ।

लक्षं शतानि सप्त विंशतियुक्तानि गन्धानाम् ॥ १७ ॥

The total number of perfumes resulting from the sixteen ingredients being mixed in all possible combinations is 174720 (i.e. $4000+70000+100000+720$).

[Mathematics plays no insignificant role in almost all branches of Sanskrit learning. Our author was an astronomer, to boot. Either this verse is spurious, or it has been wrongly copied. For, there is a deficit of one Mātrā in the second quarter of the first line, and in the third quarter. They are rectified thus:—सप्तती-सहस्राणि । लक्षं सप्तशतानि च ॥ १७ ॥]

एकैकमेकभागं द्वित्रिचतुर्भागिकं यत् त्रयैः ।

षड्गन्धकरं तद्वद्वित्रिचतुर्भागिकं कुर्वते ॥ १८ ॥

Each ingredient or substance taken in one part, being combined with three others in two, three and four parts successively, makes six varieties of scents. So do the others that are taken in two, three and four parts.

[This and the following two verses are in explanation of verses 13-14. Each one of the four substances in a set is to be taken as the starting point with its own part as one, while those of the remaining three will be fluctuating between two and four.]

द्रव्यचतुष्टययोगाद्गन्धचतुर्विंशतिर्यथैकस्य ।

एवं शेषाणामपि षण्णवतिः सर्वपिण्डोऽत्र ॥ १९ ॥

As in this manner four substances combined in different proportions produce 24 perfumes, even so the other tetrads. Hence the sum is 96.

षोडशके द्रव्यगणे चतुर्विकल्पेन भिद्यमानानाम् ।

अष्टादश जायन्ते शतानि सहितानि विशल्या ॥ २० ॥

Out of the group of 16 substances, the number of perfumes that can be prepared by selecting any four at a time will be 1820.

[The method of arriving at the number 1820 is explained in verse 22 infra.]

षण्णवतिभेदभिन्नश्चतुर्विकल्पो गणो यतस्तस्मात् ।

षण्णवतिगुणः कार्यः सा सङ्ख्या भवति गन्धानाम् ॥ २१ ॥

Since this sum viz. 1820, is got by combining in four different ways the 96 variations, it should be multiplied by 96. The product will be the total of possible combinations of perfumes i.e. 174720.

[The commentator here makes a pertinent observation : एतद् गौणवृत्त्या न मुख्यया मुख्यवृत्त्या ४३६८० भवन्ति । यतश्चतुर्विकल्पो गणश्चतुर्विंशति-भेदभिन्नः । When 1820 is multiplied by 24 the product is 43680.]

पूर्वेण पूर्वेण गतेन युक्तं स्थानं विनान्त्यं प्रवदन्ति सङ्ख्याम् ।

इच्छाविकल्पैः क्रमशोऽभिनीय नीते निवृत्तिः पुनरन्यनीतिः ॥ २२ ॥

Write in a vertical column the numbers 1 to 16 upwards; in a second column by its side write 1, and then write above that the sum of the first two figures of the first column, viz. 3; add this result to the third number and write it above that; continue this process until you reach the penultimate number i.e. 15. Repeat this process in the third and fourth columns also, in each column the last number being neglected. The last number of the last column will give the number 1820.

[The ancient method of getting at the final number is explained by the commentator through the adjoining figure :

16			
15	120		
14	105	560	
13	91	455	1820
12	78	364	1365
11	66	286	1001
10	55	220	715
9	45	165	495
8	36	120	330
7	28	84	210
6	21	56	126
5	15	35	70
4	10	20	35
3	6	10	15
2	3	4	5
1	1	1	1

The numbers 1 to 16 in the first column represent in order the 16 substances mentioned in verses 13-14 *supra*. First, take the first three substances as constant and the fourth as variable. Then you can get 13 perfumes. Next, take substances 1, 3 and 4 as constant and one of the rest as variable. Then you will get 12 perfumes. Proceeding further in the same manner, you will get 11, 10, 9, 8, 7, 6, 5, 4, 3, 2, 1 varieties or 91 in all.

Next let us take 1, 2 and 4 as constant and one of the remaining as variable. Then we get 12 perfumes. By taking 1, 3 and 5 as constant, the number will be 11 and so on. The total will then be 78;

Similarly making 1, 2, 5; 1, 3, 6; 1, 4, 7 etc. as constant, we shall get 11, 10, 9, 8, 7, 6, 5, 4, 3, 2, 1 or a total of 66 varieties.

In this manner we shall get 91, 78, 66, 55, 45, 36, 28, 21, 15, 10, 6, 3, 1 or a grand total of 1820.

This is nothing but the number of combinations of 16 things taken 4 at a time ($16c4 = 1820$). Here, the commentator says that he has not given the processes of purification, cooking, *Vedha*, *Bodha* and fumigation etc. of the ingredients for fear of prolixity. We wish he had given some details of these too.]

द्वित्रीन्द्रियाष्टभागरगुरुः पत्रं तुरुष्कशैलेयी ।

विषयाष्टपक्षदहनाः प्रियङ्गुस्तारसाः केशः ॥ २३ ॥

स्पृक्कात्ववतगराणां मांस्यांश्च कृतैकसप्तषड्भागाः ।

सप्ततुर्वेदचन्द्रमलयनखश्रीकुकुन्दुरुकाः ॥ २४ ॥

Take 2, 3, 5 and 8 parts respectively of Aguru, Patra, Turuṣka and Śaibya; 5, 8, 2 and 3 of Priyaṅgu, Mustā, Bola and Keśa (Vālaka) respectively; 4, 1, 7 and 6 in order of Sprkkā, Tvak, Tagara and Māmsī; and lastly 7, 6, 4 and 1 of Candana, Nakha, turpentine and Kunduruka.

[Put the substances in 4 rows of 4 each with their proportions as shown in the figure.]

Aguru 2	Patra 3	Turuṣka 5	Śaibya 8
Priyaṅgu 5	Mustā 8	Bola 2	Keśa 3
Sprkkā 4	Tvak 1	Tagara 7	Māmsī 6
Candana 7	Nakha 3	Śrika 6	Kunduruka 1

षोडशके कच्छपुटे यथा तथा मिश्रिते चतुर्द्वये ।

येष्ट्राष्टादश भागास्तेऽस्मिन् गन्धादयो योगाः ॥ २५ ॥

नखतगरतुरुष्कयुता जातीकपूर्वमृगकृतोद्बोधाः ।

गुडनखधूप्या गन्धाः कर्तव्याः सर्वतोभद्राः ॥ २६ ॥

In a receptacle of 16 divisions in whatever manner (horizontally,

vertically, diagonally etc.) you may mix four substances, you get 18 proportions for each of the various compounds of perfumes. Further, each of the compounds should be blended with Nakha, Tagara and Turuṣka, be mixed (re-inforced) with nutmeg, camphor and musk; and lastly be fumigated with jaggery and Nakha. In this manner are prepared scents called *Sarvatobhadra*—‘Good for all purposes.’

[Here the rule is that you may choose four substances in any manner, provided their total proportions are 18. You get this number by combining the four corners, or four things in each corner, or the central four columns, or the four central ones on the four sides.]

जातीफलमृगकपूर्वबोधितैः ससहकारमधुसिक्तैः ।

बह्वोऽत्र पारिजाताश्चतुर्भिर्दिक्षुपरिगृहीतैः ॥ २७ ॥

Many perfumes for the mouth with the smell of *Pārijāta* (*Erythrina indica*) flower can be prepared from any tetrad among the above-mentioned 16 substances. They should, further, be re-inforced with nutmeg, musk and camphor, and sprinkled with mango-juice and honey.

[The commentator misreads at one place सिक्तैः as सिक्कैः (bees wax).]

सर्जरसश्रीवासक समन्विता येऽत्र सर्वधूपान्तैः ।

श्रीसर्जरसवियुक्तैः स्नानानि सवालकत्वग्भिः ॥ २८ ॥

In all perfumes into whose composition enter resin and turpentine, replace the latter two by Vālaka (*Aporosa lindieyana*) and woody cassia, and you will get perfumes for bathing.

रोध्रोशीरनतागुदमुस्तापत्रप्रियङ्गुवनपथ्याः ।

नवकोष्ठात्कच्छपुटाद्द्रव्यत्रितयं समुद्भूतं ॥ २९ ॥

चन्दनतुरुष्कभागो शुक्त्यर्धं पादिका च शतपुष्पा ।

कटुहिङ्गुलगुडधूप्याः केसरगन्धाश्चतुरशीतिः ॥ ३० ॥

Make a receptacle of nine divisions and enter in them the following substances : Lodhra (*Symplocos paniculata*). Uśira (*Vetiveria Zizanioides*), Nata (*Valeriana wallichii*). Aguru (*Aquilaria agallocha*) Mustā (*Cyperus rotundus*), Patra (*Laurus cassia*), Priyaṅgu (*Aglaia roxburghiana*). Vana (*Kyllinga monocephala*) and Haritakī (*Terminalia chebula*). Take any triad of substances from them and add to them one part of each of Candana and Turuṣka (*Tagetes erecta*?) a

half of Nakha (shell perfume) and a quarter of Śatapuspā (*Pimpinella anisum*), and fumigate the whole with Kaṭuka (*Picrorhiza kurroa*), Hingula (black *Aquilaria agallocha*) and jaggery. In this way 84 varieties of perfumes of the fragrance of Bakula (*Mimusops elengi*) flowers are obtained.

[The two relevant diagrams are shown below :

Lodhra	Uśīra	Nata
Aguru	Mustā	Patra
Priyaṅgu	Vana	Pathyā

9		
8	36	
7	28	84
6	21	56
5	15	35
4	10	20
3	6	10
2	3	4
1	1	1

सप्ताहं गोमूत्रे हरीतकीचूर्णसंयुते क्षिप्त्वा ।

गन्धोदके च भूयो विनिक्षिपेद्वन्तकाष्ठानि ॥ ३१ ॥

एलात्वक्पत्राञ्जनमधुमरिचैर्नागपुष्पकुष्ठैश्च ।

गन्धाम्भः कर्तव्यं कञ्चित्कालं स्थितान्यस्मिन् ॥ ३२ ॥

जातीफलपत्रैलाकपूरैः कृतयमैकशिखिभागैः ।

अवचूर्णितानि भानोमंरीचभिः शोषणीयानि ॥ ३३ ॥

Put tooth-sticks for a week in cow's urine mixed with the powder of Haritaki (*Terminalia chebula*), and then take them out and dip them again in a scented water prepared from equal quantities of small cardamoms, woody cassia, *Laurus cassia*, Añjana (*Sauvira-antimony*?) honey, pepper, Nāgapuṣpa (*Mesua ferrea*) and costus, for half a night. Then powder them with a mixture of four parts of nutmeg, two of Patra, one of small cardamoms and three of camphor. This should then be dried in the sun.

[This is an excellent recipe for tooth-powder. Special sticks are prescribed for this. Vide LXXXV *infra*. As men use artificial food and bad artificial life, their dental health is affected and they are forced to

use artificial teeth. I am sure, our author's prescription, if adhered to, would help in arresting tooth-decay among people]

वर्णप्रसादं वदनस्य कार्त्तिकं वैशद्यमास्यस्य सुगन्धितां च ।

संसेवितुः श्रोत्रसुखां च वाचं कुर्वन्ति काष्ठान्यसकृद्भुवानाम् ॥ ३४ ॥

Tooth-sticks (that have been treated thus) impart brightness of complexion (or clarity of expression), facial lustre, cleanliness and fine smell of the mouth, and an agreeable voice, to persons who make use of them.

कामं प्रदीपयति रूपमभिव्यनक्ति

सौभाग्यमावहति वक्त्रसुगन्धिताञ्च ।

ऊर्जं करोति कफजांश्च निहन्ति रोगां-

स्ताम्बूलमेवमपरांश्च गुणान् करोति ॥ ३५ ॥

Betal stimulates love, reveals physical charm, enhances personal magnetism (i.e. makes one attractive), gives good smell to the mouth, strengthens the body, and dispels diseases arising from the vitiation of phlegm. It also bestows many other advantages.

[The word Ūrja, according to kṣīrasvāmin, is not Sānta. The commentator says that the other benefits are cleaning the throat, clearing the urine (?) and removing toxins. The metre of this and the last verse is वसन्ततिलका. This verse reminds us of Bhartṛhari's famous line :

किं किं न साधयति कल्पलतेव विद्या ।]

युक्तेन चूर्णेन करोति रागं रागक्षयं पूगफलातिरिक्तम् ।

चूर्णाधिकं वक्त्रविगन्धकारि पत्राधिकं साधु करोति गन्धम् ॥ ३६ ॥

Betal leaves used with a moderate dose of lime imparts red-colour (or love); an extra quantity of betel-nut spoils colour (or passion); excessive lime produces bad smell in the mouth; while an extra quantity of betel-leaf, pleasant smell.

[The author seems to have used the word Rāga in a double sense. The alliteration is quite pleasing.

In the next verse the author advises people when they should use more of leaves and when more of the betel-nut.]

पत्राधिकं निशि हितं सफलं दिवा च

प्रोक्तान्यथाकरणमस्य विडम्बनैव ।

कक्कोलपूगलवलीफलपारिजातै-

रामोदितं मदमुदा मुदितं करोति ॥ ३७ ॥

At night it is beneficial to have an over-dose of betel-leaf, while by day, of arica-nut. To change this order is a mere farce of betel-chewing. When betel-leaf is made fragrant by means of Kakkola (*Luffa echinata*), areca-nut, the fruit of Lavalī (*cicca acida*) and Jātiphala (*Myristica fragrans*), it makes one happy with the joy of amorous ardour.

[The author gives here a good tip to those who clew *pan* or *Tāmbūla*. Tobacco, no doubt, was not known in India at that time. Betel leaves were chewed with lime and betel-nut and swallowed. It helps digestion too. Caraka praises this habit. Even smoking of medicinal substances was permitted. The *Dhūmavartī* (Smoke wick), which was of various types, was considered a help for preserving health, provided it was used not more than thrice a day. Poet Bāṇa refers to it in the description of King Śūdraka. The commentator is wrong in identifying Lavalī fruit with Lavaṅgapuṣpa. Its fruit is astringent.]

पुंस्त्रीसमायोगः ॥ ७८ ॥

Chapter LXXVIII—Union of Man and Woman

शस्त्रेण वेणीविनिगूहितेन विदूरथं स्वा महोषी जघान ।

विषप्रविग्धेन च नूपुरेण देवी विरक्ता किं काशिराजम् ॥ १ ॥

एवं विरक्ता जनयन्ति दोषान् प्राणच्छिदोऽन्यैरनुकीर्तितैः किम् ।

रक्ता विरक्ताः पुरुषैरतोऽर्थात् परीक्षितव्याः प्रमदाः प्रयत्नात् ॥ २ ॥

It is learnt that king Vidūratha was murdered by his own queen with a weapon concealed in her tresses, and that the king of Kāśī by his disaffected queen with her anklets smeared with poison. In this manner, women, when they are disgusted with one, bring about dangers amounting to death. What is the use of enumerating other troubles? Hence, men ought to examine carefully whether the damsels are really attached to or disgusted with them.

[The two instances of feminine treachery are alluded to by *kāmandaka* and later by *Bāṇa* in the *Harṣacarita*. In ancient times kings used to have many queens in their harems. It may happen that at times some of the beautiful queens are agents of foreign powers for bringing about the king's downfall. This chapter deals mostly with erotics and the signs of real love and disaffection. This shows some affinity to dramatics. There are also some features found in astrology and Dharmaśāstra.

Vide कामन्दकि—

स्नातानुलिप्तः सुरभिः स्रग्वी रुचिरभूषणः ।

स्नातां स्वदत्तवस्नां पश्येद् देवीं सभूषणाम् ॥

न हि देवीगूहं गच्छेदात्मीयात्सन्निवेशनात् ।

अत्यन्तवत्सलमोऽपीह विस्मयः स्त्रीषु न व्रजेत् ॥

देवी गूहगतोद्भ्रान्ता भ्रष्टसेनं ममार यत् ।

मातुः शय्यान्तरासीनं कारुणं चौरसं सुतम् ॥

लाजान् विषेण संयोज्य मधुनेति विलोभितम् ।

देवी तु काशीराजेन्द्रं निजघान रहोगतम् ॥

विपाक्तेन च सौवीरं मेखलामणिना नृपम् ।
नूपुरेण च वैवर्त्यं तद्रूपं दर्पणेन च ॥
वेण्यां शस्त्रं समादाय तयैव च विदूरथम् ॥

[The metre of these two verses and of 5 to 8 and 14 to 18 is उपजाति.]

स्नेहं मनोमवकृतं कथयन्ति भावा
नाभोभुजस्तनविभूषणदर्शनानि ।
वस्त्राभिसंयमनकेशविमोक्षणानि
भ्रूक्षेपकम्पितकटाक्षनिरीक्षणानि ॥ ३ ॥

Love arising from sexual desire is revealed by tell-tale blush etc., by exposing the navel, arms, bosoms and ornaments, by re-tying the garments, by loosening the locks, by twitches and tremblings of the brows, and by side-long glances.

[This shows that Varāhamihira, like Kālidāsa, was proficient in the *Kāmasūtra*.

Cf. कश्यप—

अनुरागस्थिता रक्ता विरक्ता वेशमानिनी ।
मनोदृष्टिनिबन्धेन हृदयेनाकुलीकृता ॥
आकारलिङ्गभेदैश्च ज्ञायते याज्जुरागिणी ।
विक्षिप्तमन्यचित्तत्वं गुरुमेहेऽप्यगोपनम् ॥
आह्लादनं च शब्देन यस्याः सा रागरञ्जिता ।
अतोऽपरा तु या नारी सा विरक्तेति कीर्तिता ॥

The metre is वसन्ततिलका]

उच्चैः ष्ठीवनमुत्कटप्रहसितं शय्यासनोत्सर्पणं
गात्रास्फोटनजृम्भणानि सुलभद्रव्याल्पसम्प्रार्थना ।
बालालिङ्गनचुम्बनान्यभिमुखे सख्याः समालोकनं
दृक्पाताश्च पराङ्मुखे गुणकथा कर्णस्य कण्डूयनम् ॥ ४ ॥

इमां च विन्द्यादनुरक्तचेष्टां प्रियाणि वक्षि स्वधनं ददाति ।
विलोक्य संहृष्यति वीतरौषा प्रमाण्डि दोषान् गुणकीर्तनेन ॥ ५ ॥

तन्मिद्व्रपूजा तदरिद्विषत्वं कृतस्मृतिः प्रोषितदौर्मनस्यम् ।
स्तनोष्ठदानान्युपगृह्णं च स्वेदोऽथ चुम्बाप्रथमाभियोगः ॥ ६ ॥

Other tokens of love are : A loud clearing of the throat and spitting, loud laughter in the presence of the lover, walking towards

his seat or bed (or getting up from her seat or bed and walking towards him), producing sounds with limbs, yawning, asking for trivial and easily available things, embracing and kissing a child, looking significantly at a female friend, casting glances at him when he looks elsewhere, recounting his virtues, and scratching the ears. A damsel who speaks sweetly, spends her own money (for his sake), feels delighted on seeing him, forgets her anger, drowns his faults by extolling his virtues, honours his friends, hates his enemies, feels grateful to him for his good turns, feels miserable when he is away, offers her bosoms and lips, embraces him, perspires, and kisses him first, is also to be understood as one deeply attached through her actions.

[For similar ideas vide the साहित्यदर्पण III. 140-152.

Cf. काश्यप—

दृष्टिर्निक्षिपते तत्र मनसापि विचिन्तयेत् ।
मूलैर्न रक्षते सा तु चित्रं चित्रपटे यथा ॥
अकस्मात् पुरतो भूत्वा कञ्चिदाश्लिषति भृशम् ।
ऊरू नितम्बे नाभौ च भूषणानि पयोधरौ ॥
करजैरुत्किरेन्नाभिमनुरागेण रञ्जिताम् ।
जृम्भते ष्ठीवतेऽप्यर्थं बाग्दुष्टानि ददाति सा ॥
कुमारालिङ्गनं चैव दशनैरधरं दशेत् ।
एभिर्विकारैर्विज्ञेया मदनार्ता तु कन्यका ॥
दर्शनाद्दृश्यते या तु मित्रपक्षं च पूजयेत् ।
स्मितं पराङ्मुखं पश्येद् गुणाश्चैवानुकीर्तयेत् ॥

The metre of verse 4 and 12 is शाङ्खलविक्रीडित.]

विरक्तचेष्टा भ्रुकुटीमुखत्वं पराङ्मुखत्वं कृतविस्मृतिश्च ।
असम्भ्रमो दुष्परितोषता च तद्दृष्टिदमेत्री परुषं च वाक्यम् ॥ ७ ॥

स्पृष्ट्वाथवालोक्त्य धुनोति गात्रं करोति गर्वं न रणद्धि यान्तम् ।
चुम्बाविरामे वदनं प्रमाण्डि पश्चात्समुत्तिष्ठति पूर्वसुप्ता ॥ ८ ॥

The following are the indications of the disaffection of a woman :—A frowning face, turning away the face (from the lover), forgetting the good turns done by him, indifference, not being pleased with anything offered, kindness towards his enemies, harsh words, shuddering on touching or seeing him, (or being touched she looks and shakes her limbs), assuming arrogance, not preventing him from

going away, wiping off the mouth after being kissed, going to bed first and getting up last.

[Cf. कश्यप—

दष्ट्वा न दृश्यते मूढा स्पृष्ट्वा दुर्वचनं वदेत् ।
रतिकालावगूढा तु चुम्बिनी मार्जयेन्मुखम् ॥
मुप्ता विबुध्यते पश्चाच्छयने तु पराङ्मुखी ।
विरक्ता सा स्मृता नारी वर्जनीया प्रयत्नतः ॥

Here we find कश्यप and elsewhere कश्यप. I feel it is one and the same person. I think there is a reading स्पृष्ट्वा in the place of स्पृष्ट्वा in verse 8.]

भिक्षुणिका प्रव्रजिता दासी धात्री कुमारिका रजिका ।
मालाकारी दुष्टाङ्गना सखी नापितो दूत्यः ॥ ६ ॥

कुलजनविनाशहेतुर्दूत्यो यस्मादतः प्रयत्नेन ।
ताभ्यः स्त्रियोऽभिरक्ष्या वंशयशोमानवृद्धपर्यम् ॥ १० ॥

Buddhist nuns, female ascetics, hand-maids, nurses, virgins, washer-women, flower-sellers, corrupt women, female companions and barbers' wives serve as go-betweens. As these are the causes of the ruin of respectable families, one should carefully protect women from them in order to enhance the reputation and honour of the family.

[It is well known that during the period of our author Buddhism was very popular in India, and so were their nuns. The word *Bhikṣuṇikā* is not, strictly speaking, a Sanskrit one; it is a Sanskritized Prakṛta word. The word रजिका is ungrammatical. In *Alaṅkāra Sāstra* the following Dūtis are mentioned :

दूत्यः सखी नटी दासी धात्रेयी प्रतिवेशिनी ।
बाला प्रव्रजिता कारुः शिल्पिन्याद्याः स्वयं तथा ॥

Five kinds of *Kārus* (artisans) are mentioned viz. washer-man, carpenter, weaver, barber and cobbler. In this connection we can remind ourselves of what Arjuna says on कुलजनविनाश (I. 41-42).

अघर्माभिभवात्कृष्ण प्रदुष्यन्ति कुलस्त्रियः ।
स्त्रीषु दुष्टासु वाष्ण्ये जायते वर्णसङ्करः ॥
सङ्करो नरकायैव कुलजानां कुलस्य च ।
पतन्ति पितरो ह्येषां लुप्तपिण्डोदकक्रियाः ॥

रात्रौविहारजागरोगव्यपदेशपरगृहेक्षणिकाः ।
व्यसनोत्सवाश्च सङ्केतहेतवस्तेषु रक्ष्याश्च ॥ ११ ॥

Nocturnal recreation or walking, vigils, professing illness, staying in another's house, consultations with sooth-sayers, taking part in congregational mournings and festivals are occasions when women come in close contact with other men. Hence, they ought to be guarded on such occasions.

[Cf. काश्यप—

दुष्टसङ्गरता या तु सा क्षिप्रं नाशयेत् कुलम् ।
तीर्थयात्राटनं भेदे परब्रह्मसमागमम् ॥
देवालये राज्यटनं परस्परनिवासिभिः ।
पितृवेषमनिवासं च न श्रेयः स्वामिता विना ॥
घृतकुम्भोपमा नारी पुरुषबल्लिवर्चसः ।
संश्लेषाद् द्रवते कुम्भस्तद्वत् स्त्री पुंसि भाविता ॥
निर्जने तु विविक्ताङ्गं या स्त्री पुरुषमीक्षते ।
तस्याः प्रस्विद्यते गुह्यमनुग्राह्येच्छयान्विता ॥

आदौ नेच्छति नोज्ञसति स्मरकथां श्रीडाविमिश्रालसा
मध्ये ह्रीपरिव्रजिताभ्युपरमे लज्जाविनम्रानना ।
भविर्नैकविधैः करोत्यभिनयं भूयश्च सा सादरा
बुद्ध्वा पुम्प्रकृतिं च यानुचरति ग्लानेतरं चेष्टितं ॥ १२ ॥

A loving damsel would at first evince no desire, but would not give up amorous talk; in the beginning of the sexual act, she would be bashful and languid; in the middle, she would be free from bashfulness, and at the end, bashfully hang down her face. Then again she would show, during coitus, various graceful expressions of sentiment, and perceiving the disposition of her lover attentively adapt herself to him in movements indicative of weariness or enthusiasm, as the case may be.

[The description fully tallies with the nature of Śṛṅgāra heroines of Sanskrit dramas. *Bhāva* has been defined by *Viśvanātha* (III. 118) thus :—

निर्विकारात्मके चित्ते भावः प्रथमविक्रिया ।

Here the commentator quotes extensively from an *Alaṅkāra* work entitled *Bāhulaka* :—

लीला विलासो विच्छित्तिविभ्रमः कलकञ्चितम् ।
मोहायितं कुट्टमितं विबोको ललितं तथा ॥

विहृतं चेति विज्ञेया दश स्त्रीणां स्वभावजाः ।
 तथा च—
 बागङ्गालङ्करणैः श्लिष्टैः प्रीतिप्रयोजकैर्मधुरैः ।
 इष्टजनस्यानुकृतिर्लीला ज्ञेया प्रयोगज्ञैः ॥
 स्वात्मासनगमनानां हास्यभ्रूकर्मणां चैव ।
 उत्पद्यते विशेषो यः श्लिष्टः स तु विलासः स्यात् ॥
 मालाच्छादनभूषणविलेपनानादरन्यासः ।
 स्वल्पोऽपि परां शोभां जनयेद् या सा तु विच्छित्तिः ॥
 विविधानामर्थानां बागङ्गाहार्यसत्त्वयुक्तानाम् ।
 मदरागहर्षजनितो व्यत्यासो विभ्रमः प्रोक्तः ॥
 स्मितहसितवृत्तभयपुलकरोषगर्वश्रमाभिलाषाणाम् ।
 सङ्करकरणं हर्षादसकृत् किलकिञ्चित् ज्ञेयम् ॥
 इष्टजनस्य कथायां हेलालीलादिदर्शनेनापि ।
 तद्भावभावनकृतं तन्मोटायायितमभिख्यातम् ॥
 केशस्तनादिपीडनरागादतिहर्षसम्भ्रमोत्पन्नम् ।
 कुट्टमितमनुवदन्ति हि सुखस्य दुःखोपचारेण ॥
 इष्टानां भावानां प्राप्तावभिमानगर्भसम्भूतः ।
 स्त्रीणामनादरकृतो विव्वोको नाम विज्ञेयः ॥
 हस्तपादादिविन्यासे भ्रूनेत्रौष्ठे प्रयोजिते ।
 सौकुमार्यं भवेद् येन ललितं तत्प्रकीर्तितम् ॥
 वाच्यानां प्रीतियुक्तानां प्राप्तानां यदभाषणम् ।
 व्याजात् स्वभावतो वापि विहृतं नाम तद्भवेत् ॥

Viśvanātha enumerates 18 *Alanikāras* of women including the ten mentioned here. He distinguishes three kinds of these *Alanikāras* (ornaments) among the 28 *Sattvaja* ones, viz. 7 *Artless* or *Effortless* ones, 3 *Physical* ones, and 18 *Svabhāvaja* or *Natural* ones.]

स्त्रीणां गुणा यौवनरूपवेषदाक्षिण्यविज्ञानविलासपूर्वाः ।
 स्त्रीरत्नसंज्ञा च गुणान्वितासु स्त्रीव्याघयोऽन्याश्चतुरस्य पुंसः ॥ १३ ॥

The excellences of women are youth, beauty, charming dress, favourable attitude, knowledge of the arts of winning man's affection, graceful gait and the like. The best of those, possessed of the above excellences, are termed 'Gems of women', whereas others are only "Feminine Diseases for a cultured man".

[This verse should be read with LXXIV 4 and 17. In *Bhāsa's Svapnavāsavadatta* we come across such excellent qualities in the

characters of *Vāsavadattā* and *Padmāvatī*. The epithet स्त्रीव्याघयः is similar to *Kālidāsa's* line, "यान्त्येवं गृहिणीपदं युवतयो वामाः कुलस्याघयः" which must have been in the mind of *Varāhamihira* while writing this verse. Every group of things and beings has its gem according to the dictum : "जातो जातो यदुत्कृष्टं तद्वलमिति कथ्यते ।

Cf. also Sage *Vyaasa*

यस्य भार्या शुचिर्दक्षा मिष्टान्नप्रियवादिनी ।
 आत्मगुप्ता भर्तृभक्ता सा श्रीरित्युच्यते बुधैः ॥
 या च भार्या विरूपाक्षी कश्मला कलहप्रिया ।
 उत्तरोत्तरवक्त्रो च सा जरा न जरा जरा ॥
 निर्विण्णे निर्विण्णा मुदिते मुदिता समाकुलाऽऽकुलिते ।
 प्रतिविम्बसमा कान्ता सङ्कुद्धे केवलं भीता ॥

The metre here and in 25 is *इन्द्रवज्रा*.]

न ग्राम्यवर्णैर्मलविग्धकाया निन्द्याङ्गसम्बन्धिकथां च कुर्यात् ।
 न चान्यकार्यस्मरणं रहःस्या मनो हि मूलं हरदग्धमूर्तः ॥ १४ ॥

A woman ought not to discuss in vulgar language topics pertaining to the unseemly parts of the body, while she herself is unclean; nor should she while in the company of her lover in privacy, remember other duties or tasks. For, the mind is the root or birth place of Love whose body was burnt by Lord Śiva. [A woman whose body is unclean with rustic colours i.e. with dirt gathered from her household duties, should not talk of the private parts etc to her lover.

[The commentator interprets ग्राम्यवर्णैः as प्राकृतभाषिणीभिः or rustic women. I feel that that is not the intention of author. For, when she is physically unattractive on account of the dirt and dust on her body gathered during her domestic chores, a talk of private parts would rouse passion, but any activity of love at that time would be unnatural and mean. Love would be full and in the plenitude of its power when both mind and body are in harmony. That is why the woman is advised not to have any thought, except that of physical enjoyment, during sensual congress or when she is alone with her lover. This verse is a beautiful piece of art on account of the व्यन्तिरन्यास (general statement), which would remind one of the poet's famous line "मनो हि जन्मान्तरसङ्गतेशम्"]

श्वासं मनुष्येण समं त्यजन्तो बाहूपधानस्तनवानदक्षा ।
 सुगन्धकेशा सुसमीपरागा सुप्तेऽनुमुप्ता प्रथमं विबुद्धा ॥ १५ ॥

A woman who breathes in unison with her lover, is ready to make her arms a pillow for him, offers skilfully her breasts to him, has her locks finely scented, goes to sleep after he has fallen asleep and wakes up before he does, has sincere and abiding love for him.

[Utpala interprets सुसमीपरागा as शोभनं समीपे निकटे रागोज्जुरागो यस्याः । सुरतारम्भ एव जायते रागो यस्या इत्यर्थः ।

Cf. काश्यप

परस्परमनोरामं रमयित्वा मनः स्त्रियाः ।
गर्भं सम्भरते श्रेष्ठं सुभगं दीर्घजीवितम् ॥
दुर्मनःस्थौ विरक्तौ च भवेतां सङ्गमे यदि ।
तदा विरूपश्चात्पायुमुक्ताङ्गो दुःखितो भवेत् ॥

Our author knew the psychological implications of the union of man and women. When the union is considered as a spiritual act, a veritable sacrifice, how abominable should humanity consider forced cohabitations and the like!]

दुष्टस्वभावाः परिवर्जनीया विमर्दकालेषु च न क्षमा याः ।
यासामसुखासितनीलपीतमातान्नवर्णं च न ताः प्रशस्ताः ॥ १६ ॥
या स्वप्नशीला बहुरक्तपित्ता प्रवाहिनी वातकफातिरक्ता ।
महाशना स्वेदयुताङ्गुष्ठुष्टा या ह्रस्वकेशी पलितान्विता वा ॥ १७ ॥
मांसानि यस्याश्च चलन्ति नार्या महोदरा खिक्खिमिनी च या स्यात् ।
स्त्रीलक्षणे याः कथिताश्च पापास्ताभिर्न कुर्यात्सह कामधर्मम् ॥ १८ ॥

Those women that are wicked by nature and are impatient or incompetent during coitus, ought to be avoided. Inauspicious are those whose blood is dark, blue, yellow or slightly copper-red. Even so are those that are sleepy by nature, have too much blood and bile, have a dripping (or burning) organ, are of a rheumatic and phlegmatic constitution, gluttonous, sweaty, with deformed limbs, short-haired and with (prematurely) grey hair. Those whose muscles are flaccid, who have pot-bellies, and who produce some indistinct sounds always, as well as those who have been declared sinful in the chapter on the signs of damsels are to be shunned; and one ought not to have sexual relations with such women.

[प्रवाहिनी is another reading in the place of प्रवाहिनी in verse 17. The असुग् mentioned here is the menstrual one. प्रवाहिनी is explained thus : प्रकर्षणे यस्या गमने पुरुषस्य शिशने दाहो जायते । पुरतो दाहमुत्पादयति । For the inauspicious characteristics vide LXX. 16-23 *infra*.]

शशशोणितसङ्कुशं लाक्षारससन्निकाशमथवा यत् ।
प्रक्षालितं विरज्यति यच्चासृक् तद्भवेच्छुद्धम् ॥ १९ ॥
यच्छब्दवेदनावर्जितं व्यहात्सन्निवर्तते रक्तम् ।
तत्पुरुषसम्प्रयोगादविचारं गर्भतां याति ॥ २० ॥

The menstrual blood is sound if it resembles hare's blood, or lac, and fades when it is washed. [That is fit for impregnation]. Such blood as is not accompanied by sound and pain, and ceasing to flow after three days, will undoubtedly develop into an embryo after union with man (i.e. with man's sperm).

न दिनत्रयं निषेव्यं स्नानं माल्यानुलेपनं स्त्रीभिः ।
स्नायाच्चतुर्थदिवसे शास्त्रोक्तेनोपदेशेन ॥ २१ ॥
पुण्यस्नानीषधयो याः कथितास्ताभिरम्बुमिश्राभिः ।
स्नायात्तथात्र मन्त्रः स एव यस्तत्र निदिष्टः ॥ २२ ॥

A woman in menses ought not to bathe, nor wear garlands, nor anoint her body (with scents, sandal paste etc.) for three days. She should bathe on the fourth day according to the rules prescribed in the Dharmaśāstras. She should use for her bath the herbs enumerated in the chapter on 'Royal Ablution' (XLVII. 39-42) mixed with water, and the same hymn mentioned there (55-70) will have to be recited on this occasion too.

युग्मासु किल मनुष्या निशासु नार्यो भवन्ति विषमासु ।
दीर्घाघृषः सुरुषाः सुखिनश्च विकृष्टयुग्मासु ॥ २३ ॥

They say that sexual union on even nights (after menses) produces male children, while on odd nights, female ones. On distant even nights, it leads to the birth of sons who will be long-lived, handsome and happy.

[According to the author the more distant the even night, the better it will be for the issue. The first four nights, no doubt, are forbidden for sexual union. The sixteenth is the last permitted night, as the remaining ones are termed the 'safe period'. These ideas are found in all the *Smṛti* texts.]

दक्षिणपार्श्वे पुरुषो वामे नारी यमावृण्यसंस्थौ ।
यदुदरमध्योपगतं तपुंसकं तन्निबोद्धव्यम् ॥ २४ ॥

A foetus situated on the right side of the womb will be a male; while one on the left side, a female. One situated on both the sides will be twins and one in the middle is to be understood as a eunuch.

केन्द्रत्रिकोणेषु शुभस्थितेषु लग्ने शशाङ्के च शुभैः समेते ।

पार्ष्णित्रलाभारिगतेश्च यायात्पुञ्जन्मयोगेषु च सम्प्रयोगम् ॥ २५ ॥

A man should have sexual union with his wife, when the Kendras (angles) and Koṇas (trines) are occupied by benefics, when the ascendant and the Moon are conjoined with benefics, when malefics occupy the 3rd, 6th, and 11th houses (from the ascendant), and when there are planetary combinations ensuring the birth of a male child.

[For yogas for male birth vide *Bṛhajjātaka* IV. 11; also *Phala-dīpikā* X. 10-11. See also this writer's "Fundamentals of Astrology" page 169.]

न नखदशनविक्षतानि कुर्याद्वृतुसमये पुरुषः स्त्रियाः कथञ्चित् ।

ऋतुरपि दश षट् च वासराणि प्रथमनिशात्रितयं न तत्र गम्यम् ॥ २६ ॥

A man ought not, on any account, to make any marks on his wife's body with his nails and tooth during her period of impregnation. Such a period lasts for sixteen days, of which the first three nights are unfit for union.

[The author here sounds a note of warning to passionate lovers. The *ṛtukāla* consists of the first 16 nights of which the first three nights are utterly forbidden and even the fourth night is considered unfit for union. This is the last of the five chapters devoted to अन्तःपुरचिन्ता or 'discussion of matters relating to the harem', according to Utpala.

The metre is *पुष्पिताश*.]

शय्यासनलक्षणम् ॥७६॥

Chapter LXXIX—Signs of Couches and Seats

सर्वस्य सर्वकालं यस्मादुपयोगमेति शास्त्रमिदम् ।

राजां विशेषतोऽतः शयनासनलक्षणं वक्ष्ये ॥ १ ॥

Since this science dealing with the signs of couches and seats is useful for all persons at all times, especially for kings, I shall now expound it.

असनस्पन्दनचन्दनहरिद्रसुरदारतिन्दुकीशालाः ।

काशमर्यञ्जनपद्मकशाका वा शिशपा च शुभाः ॥ २ ॥

The trees recommended for the construction of beds and seats are Asana (*Bridelia montana*), Spandana, Candana, Haridra (*coscinium fenestratum*), deodar (*cedrus deodara*), Tindukī (*Diospyros paniculata*), Śāla (*Shorea robusta*), Kāśmari (*Gmelina arborea*), Añjana (*Moringa oleifera*), Padmaka (*Prunus cerasoides*), Śāka (*Tectona 'grandis'*) and Śirśapā (*Dalbergia sissoo*).

अशनिजलानिलहस्तिप्रपातिता मधुबिहङ्गकृतनिलयाः ।

चैत्यश्मशानपथिजोर्ध्वशृङ्खल्लीनिबद्धाश्च ॥ ३ ॥

कण्टकिनो ये च स्युर्महानदीसङ्गमोद्भवा ये च ।

सुरभवनजाश्च न शुभा ये चापरयाम्यदिकृपतिताः ॥ ४ ॥

Inauspicious are the trees that have been pulled down by thunderbolts, water, storm and elephants; those in which bees and birds have built their abodes; those growing in sacred spots (or a towering tree in a cluster), burial grounds or roads; those that are withered at the top, and those that are entwined with creepers; so also are thorny trees; those growing at the confluence of great rivers, or near temples, and all those that have fallen in westernly or southernly direction.

प्रतिषिद्धवृक्षनिमित्तशयनासनसेवनात् कुलविनाशः ।

व्याधिभयव्ययकलहा भवन्त्यनर्था अनेकविधाः ॥ ५ ॥

[From the use of couches and seats made from forbidden (inauspicious) trees ensue the ruin of the family, diseases, danger, loss, quarrels and sorts of disasters.]

पूर्वच्छिन्नं यदि वा दारु भवेत्तत्परीक्ष्यमारम्भे ।

यद्यारोहेत्स्मिन् कुमारकः पुत्रपशुदं तत् ॥ ६ ॥

Or if the timber had been cut formerly, then it should be examined carefully (if there be any signs of the forbidden variety) at the commencement of the work. Should a boy mount the timber, it would lead to the birth of sons and increase of cattle.

सितकुसुममत्तवारणदध्यक्षतपूर्णकुम्भरत्नानि ।

मङ्गलान्यन्यानि च दृष्ट्वास्मभ्यं शुभं ज्ञेयम् ॥ ७ ॥

It should be taken as a good augury, if, at the beginning of the work, one happens to see white flowers, a rutting elephant, curds, coloured rice, full pot, gems and other auspicious articles.

In the following verses the author gives the dimensions of beds meant for kings.

कर्माङ्गुलं यवाष्टकमुदरासक्तं तुयैः परित्यक्तम् ।

अङ्गुलशतं नृपाणां महती शय्या जयाय कृता ॥ ८ ॥

A *Practical Digit* is the distance covered by eight husked barley grains touching one another in the middle. A great couch of kings measuring one hundred such digits would ensure victory.

नवतिः सैव षडूना द्वादशहीना त्रिषट्कहीना च ।

नृपपुत्रमन्त्रिबलपतिपुरोधसां स्युर्ययासङ्ख्यम् ॥ ९ ॥

The length of the couches of the royal prince, minister, commander-in-chief of the army and royal preceptor (as well as astrologer) should be in order 90 digits, 84, 78 and 72 digits.

अर्धमतोऽष्टांशोऽंशोऽंशो विष्कम्भो विश्वकर्मणा प्रोक्तः ।

आयामव्यंशसमः पादोच्छ्रायः सकुक्ष्यशिराः ॥ १० ॥

The width of a couch prescribed by *Viśvakarman* is $\frac{1}{8}$ less than half the length (i.e. $\frac{7}{8}$ of the total length). The height of the legs including the belly and top should be equal to third of the length of the couch.

[The length of a king's couch is 100 digits. So its width should be $100 \times \frac{7}{8}$ or $43\frac{3}{4}$ digits. The height of its legs would be $\frac{1}{3}$ or $33\frac{1}{3}$ digits. The same rule should be applied to the beds of others as well. Vide विश्वकर्मणः.

अन्योन्यमुदरासक्तं वितुषं तु यवाष्टकम् ।

कर्माङ्गुलमिति प्रोक्तं तेन मानेन कारयेत् ॥

नृपाणामङ्गुलशतं शय्या दीर्घा जयावहा ।

नवतिर्नृपपुत्रस्य सा षडूना तु मन्त्रिणः ॥

द्वादशोऽना बलेशस्य त्रिषट्कोऽना पुरोधसः ।

दैवज्ञमानमेवैतत् तुल्यत्वात्कारयेत्ततः ॥

दैर्घ्यमष्टमभागोऽंशो विष्कम्भः परिकीर्तितः ।

आयामव्यंशतुल्यश्च पादोच्छ्रायः प्रकीर्तितः ॥

स कुक्ष्यशिरसो ज्ञेयः शय्यायाः शुभकारकः ।

ऊनाधिका च या शय्या सा ज्ञेया स्वामिनोऽशुभा ॥

There seems to be a mistake in the 7th line of *Viśvakarman's* text. For it says that the width is equal to the length reduced by an eighth part, while according to our author it is a half of the length diminished by an eighth part. The word कुक्ष्य seems to be a technical term, which *Utpala* does not explain. I feel that it is a protruding part at the bottom of the leg. For, the author says that the total height of the legs should be a third of the length.]

In the following verses the author mentions the special effects of the timber used.

यः सर्वः श्रीपर्ण्या पर्यङ्को निर्मितः स धनदाता ।

असनकृतो रोगहरस्तिन्दुकसारेण वित्तकरः ॥ ११ ॥

यः केवलशिशपया विनिर्मितो बहुविधं स वृद्धिकरः ।

चन्दनमयो रिपुघ्नो धर्मयशोदीर्घजीवितकृत् ॥ १२ ॥

यः पद्मकपर्यङ्कः स दीर्घमायुः श्रियं श्रुतं वित्तम् ।

कुस्ते शालेन कृतः कल्याणं शाकरचितश्च ॥ १३ ॥

केवलचन्दनरचितं काञ्चनगुप्तं विचित्ररत्नयुतम् ।

अध्यासन् पर्यङ्कं विबुधैरपि पूज्यते नृपतिः ॥ १४ ॥

A cot made wholly of *Śrīparṇī* (*Gmelina arborea*) bestows wealth; one of *Asana* (*Aridelia montana*) destroys diseases; one of the pith of *Tinduka* (*Diospyros paniculata*) leads to wealth; one made wholly of

Śimśapā (*Dalbergia sissoo*), to all-round prosperity; one sandal wood destroys enemies and bestows religious merit, fame and long life; one of Padmaka (*Prunus cerasoides*) gives long life, prosperity, learning and wealth; one of Śāla (*Shorea robusta*) or Śāka (*Tectona grandis*), happiness and prosperity. A king, reposing on a cot made entirely of sandal wood and covered with gold and bedecked with wonderful gems, will be honoured even by the Gods.

[It is a well-known fact that Sandal-wood is considered as the queen of timber endowed with many spiritual and medicinal properties. The author has committed a grammatical lapse in अघ्यासनः. He should have used अघ्यासीनः. Then he could have written the line as अघ्यासीनो मञ्चः. . . . Next he gives the effects of minting up of the timber in the construction of cots and seats.]

अन्येन समायुक्ता न तिन्दुकी शिशपा च शुभफलदा ।
न श्रीपर्णेन च देवदारुवृक्षो न चाप्यसनः ॥ १५ ॥

शुभदौ तु शालशार्ङ्गौ परस्परं संयुतौ पृथक्चैव ।
तद्वत्पृथक् प्रशस्तौ सहितौ च हरिद्रककदम्बौ ॥ १६ ॥

सर्वः स्पन्दनरचितो न शुभः प्राणान् हिनस्ति चाम्बुकृतः ।
असनोऽन्यदारुसहितः क्षिप्रं दोषान् करोति बहून् ॥ १७ ॥

अम्बस्पन्दनचन्दनवृक्षाणां स्पन्दनाच्छुभाः पादाः ।
फलतरुणा शयनासनमिष्टफलं भवति सर्वेण ॥ १८ ॥

A cot made of Tindukī or Śimśapā along with some other timber will not yield good results; so is one of Deodar or Asana along with Śrīparṇa. The Śāla and Śāka as well as Haridraka and Kadamba (*Anthocephalus indicus*) are good, whether used jointly or separately. A cot wholly made of Spandana or Amba tree (in Marathi. Ambāḍā?) is not auspicious, since it destroys life; one of Asana coupled with some other timber produces immediately all kinds of troubles. It is beneficial to have legs made of Spandana tree for cots made of Amba, Spandana and Candana. Cots and seats made of any fruit-tree will have favourable effects.

गजदन्तः सर्वेषां प्रोक्ततरुणां प्रशस्यते योगे ।

कार्योऽलङ्कारविधिर्गजदन्तेन प्रशस्तेन ॥ १९ ॥

Ivory is highly commended for use in the construction of cots

and seats in combination with any of the approved timber. Hence decorations should be made with good ivory.

दन्तस्य मूलपरिधिं द्विरायत्तं प्रोज्झ्य कल्पयेच्छेषम् ।

अधिकमनूपचराणां न्यूनं गिरिवारिणां किञ्चित् ॥ २० ॥

Cut off the tusk leaving a length (from the bottom) equal to twice the circumference of the tusk at the bottom and use the remainder for decorative purposes. A little more of it will have to be left off in the case of elephants haunting marshy places, and a little less in the case of those haunting mountain-regions.

[Some editions read प्रोह्य in the place of प्रोज्झ्य. The reason why a little less is to be cut off in the case of elephants living on mountains is given by Utpala thus : यतः पर्वतशिलास्तद्वन्तान् धरन्ति । There may be another reason as well, viz. in the marshy places the tusks are not very strong at the root, while in mountains they are hard right from the bottom.]

श्रीवृक्षवर्धमानच्छत्रध्वजचामरानुरूपेषु ।

छेदे दृष्टेष्वायोग्यविजयधनवृद्धिसौख्यानि ॥ २१ ॥

प्रहरणसदृशेषु जयो नन्दावर्ते प्रनष्टदेशाप्तिः ।

लोष्टे तु लब्धपूर्वस्य भवति देशस्य सम्प्राप्तिः ॥ २२ ॥

स्त्रीरूपे धननाशो भृङ्गारेऽभ्युत्थिते सुतोत्पत्तिः ।

कुम्भेन निधिप्राप्तियौत्राविघ्नं च दण्डेन ॥ २३ ॥

कृकलासकपिमुजङ्गेष्वसुभिक्षव्याधयो रिपुवशित्वम् ।

गृध्रोऽलूकश्चाङ्गक्षयेनाकारेषु जनमरकः ॥ २४ ॥

पाशेऽथवा कबन्धे नृपमृत्युर्जनविपत् स्त्रुते रक्ते ।

कृष्णे श्यावे रुक्षे दुर्गन्धे चाशुभं भवति ॥ २५ ॥

On cutting the tusk, if figures resembling a Bilva tree (*Aegle marmelos*), Vardhamāna emblem, umbrella, banner or chowries appear sound health, victory, increase of wealth and happiness are to be expected. A figure like a weapon causes victory; one like a spiral turning to the right, recovery of lost lands; one like a clod, complete possession of a country conquered before; one like a woman, loss of wealth; one like a vase, birth of a son; one like a pot, acquisition of a treasure; one like a rod, obstacle to a journey; those like chameleons, monkeys and serpents, famine, disease and imprisonment at the hands of an enemy; those like eagles, owls, crows and

Śimśapā (*Dalbergia sissoo*), to all-round prosperity; one sandal wood destroys enemies and bestows religious merit, fame and long life; one of Padmaka (*Prunus cerasoides*) gives long life, prosperity, learning and wealth; one of Śāla (*Shorea robusta*) or Śāka (*Tectona grandis*), happiness and prosperity. A king, reposing on a cot made entirely of sandal wood and covered with gold and bedecked with wonderful gems, will be honoured even by the Gods.

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अन्येन समायुक्ता न तिन्दुकी शिशपा च शुभफलदा ।
न श्रीपर्णेन च देवदारुवृक्षो न चाप्यसनः ॥ १५ ॥

शुभदौ तु शालशाकी परस्परं संयुतौ पृथक्चैव ।
तद्वत्पृथक् प्रशस्ती सहितौ च हरिद्रककदम्बी ॥ १६ ॥

सर्वः स्पन्दनरचितो न शुभः प्राणान् हिनस्ति चाम्बकृतः ।
असनोज्यवारुसहितः क्षिप्रं दोषान् करोति बहून् ॥ १७ ॥

अम्बस्पन्दनचन्दनवृक्षाणां स्पन्दनाच्छुभाः पादाः ।
फलतरुणा शयनासनमिष्टफलं भवति सर्वेण ॥ १८ ॥

A cot made of Tindukī or Śimśapā along with some other timber will not yield good results; so is one of Deodar or Asana along with Śrīparṇa. The Śāla and Śāka as well as Haridraka and Kadamba (*Anthocephalus indicus*) are good, whether used jointly or separately. A cot wholly made of Spandana or Amba tree (in Marathi. Ambāḍā?) is not auspicious, since it destroys life; one of Asana coupled with some other timber produces immediately all kinds of troubles. It is beneficial to have legs made of Spandana tree for cots made of Amba, Spandana and Candana. Cots and seats made of any fruit-tree will have favourable effects.

गजदन्तः सर्वेषां प्रोक्ततरुणां प्रशस्यते योगे ।

कार्योऽलङ्कारविधिर्गजदन्तेन प्रशस्तेन ॥ १९ ॥

Ivory is highly commended for use in the construction of cots

and seats in combination with any of the approved timber. Hence decorations should be made with good ivory.

दन्तस्य मूलपरिधिं द्विरायत्तं प्रोज्झ्य कल्पयेच्छेषम् ।

अधिकमनूपचराणां न्यूनं गिरिचरिणां किञ्चित् ॥ २० ॥

Cut off the tusk leaving a length (from the bottom) equal to twice the circumference of the tusk at the bottom and use the remainder for decorative purposes. A little more of it will have to be left off in the case of elephants haunting marshy places, and a little less in the case of those haunting mountain-regions.

[Some editions read श्रोत्र in the place of प्रोज्झ्य. The reason why a little less is to be cut off in the case of elephants living on mountains is given by Utpala thus : यतः पर्वतशिवास्तद्वान् षपन्ति । There may be another reason as well, viz. in the marshy places the tusks are not very strong at the root, while in mountains they are hard right from the bottom.]

श्रीवृक्षवर्धमानच्छत्रध्वजचामरानुरूपेषु ।

छेदे दृष्टेष्वारोग्यविजयघनवृद्धिसौख्यानि ॥ २१ ॥

प्रहरणसदृशेषु जयो नन्द्यावर्ते प्रनष्टदेशाप्तिः ।

लोष्टे तु लब्धपूर्वस्य भवति देशस्य सम्प्राप्तिः ॥ २२ ॥

स्त्रीरूपे धननाशो भृङ्गारेऽभ्युत्थिते सुतोत्पत्तिः ।

कुम्भेन निधिप्राप्तिर्थात्राविघ्नं च दण्डेन ॥ २३ ॥

कृकलासकपिमृजङ्गेष्वसुभिक्षव्याधयो रिपुवशित्वम् ।

गृध्रोऽलूकध्वाङ्क्षयेनाकारेषु जनमरकः ॥ २४ ॥

पाशोऽयवा कबन्धे नृपमृत्युर्जनविपत् स्त्रुते रक्ते ।

कृष्णे श्यावे रक्षे दुर्गन्धे चाशुभं भवति ॥ २५ ॥

On cutting the tusk, if figures resembling a Bilva tree (*Aegle marmelos*), Vardhamāna emblem, umbrella, banner or chowries appear sound health, victory, increase of wealth and happiness are to be expected. A figure like a weapon causes victory; one like a spiral turning to the right, recovery of lost lands; one like a clod, complete possession of a country conquered before; one like a woman, loss of wealth; one like a vase, birth of a son; one like a pot, acquisition of a treasure; one like a rod, obstacle to a journey; those like chameleons, monkeys and serpents, famine, disease and imprisonment at the hands of an enemy; those like eagles, owls, crows and

hawks, pestilence; one like a noose or a truncated body, bodes the king's death. If blood comes out from the cut, there will be calamity to the people; if the cut be dark, grey or rough and bad-smelling, there will be disaster.

[The author uses the word विघ्न in the neuter gender instead of the masculine.]

शुक्लः समः सुगन्धिः स्निग्धश्च शुभावहो भवेच्छेदः ।

अशुभशुभच्छेदा ये शयनेष्वपि ते तथा फलदाः ॥ २६ ॥

A cut that is white, even, fine-smelling and glossy, leads to good results. Just as auspicious and inauspicious cuts in ivory produce good and bad results, even so do they in the timber used for couches (and seats).

ईषायोगे दारु प्रदक्षिणाग्रं प्रशस्तमाचार्यैः ।

अपसव्यैकदिगग्रे भवति भयं भूतसञ्जनितम् ॥ २७ ॥

In fitting up the frame of the cot, the tips of the beams should be laid in a direction from left to right; so have the ancient sages declared. If they be laid contrariwise, or all the tips turned to the same direction, there would be danger from ghosts.

[Iṣā is a technical term. It is simply the frame consisting of two short and two long beams. The side beams are fixed into the two smaller ones. While fixing the side beams care should be taken to join the bottom of the head-side beam with the tip of the northern beam and the tip of the former with the bottom of the southern beam. In this arrangement the tip of the leg-side beam will face the north. Thus no two tips will be meeting each other. This is called *Pradākṣiṇāgra* (the tips being fixed in a clockwise manner). We must be beholden to the commentator for the very lucid explanation of the fitting of the frame.]

एकेनावक्शिरसा भवति हि पादेन पादवैकल्यम् ।

द्वाम्भ्यां न जीर्यतेऽन्नं त्रिचतुर्भिः क्लेशवधबन्धाः ॥ २८ ॥

If one of the legs is put topsy-turvy, the owner will have one of his feet crippled; if two, he cannot digest his food; and if three or four, he will have misery, captivity and death.

[Here the topsy-turvy position refers to the timber from which the legs are made : The upper part of the tree should not occupy a lower position in the leg.]

सुषिरेऽथवा त्रिवर्णं ग्रन्थो पादस्य शीर्षगे व्याधिः ।

पादे कुम्भो यश्च ग्रन्थो तस्मिन्नुदररोगः ॥ २९ ॥

कुम्भाद्यस्ताज्जङ्घा तत्र कृतो जङ्घयोः करोति भयम् ।

तस्याश्चाधारोऽधः क्षयकृद् द्रव्यस्य तत्र कृतः ॥ ३० ॥

खुरदेशे यो ग्रन्थिः खुरिणां पीडाकरः स निर्दिष्टः ।

ईषाशीर्षण्योश्च त्रिभागसंस्थो भवेन्न गुप्तः ॥ ३१ ॥

If there be a hollow or a discoloured knot in the upper part of the leg, the owner would have some cerebral ailment. If there be such a knot in its pot, he would have stomach trouble; if in the shank-like part below the pot, danger to his shanks; if in the support beneath that, loss of wealth; if in the hoof (lowest part), trouble to the hoofed animals. Inauspicious also is a knot occurring at a third of the length of the side-beams and cross beams.

[Here the leg is divided into five parts viz. *Śirṣa* or Head, *Kumbha* or Pot, *Jaṅghā* or shanks, *Ādhāra* or Support and *Khura* or Hoof. Though *Śirṣaṇi* primarily means the head-side beams, the opposite beam also is to be included under the rule.]

निष्कुटमथ कोलाक्षं सूकरनयनं च वत्सनाभं च ।

कालकमन्यद्धुक्कमिति कथितश्छिद्रसङ्क्षेपः ॥ ३२ ॥

The different kinds of blemishes or holes in the wood may be summed up in the following list : *Niṣkuṭa* (cavity) *Kolākṣa* (Boar's Eye), *Sūkanāyana* (Hog's Eye) *Vatsanābha* (Calf's Navel), *Kālaka* (Dark Spot) and *Dhundhuka* (Cut Dark Spot).

घटवत् सुषिरं मध्ये च निष्कुटं छिद्रम् ।

निष्पावमावमात्रं नीलं छिद्रं च कोलाक्षम् ॥ ३३ ॥

सूकरनयनं विषमं त्रिवर्णमध्यर्धपर्व दीर्घं च ।

चामावर्तं भिन्नं पर्वमिति वत्सनाभाख्यम् ॥ ३४ ॥

कालकसञ्जं कृष्णं धुक्कमिति यद् भवेद्विनिर्भ्रमम् ।

दारुसवर्णं छिद्रं न तथा पापं समुद्दिष्टम् ॥ ३५ ॥

The blemish or hole called *Niṣkuṭa* is like a pot, hollow in the middle and narrow at the mouth; the second viz. *Kolākṣa*, is blue like a grain of *Niṣpāva* (*Dolichos lablab*) or *Māṣa* (*Phascolus radiatus* i.e. black-gram) the third viz. *Sūkanāyana*, is uneven, discoloured

and extending over one joint and a half; the fourth viz. *Vatsanābha*, is a spot running from left to right, broken and extending over one joint; the fifth viz. *Kālaka*, is a black spot; and the sixth viz. *Dhundhuka* is also dark, but cut. A blemish, having the same colour as the wood itself is not deemed so harmful.

निष्कुटसञ्ज्ञे द्रव्यक्षयस्तु कोलेक्षणे कुलध्वंसः ।

शस्त्रभयं सूकरके रोगभयं वत्सनाभाख्ये ॥ ३६ ॥

कालकधुन्धुकसञ्ज्ञं कीर्तयित्वं च न शुभं छिद्रम् ।

सर्वप्रतिप्रचुरं सर्वत्र न शोभनं दाह ॥ ३७ ॥

The blemish named *Niṣkuṭa* causes loss of wealth; *Kolākṣa*, ruin of the family; *Sūkarāyana*, danger from weapons; *Vatsanābha*, threat of disease. The last two blemishes and a hole bored by insects are not beneficial. In general, timber that is full of knots is never good.

एकद्रुमेण धन्यं वृक्षद्वयनिमित्तं च धन्यतरम् ।

त्रिभिरात्मजवृद्धिकरं चतुर्भिरथ यशश्चाग्रम् ॥ ३८ ॥

पञ्चवनस्पतिरचिते पञ्चत्वं याति तत्र यः शेते ।

षट्सप्ताष्टतरुणां काष्ठैर्घटिते कुलविनाशः ॥ ३९ ॥

A cot or seat made from a single tree is blessed; more blessed is the one made from two kinds of trees; one of three kinds leads to the prosperity of one's children (or to birth of children and prosperity); one of four kinds, to wealth and exceptional fame. One made from five kinds of timber causes the death of the person who sleeps on it; and one of six, seven or eight kinds, the ruin of the family.

[Here 'single tree' means the same kind of timber. In this chapter neither the author nor the commentator names or quotes except in one place authority. Of course the former mentions once *Viśvakarman* and then refers to *Ācāryas* and says *समुद्दिष्टम्* and *निदिष्टम्* *Varāhamihira* must have had before him many works bearing on this subject.]

रत्नपरीक्षा ॥८०॥

Chapter LXXX—Examination of Gems

रत्नेन शुभेन शुभं भवति नृपाणामनिष्टमशुभेन ।

यस्मादतः परीक्ष्यं देवं रत्नाश्रितं तज्ज्ञः ॥ १ ॥

Since a jewel endowed with good characteristics ensures good luck to kings, and one with bad ones, disaster, connoisseurs ought to examine their fortune depending on jewels.

[It is well known that propitiation of evil planets is recommended by astrologers through appropriate gems, apart from worshipping the Deities presiding over the afflicted or afflicting planets. All gems are not found to be satisfactory owing to their having some defects. Hence proper examination and trial of jewels are very essential. In this connection, it may be remembered that planetary colours play an important role in man's life.]

द्विपहयवनितादीनां स्वगुणविशेषेण रत्नशब्दोऽस्ति ।

इह तूपलरत्नानामधिकारो वज्रपूर्वाणाम् ॥ २ ॥

The term 'Gem' is applied, generally, to elephants, horses, women and so on, on account of the excellence of their intrinsic merits; but here the context is that of precious stones such as diamonds.

[Every excellent representative of a class is designated as a 'Gem' in literature. Vide *Amara*, 'रत्नं स्वभावविशेषेण' Still here we are concerned with precious stones in particular, as they alone come under the *Adhikāra* (content). This word is met with in scientific literature such as *Grammar*, where there are *Adhikāra* aphorisms; which exercise sway over the entire delineated chapter or topic.]

रत्नानि बलाद्देव्याद्दधीचितोऽन्ये वदन्ति जातानि ।

केचिद्भुवः स्वभावाद् वैचित्र्यं प्राहुरपलानाम् ॥ ३ ॥

Gems, they say, were born of the bones of the demon *Bala*; while others state that they were born of Sage *Dadhīci*; yet others

declare that the wonderful variety of gems is caused by the characteristic qualities of the earth.

[Utpala quotes here some Purāṇic verses :

सम्भूतानि बलाद्वैत्याद्रत्नानि विविधानि च ।
गतानि नानावर्णत्वमस्विभ्यो भूमिसंश्रयात् ॥
रत्नानि दधौचिमुनेर्जातानि सहस्रशो लोके ।
अस्विभ्यो भूमिवशाद् नानावर्णत्वमागतानि गुणैः ॥

Dadhīci is also spelt as Dadhīca. He offered his bones to the Gods who got them made into the *Vajrāyudha* by the celestial architect for Indra, who killed the mighty foe Vṛtra with it. Hence diamond is supposed to have originated from the Sage's bones. The last opinion is in agreement with the modern view to the effect that gems are the effect of great subterranean pressure. After all, they say, diamond is nothing but carbon. The commentator is right in his remark : उपला रत्नरूपत्वं प्राप्ताः कालान्तरेणेति प्राहुः ।]

वज्रेन्द्रनीलमरकतककैतरपद्मरामहधिराख्याः ।
वैदूर्यपुलकविमलकराजमणिस्फटिकशशिकान्ताः ॥ ४ ॥

सौगन्धिकगोमेदकशङ्खमहानीलपुष्परामाख्याः ।
ब्रह्ममणिज्योतीरससस्यकमुक्ताप्रवालानि ॥ ५ ॥

The following are the gems :— Diamond, Sapphire, Emerald Agate, Ruby, Blood-stone, Beryl, Amethyst, Vimalaka, Royal gem (quartz?), Crystal, Moon-gem, Saugandhika, Opal, Conch, Azure stone, Topaz, Brahma-gem, Jyotīrasa, Sasyaka, Pearl and Coral.

[The commentator states that out of these 22 kinds of gems only four are most important. They are : diamond, pearl, ruby and emerald. The Ācārya accordingly treats of only these varieties.]

Next he describes the sources, deities etc. of diamonds.

वेणातटे विशुद्धं शिरीषकुसुमप्रभं च कौशलकम् ।
सौराष्ट्रकमाताम्रं कृष्णं सौपर्णकं वज्रम् ॥ ६ ॥

ईषत्ताम्रं हिमवति मतङ्गजं वल्लपुष्पसङ्कुशम् ।
आपीतं च कलिङ्गे श्यामं पौण्ड्रेषु सम्भूतम् ॥ ७ ॥

Diamonds got from the banks of the Venā river are of the purest kind; those mined in Kosala have the lustre (whitish yellow) of the Śirīṣa flower (*Albizia lebeck*); those of Surāṣṭra, a reddish

lustre; those of Saurpāra country are dark in colour; those of the Himalayan regions, slightly reddish (or copper coloured); those of Mataṅga country have the colour (pale white) of the Valla blossoms; those of Kālīṅga are yellowish; and those of Paṇḍra, black.

[For Venā vide XVI. 9, XIV. 12 and IV. 26 supra. It is in the Southern Division and is the modern Wainganga, a tributary of the Godāvarī. For Paṇḍra or Paṇḍra cf. V. 70, IX. 15, X. 14, XI. 27, XVI. 3 etc. The country corresponds to North Bengal and is identified with Mahasthan in Bogra district.]

ऐन्द्रं षडभिः शुक्लं याम्यं सर्पास्त्ररूपमसितं च ।
कदलीकाण्डनिकाशं वैष्णवमिति सर्वसंस्थानम् ॥ ८ ॥

वारुणमवलगागुह्योपमं भवेत् कर्णिकारगुणनिभम् ।
शृङ्गाटकसंस्थानं व्याघ्राक्षिनिभं च हौतमुजम् ॥ ९ ॥

वायव्यं च यवोपमशोककुसुमप्रभं समुद्दिष्टम् ।
स्रोतः खनिः प्रकीर्णकमित्याकरसम्भवस्त्रिविधः ॥ १० ॥

A white hexagonal diamond is presided over by Indra; a dark one of the shape of a snake's mouth by Yama; one with the colour (bluish yellow) of the plantain trunk (*Musa paradisiaca*), and of any shape, by Viṣṇu; one having the colour of the Karkāra flower (*Pterospermum acerifolium*) and shaped like the female genital organ (or clitoris), by Varuṇa; a triangular one of the colour of a tiger's eye (bluish red), by Fire; one having the shape of a barley corn and the hue of Aśoka flower (*Saraca indica*), by Vāyu (Wind). Diamonds have three different sources, viz. rivers, mines and other places where gems are found.

रक्तं पीतं च शुभं राजन्यानां सितं द्विजातीनाम् ।
शरीषं वैश्यानां शूद्राणां शस्यतेऽसिनिभम् ॥ ११ ॥

Red and yellow diamonds are auspicious for Kṣatriyas; white ones, for Brāhmaṇas; those of the hue of Śirīṣa flower (whitish yellow), for Vaiśyas; and those of the colour (dark) of swords, for Śūdras.

सितसर्षपाण्डकं तण्डुलो भवेत्तण्डुलस्तु विशल्या ।
तुलितस्य द्वे लक्षे मूल्यं द्विद्वयानिते चतत् ॥ १२ ॥

पादव्यंशाधौनं त्रिभागपञ्चांशोऽशोऽशोऽशौच ।
भागश्च पञ्चविंशः शतिकः साहस्रिकश्चेति ॥ १३ ॥

Eight seeds of white mustard are equal to one rice grain. The price of a diamond weighing 20 rice grains is two lakhs (Kārṣāpaṇas) one weighing 18 grains is worth a lakh and a half Kārṣāpaṇas (silver); one of 16 grains, 2½ lakhs (or 133,333 $\frac{1}{3}$); one of 14 grains, one lakh; one of 12 grains, $\frac{2}{3}$ lakh (or 67,666 $\frac{2}{3}$); one of 10 grains, 40,000; one of eight grains, 12,500; one of six grains, 8,000; one of four grains, 2000; one of two grains 200 Kārṣāpaṇas of silver.

In these two verses the author gives a table of weights for weighing and assessing gems.

80 silver coins make one Paṇa and 20 Paṇas make one Kārṣāpaṇa. Cf. the following :

विंशतिः श्वेतिकाः प्रोक्ता काकिप्येका विचक्षणैः ।
तच्चतुष्कं पण इति चतुर्थं तच्चतुष्टयम् ॥
चतुर्थकचतुष्कं तु पुराण इति कथ्यते ।
कार्पापणः स एवोक्तः क्वचित्तु पणविंशतिः ॥

This can be tabulated thus :

20 silver coins = 1 Kākinī,
4 Kākinīs = 1 Paṇa,
4 Paṇas = 1 Caturtha,
4 Caturthas = 1 Purāṇa or Kārṣāpaṇa.

Thus there are two values of Kārṣāpaṇa viz. 16 Paṇas and 20 Paṇas.]

सर्वद्रव्याभेद्यं लघ्वश्मसि तरति रश्मिवत् स्निग्धम् ।
तडिदनलशक्रचापोपमं च वज्रं हितायोक्तम् ॥ १४ ॥

A diamond is said to be beneficial to the owner, if it cannot be cut by any other substance, is light, cleaves through water like a ray of light, is glossy and similar in lustre to lightning, fire or the rain-bow.

[The commentator wrongly construes the words तरति and रश्मिवत्. The former means, according to him, *sinks*; and the latter, *full of rays*. तरति always means to float or to cross, and रश्मिवत् like a ray, because in the other sense the form would be रश्मिम्.]

काकपद्मक्षिकाकेशघातयुक्तानि शर्करं विद्धम् ।
द्विगुणाश्वि दग्धकलुषत्रस्तविशोर्णानि न शुभानि ॥ १५ ॥

Inauspicious are the diamonds that show scratches like crows, claws, bees or hair, are mixed with coloured mineral substances or

pierced by gravel, have double facets, are burnt, discoloured, lustreless or perforated.

यानि च बुद्बुददलिताप्रचिपिटवासीफलप्रदीर्घाणि ।
सर्वेषां चैतेषां मूल्याद् भागोऽष्टमो हानिः ॥ १६ ॥

So also are those that are covered with bubbles, split at the points, flattened, or oblong like the Vāsī fruit (*sitsea chinensis*?). The price of all such is one-eighth less than that specified above (on the basis of the weight.)

वज्रं न किञ्चिदपि धारयितव्यमेके
पुत्रार्थिनीभिरबलाभिरुशन्ति तज्जाः ।
शृङ्गाटकत्रिपुटधान्यकवत् स्थितं य-
च्छ्रोणीनिभं च शुभदं तनयार्थिनीनाम् ॥ १७ ॥

Some authorities are of opinion that women wishing to beget sons should never wear diamonds; but (in our opinion) diamonds that are triangular, trigonal and like the coriander seed, or the buttocks, are productive of good results to damsels desiring male offspring.

[The commentator construes श्रोणीनिभं as स्त्र्यधररागसदृशम् cf. the following :

सुतार्थिनीभिर्धन्याभिर्न धार्यं वज्रसंशकम् ।
यच्च शृङ्गाटकाकारं त्रिपुटं धान्यवत्स्थितम् ॥
श्रोणीनिभं सुवर्णं च स्निग्धं किरणसंप्लुतम् ।
तच्छस्तं धारणे स्त्रीणां पुत्रवृद्धिप्रदं स्मृतम् ॥

The metre is वसन्ततिलका.]

स्वजनविभवजीवितक्षयं जनयति वज्रमनिष्टलक्षणम् ।
अशनिविषभयारिनाशनं शुभमुपभोगकरं च भूभूताम् ॥ १८ ॥

A diamond with inauspicious characteristics causes the ruin of the wearer's kith and kin, wealth and life; whereas a good one destroys the enemies and danger from thunderbolt and poison. It especially confers a lot of enjoyments on kings.

[Some texts read उपभोगकरम् instead of उपभोगकरम्.

The metre is अपरवक्त्र.]

मुक्तालक्षणम् ॥ ८१ ॥

Chapter LXXXI—Signs of Pearls

This and the following two chapters are only the subsections coming under the Adhikāra of 'Examination of Gems'.

द्विपभुजगशुक्तिशङ्खध्रुवेषुतिमिसूकरप्रसूतानि ।

मुक्ताफलानि तेषां बहु साधु च शुक्तिजं भवति ॥ १ ॥

Pearls are got from (i) elephants, (ii) serpents, (iii) pearl-oysters, (iv) conch-shells, (v) clouds, (vi) bamboos, (vii) whales and (viii) hogs; but the best pearls are those that are got from pearl-oysters.

[Mallinātha quotes a similar verse

करीन्द्रजीमूतवराहशङ्खमत्स्याहिवेणूद्रवशुक्तिजानि ।

मुक्ताफलानि प्रथितानि लोके तेषां तु शुक्त्युद्रवमेव भूरि ॥

Kālidāsa refers to pearls being produced in the heads of lordly elephants on the Himalayas, in the following verse.

पदं तुषारस्रुतिघोतरक्तं यस्मिन्नदृष्ट्वापि हतद्विपानाम् ।

विन्दन्ति मार्गं नखरन्ध्रमुक्तेर्मुक्ताफलैः केसरिणां किराताः ॥]

सिंहलकपारलौकिकसौराष्ट्रकताम्रपर्णपारशवाः ।

कौबेरपाण्ड्यवाटकहैमा इत्याकरास्त्वष्टौ ॥ २ ॥

There are eight sources of the best pearls, viz. (1) Siṃhalaka (Ceylon), (2) Paraloka (Travancore coast); (3) Surāṣṭra (Kathiawad peninsula), (4) Tāmraparṇī river (in the Madras State). (5) Pāraśava (Persia), (6) a Northern country, (7) Pāṇḍya-vāṭaka and (8) the Himalayas.

In ancient India Ceylon and the tiny islands around it were great pearl-producing centres. This is recorded by the Chinese pilgrim Fa-hien (399-414 A.D.). Paraloka is identified with Purali in Kerala. By Surāṣṭra is meant the Gulf of Cambay. The Pāṇḍya country lay in the southernmost part of the Indian peninsula.

बहुसंस्थानाः स्निग्धा हंसाभाः सिंहलाकराः स्थूलाः ।

ईषत्ताम्राः श्वेतास्तमोवियुक्ताश्च ताम्राह्वयाः ॥ ३ ॥

कृष्णाः श्वेताः पीताः सशर्कराः पारलौकिका विषमाः ।

न स्थूला नात्यल्पा नवनीतनिभाश्च सौराष्ट्राः ॥ ४ ॥

ज्योतिष्मत्यः शुभ्रा गुरवोऽतिमहागुणाश्च पारशवाः ।

लघु जर्जरं दधिनितं बृहद्विसंस्थानमपि हैमम् ॥ ५ ॥

विषमं कृष्णश्वेतं लघु कौबेरं प्रमाणतेजोवत् ।

निम्बफलत्रिपुटघान्यकचूर्णाः स्युः पाण्ड्यवाटभवाः ॥ ६ ॥

The pearls got from Ceylon are multishaped, glossy, swan-white and large; those from the Tāmraparṇī river are white with a slight red tinge, and bright; those from Paraloka (Travancore area) are blackish, white or yellow, mingled with gravel and uneven; those from Surāṣṭra are neither too big nor too small, and with the lustre of butter; those from Persia are lustrous, clear, heavy and very valuable (of a very high calibre); those from the Himalayas are light, broken (discoloured?), curd-like in appearance, large and double-shaped; those from the Northern country are rough (or uneven), black and white, light, of good size and brilliance; and those from Pāṇḍya-vāṭa are like the Neem fruit (*Azadirachta indica*) or coriander seed, trigonal and very tiny.

[The commentator says that जर्जर means विवर्णम्. About the pearl wealth of the Tāmraparṇī vide the Raghuvamśa IV :

ताम्रपर्णीसमेतस्य मुक्तासारं महोदधेः ।

ते निपत्य ददुस्तस्मै यशः स्वमिव सञ्चितम् ॥]

अतसीकुसुमश्यामं वैष्णवमेन्द्रं शशाङ्कुसङ्काशम् ।

हरितालनिभं वारुणमसितं यमदेवतं भवति ॥ ७ ॥

परिणतदाडिमगुलिकागुञ्जाताम्रं च वायुदेवत्वम् ।

निर्धूमानलकमलप्रभं च विज्ञेयमाग्नेयम् ॥ ८ ॥

A pearl dark like the Atasi (*Linum usitatissimum*) flower is presided over by Viṣṇu; one like the Moon, by Indra; one having the hue yellow orpiment, by Varuṇa; a dark one, by Yama; one red like the seed of a ripe pomegranate (*Punica granatum*) or a Guñjā (*Abrus precatorius*), by Vāyu; and one having the brilliance of smokeless fire or the lustre of lotus (*Nelumbo nucifera*), by Fire.

माषकचतुष्टयधृतस्यैकस्य शताहता त्रिपञ्चाशत् ।
कार्पाषणा निगदिता मूल्यं तेजोगुणयुतस्य ॥ ९८ ॥

माषकदलहान्यातो द्वाविंशतिशतस्त्रयोदश च ।
अष्टौ च शतानि शतत्रयं त्रिपञ्चाशता सहितम् ॥ १० ॥

पञ्चत्रिंशं शतमिति चत्वारः कृष्णला नवतिमूल्याः ।
सार्धास्तिष्ठो गुञ्जाः सप्ततिमूल्यं धृतं रूपम् ॥ ११ ॥

गुञ्जान्नयस्य मूल्यं पञ्चाशद्रूपका गुणयुतस्य ।
रूपकपञ्चत्रिंशत्त्रयस्य गुञ्जार्धहीनस्य ॥ १२ ॥

The price fixed for a pearl of good lustre and quality, weighing four Māṣakas is 53,000 Kārṣāṇas Silver. The prices of pearls weighing $3\frac{1}{2}$, 3, $2\frac{1}{2}$, 2 and $1\frac{1}{2}$ Māṣakas in order are 3200, 2000, 1300, 800 and 353 K. Silver. A pearl weighing one Māṣaka is worth 135 K.; one weighing four Guṇjās or Rattis is worth 90 K.; one of $3\frac{1}{2}$ Rattis, 70 K.; a good one of 3 Rattis, 50 silver pieces (Kārṣas); one of $2\frac{1}{2}$ Rattis, 35 silver pieces.

[Five Guṇjās (Rattis or Kṛṣṇalās) make one Māṣa. For the qualities of gems vide LXXXII. 3.]

पलदशभागो धरणं तद्यदि मुक्तास्त्रयोदश सुरूपाः ।
त्रिंशतो सपञ्चविंशता रूपकसङ्ख्याकृतं मूल्यम् ॥ १३ ॥

षोडशकस्य द्विंशतो विंशतिरूपस्य सप्ततिः सशता ।
यत्पञ्चविंशतिधृतं तस्य शतं त्रिंशता सहितम् ॥ १४ ॥

त्रिंशत्सप्ततिमूल्यं चत्वारिंशच्छताधर्ममूल्यं च ।
षष्टिः पञ्चोना वा धरणं पञ्चाष्टकं मूल्यम् ॥ १५ ॥

मुक्ताशीत्या त्रिंशच्छतस्य सा पञ्चरूपकविहीना ।
द्वित्रिचतुःपञ्चशता द्वादशषट्पञ्चकत्रितयम् ॥ १६ ॥

The 10th part of a pala is called one Dharāṇa. If thirteen good pearls together weigh one Dharāṇa, their price is fixed at 325 K. Silver. Sixteen pearls weighing a Dharāṇa are worth 200 K.; twenty pearls, 170 K.; twentyfive pearls, 130 K.; 30 pearls, 70 K.; 40 pearls, 50 K.; 60 or 55 pearls, 40 K.; 80 pearls, 30 K.; 100 pearls, 35 K.; 200, 300, 400 and 500 pearls weighing together one Dharāṇa are worth in order 12, 6, 5 and 4 silver pieces.

[Cf. the following :

पञ्चकृष्णलको माषस्ते सुवर्णस्तु षोडश ।

पलं सुवर्णश्चित्वारः..... ॥

5 Guṇjās = 1 Māṣa.

16 Māṣas = 1 Suvarṇa,

4 Suvarṇas = 1 Pala.

$\frac{1}{2}$ Pala = 1 Dharāṇa or Suvarṇa.]

पिक्कापिच्छार्धार्धा रवकः सिक्कं त्रयोदशाद्यानाम् ।

सञ्जाः परतो निगराश्चूर्णाश्चाशीतिपूर्वाणाम् ॥ १७ ॥

The term to denote a collection of 13 pearls which together weigh one Dharāṇa is *Pikkā*; a collection of 16 such pearls is known as *Piccā*; those of 20, 25, 30, 40, 55 and 80 and above are respectively *Arghā*, *Ardhā*, *Ravaka*, *Siktha*, *Nigara* and *Cūrṇa* (dust).

[It would be interesting to know origin of these names.]

एतद्गुणयुक्तानां धरणधृतानां प्रकीर्तितं मूल्यम् ।

परिकल्प्यमन्तराले हीनगुणानां क्षयः कार्यः ॥ १८ ॥

कृष्णश्वेतकपीतकताम्राणामीषदपि च विद्यमाणाम् ।

व्यंशोनं विषमकपीतयोश्च षड्भागदलहीनम् ॥ १९ ॥

The above is the price fixed for the various collections of pearls of good quality weighing one Dharāṇa. The price of intermediate groups of pearls will have to be found out proportionately; but suitable reductions in the prices of inferior pearls should be made as shown below : The price of those that are slightly black, white, yellowish or copper-coloured or slightly uneven (rough), is that given above reduced by a third; whereas that of utterly rough and yellow pearls is less by a sixth and a half respectively.

ऐरावतकुलजानां पुण्यश्रवणेन्दुसूर्यदिवसेषु ।

ये चोत्तरायणमवा ग्रहणेऽर्द्धोश्च भद्रमाः ॥ २० ॥

तेषां किल जायन्ते मुक्ताः कुम्भेषु सरदकोशेषु ।

बहवो बृहत्प्रमाणा बहुसंस्थानाः प्रभायुक्ताः ॥ २१ ॥

नैषामर्घः कार्यो न च वेधोऽतीव ते प्रभायुक्ताः ।

सुतविजयारोग्यकरा महापवित्रा घृता राज्ञाम् ॥ २२ ॥

Those elephants that are born in the winter solstice (uttarā-

yaṇa) during an eclipse of the Sun or the Moon are named *Bhadra*. It is said that pearls are produced in the heads and in the sockets of the tusks of the elephants of Airāvata's family at the Moon's conjunction with the asterism Puṣya or Śravaṇa synchronous with a Sunday or Monday, as well as of the *Bhadra* class of elephants. These pearls are numerous, large, brilliant and of various shapes. These are beyond any estimate and should not be perforated, being too brilliant. When they are worn by kings, they prove highly sanctifying and bestow children, victory and sound health.

[The particle क्वि indicates that the author is only repeating the traditional account of pearls. He knows full well that ordinary mortals can have only the common variety of pearls got from pearl-oysters.]

दंष्ट्रामूले शशिकान्ति सप्रभं बहुगुणं च वाराहम् ।

तिमिजं मत्स्याक्षिनिभं बृहत् पवित्रं बहुगुणं च ॥ २३ ॥

Very valuable and lustrous like the Moon is the pearl born of the root of the boar's tusks; the pearl got from whales resembles a fish's eye, is large, pure and of great value.

वर्षोपलवज्जातं वायुस्कन्धाच्च सप्तमादभ्रष्टम् ।

ह्रियते किल खाद् दिव्यंस्तडिप्रभं मेघसम्भूतम् ॥ २४ ॥

They say that pearl is produced in the clouds of the seventh layer of wind in the sky in the manner of hail-stones. It falls therefrom with the brilliance of lightning and is taken away (before it reaches the earth) by the denizens of heaven.

[This too is a traditional story. The seven layers of wind are आवहः, प्रवहः, संवहः, उद्रहः, विवहः, परिवहः and परावहः.]

तक्षकवासुकिकुलजाः कामगमा ये च पद्मगास्तेषाम् ।

स्निग्धा नीलद्युतयो भवन्ति मुक्ताः फणस्यान्ते ॥ २५ ॥

शस्तेऽवनिप्रदेशे रजतमये भाजने स्थिते च यदि ।

वर्षति देवोऽकस्मात्तज्ज्येयं नागसम्भूतम् ॥ २६ ॥

The serpents of the lineage of Takṣaka and Vāsuki and those that move at will, have bright, blue-tinged pearls on their hoods. If Indra suddenly rains on a blessed spot of the earth and into a silver vessel, it should be recognized as a pearl coming from the serpents.

अपहरति विषमलक्ष्मीं क्षपयति शत्रून् यशो विकासयति ।

भोजङ्गं नृपतीनां धृतमकृतार्थं विजयदं च ॥ २७ ॥

A pearl born of the serpents, being worn by kings, will prove invaluable to them, destroy their misfortune and enemies, enhance their reputation and bestow victory.

कपूरस्फटिकनिभं त्रिपिटं विषमं च वेणुजं ज्ञेयम् ।

शङ्खोद्भवं शशिनिभं वृत्तं भ्राजिष्णु रुचिरं च ॥ २८ ॥

A pearl is to be known to have sprung from bamboo, if it resembles camphor or crystal and is flat and uneven (or rough). The pearl born of conch shell is round, lustrous, beautiful and moon-like.

शङ्खतिमिवेणुवारणवराहभुजगाभ्रजान्यवेध्यानि ।

अमितगुणत्वाच्चैषामर्घ्यः शास्त्रे न निदिष्टः ॥ २९ ॥

The pearls got from conch shells, whales, bamboos, elephants, boars, serpents and clouds ought not to be perforated (or cannot be easily recognized); and as they possess inestimable virtues or excellences, no price has been fixed for them by the authorities.

[The commentator takes the reading श्वेदानि and interprets it as श्वेदनीयानि.]

एतानि सर्वाणि महामुणानि सुतार्थसौभाग्ययशस्कराणि ।

रक्षशोकहन्तृणि च पार्थिवानां मुक्ताफलानीप्सितकामदानि ॥ ३० ॥

All the above categories of pearls are extremely valuable, and bestow sons, wealth, popularity, renown on the wearers; and they are destroyers of disease and grief and bestowers of desired objects on kings.

[In the light of this verse, the verse 27 appears redundant. At times the author seems to be fond of prelixity. It is possible that such a flaw is a virtue in a *Samhitā*. In इप्सितकामदानि two words are almost synonymous. The metre is उपजाति.]

In the following verses he describes various ornaments made of pearls.

सुरभूषणं लतानां सहस्रमष्टोत्तरं चतुर्हस्तम् ।

इन्दुच्छन्दो नाम्ना विजयच्छन्दस्तदधेन ॥ ३१ ॥

शतमष्टयुतं हारो देवच्छन्दो ह्यशीतिरेकयुता ।

अष्टाष्टकोऽर्धहारो रश्मिकलापश्च नववक्त्रः ॥ ३२ ॥

द्वात्रिंशता तु गुच्छो विशल्या कीर्तितोऽर्धगुच्छाख्यः ।
षोडशभिर्मणिवको द्वादशभिश्चार्धमाणवकः ॥ ३३ ॥

मन्दारसञ्ज्ञोऽष्टाभिः पञ्चलता हारफलकमित्युक्तम् ।
सप्ताविंशतिमुक्ता हस्तो नक्षत्रमालेति ॥ ३४ ॥

अन्तरमणिसंयुक्ता मणिसोपानं सुवर्णगुलिकंवा ।
तरलकमणिमध्यं तद्विज्ञेयं चाटुकारमिति ॥ ३५ ॥

एकावली नाम यथेष्टसङ्ख्या हस्तप्रमाणा मणिविप्रयुक्ता ।
संयोजिता या मणिना तु मध्ये यष्टीति सा भूषणविद्भिरुक्ता ॥ ३६ ॥

A pearl-necklace consisting of 1008 strings and four cubits long, is used as an ornament for Gods and is termed *Inducchanda* (or *Moon's Pleasure*); one half of the above (i.e. 504 strings and 2 cubits long) is termed *Vijayacchanda* (or *Desire for Victory*); one of 108 strings and 2 cubits long is called *Hāra* (or *Necklace*); one of 81, *Devacchanda* (or *Gods' Pleasure*); one of 64 string, *Ardha-hāra* or *Half Necklace*; one of 54, *Rāsmikalāpa* (or *Mass of Rays*); one of 32, *Guccha* (or *Bunch*); one of 20, *Ardha-guccha* (or *Half-bunch*); one of 16, *Mānavaka* (or *Pupil*); one of 12, *Ardhamānavaka* (or *Semi-Pupil*); one of 8, *Mandāra*, one of 5 strings, *Hārāphalaka* (or *Necklace-Slab*). A necklace containing 27 pearls and of one cubit's length is called *Nakṣatramālā* (or *Wreath of Stars*); the same is called *Manisopāna* (or *Gem-stairs*) if it has other gems or gold beads inserted; it is called *Cāṭukāra* (or *Coaxer*), when it has a central gem set in gold. *Ekāvali* (or *Single-Stringed*) containing any number of pearls, measures one cubit and is devoid of other gems; but when it is adorned with a gem in the middle, it is designated as a *Yasti* (or *Stick*) by ornament-experts.

[Altogether 17 varieties of pearl-necklace are mentioned here, the bigger and heavier ones being meant for gods and Demi-gods as well as kings.]

The author seems to prize pearls most of all the gems since he has devoted 36 verses to their praise. He has not paid so much attention to diamonds, though he has given them the pride of place. He has given only a single verse for emeralds.

The metre of the last verse is इन्द्रवज्रा.]

पद्मरागलक्षणम् ॥ ८२ ॥

Chapter LXXXII—Signs of Rubies

सौगन्धिककुरुविन्दस्फटिकेभ्यः पद्मरागसम्भूतिः ।
सौगन्धिकजा भ्रमराञ्जनाञ्जजम्बूरसद्युतयः ॥ १ ॥

कुरुविन्दभवाः शबला मन्दद्युतयश्च धातुभिर्विद्धाः ।
स्फटिकभवा द्युतिमन्तो नानावर्णा विशुद्धाश्च ॥ २ ॥

Rubies are born of sulphur, Kuruvinda (black salt?) and crystal. Those got out of sulphur exhibit the lustre of bees, antimony (or collyrium), lily, rose-apple (*Syzygium jambos*) or Rasa (*commiphora myrrha*). Those that are got from Kuruvinda are variegated (or grey), of pale lustre and mixed with mineral substances; those arising from crystal are lustrous, multi-coloured and pure.

[The commentator takes जम्बूरस as one word and explains it thus: जम्बूवृक्षविशेषः, तद्रससमकान्तयो लोहितवर्णाः. Would it not be better to construe it as lustre of the juice of Jambu fruits? For, the author compares the gem to bees in colour.]

स्निग्धः प्रभानुलेपी स्वच्छोऽर्चिष्मान् गुरुः सुसंस्थानः ।
अन्तःप्रभोऽतिरागो मणिरत्नगुणाः समस्तानाम् ॥ ३ ॥

The general qualities of all excellent gems are smoothness, illumination with rays, purity, sparkle, heaviness, fine shape, brilliance within and bright redness.

[The word समस्तानां in this context should mean 'of all varieties of rubies', though it may also mean 'of all kinds of gems, diamonds and the like.' In that case 'अतिरागः' should be construed as 'of deep hue'. In the next verse the flaws of gems are mentioned.]

कलुषा मन्दद्युतयो लेखाकीर्णाः सघातवः खण्डाः ।
दुर्विद्धा न मनोज्ञाः सशर्कराश्चेति मणिदोषाः ॥ ४ ॥

Stones are defective, if they are impure, of dull lustre, full of scratches, mixed with mineral substances, broken, ill-perforated, not attractive, and mixed with gravel.

भ्रमरशिखिकण्ठवर्णो दीपशिखासप्रभो भुजङ्गानाम् ॥
भवति मणिः किल मूर्धनि योजनघैः स विज्ञेयः ॥ ५ ॥

It is said that on the head of serpents there is a gem with the hue of a bee or peacock's neck, and shining like the flame of a lamp. Such a gem is to be known as of inestimable value.

[The author has used an expression, अनघैः, of questionable grammatical soundness. Of course it has led to alliteration. He could have better put it as योजनघोऽयं.]

यस्तं विभर्ति मनुजाधिपतिर्न तस्य
दोषा भवन्ति विषरोगकृताः कदाचित् ।
राष्ट्रे च नित्यमभिवर्धति तस्य देवः
शत्रूँश्च नाशयति तस्य मणेः प्रभावात् ॥ ६ ॥

A king who wears such a serpent-gem will never have troubles arising from poison and diseases. Indra will always be pouring good rains in his realm, and as a result of the intrinsic power of the gem he will annihilate his enemies.

[The metre is वसन्ततिलका.]

षड्विंशतिः सहस्राण्येकस्य मणेः पलप्रमाणस्य ।
कर्षत्रयस्य विंशतिरुपदिष्टा पद्मरागस्य ॥ ७ ॥

अर्धपलस्य द्वादश कर्षस्येकस्य षट्सहस्राणि ।
यच्चाष्टमाषकधृतं तस्य सहस्रत्रयं मूल्यम् ॥ ८ ॥

माषकचतुष्टयं दशशतक्रयं द्वौ तु पञ्चशतमूल्यौ ।
परिकल्प्यमन्तराले मूल्यं हीनाधिकगुणानाम् ॥ ९ ॥

वर्णन्यूनस्यार्धं तेजोहीनस्य मूल्यमष्टांशम् ।
अल्पगुणो बहुदोषी मूल्यात् प्राप्नोति विंशतिं ॥ १० ॥

आधूँश्च व्रणबहुलं स्वल्पगुणं चाप्युदाद्विशतभागम् ।
इति पद्मरागमूल्यं पूर्वाचार्यैः समुद्दिष्टम् ॥ ११ ॥

The price of a single ruby weighing a Pala (i.e. 4 Karṣas) has been fixed at 26,000 silver pieces or Kārṣāpaṇas; one of three Karṣas is worth 20,000 silver pieces; one of half a Pala or 2 Karṣas, 12,000 s.; one of one Karṣa, 6000 s.; one of eight Māṣas or Rattis, 3000 s.;

one of four Māṣas, 1000 s.; one of two Māṣas, 500 s. The price of rubies of intermediate weight must be calculated proportionately, and with due regard to their being of inferior or superior quality. A ruby deficient in colour will fetch half the usual price; one lacking brilliance, an eighth part; one with few good and many bad qualities will fetch only 1/20 of the standard price. A ruby somewhat dusky, with many holes (or scratches) and few good features will fetch 1/200 of its usual price. Thus have the prices of rubies been fixed by the ancient seers.

मरकतलक्षणम् ॥ ८३ ॥

Chapter LXXXIII—Signs of Emeralds

शुकवंशपत्रकदलीशिरीषकुसुमप्रभं गुणोपेतम् ।

सुरपितृकार्ये मरकतमतीव शुभं नृणां विहितम् ॥ १ ॥

An emerald of the hue of parrots' wings, bamboo leaves, banana trunk (greyish yellow) or Śirīṣa (*Albizzia lebbek*) blossom (whitish yellow) and of good qualities (such as smoothness, purity etc.), is highly beneficial to people when they wear it at ceremonies in honour of Gods and the *Manes*.

[For the Guṇas or qualities vide LXXXII 3 *supra*. This verse proves that gems have spiritual powers that can be utilized both for remedial and progressive purposes.

Thus these four chapters from LXXX onwards containing 66 verses in all constitute one theme viz. examination of gems. This might throw some light on the question of determination of the 100 Adhyāyas mentioned by the author.]

दीपलक्षणम् ॥ ८४ ॥

Chapter LXXXIV—Signs of Lamps

वामावर्त्तो मलिनकिरणः सत्फुलिङ्गोरूपमूर्तिः

क्षिप्रं नाशं व्रजति विमलस्नेहवर्त्यन्वितोऽपि ।

दीपः पापं कथयति फलं शब्दवान् वेपथश्च

व्याकीर्णाच्च विशलममरुद् यश्च नाशं प्रयाति ॥ १ ॥

A lamp, whose flame moves from right to left, has dull rays, sputters sparks, is of little bulk, goes out quickly, although furnished with pure oil and wick, crackles, quivers, is diffused and gets extinguished without the agency of grasshoppers or the wind, forebodes evil consequences.

[The metre is मन्दाक्रान्ता.]

दीपः संहतमूर्तिरायततनुनिर्वेपनो दीप्तिमा-

न्निःशब्दो रुचिरः प्रदक्षिणगतिर्वैदूर्यहेमद्युतिः ।

लक्ष्मीं क्षिप्रमभिव्यनक्ति सुचिरं यश्चोद्यतं दीप्यते

शेषं लक्षणमग्निलक्षणसमं योज्यं यथायुक्तिः ॥ २ ॥

A light of compact (thick) form, long-sized, quiet (not shaky), brilliant, noiseless, beautiful, turned to the right, of the lustre of beryl or gold, and shining long and brilliant, heralds the immediate arrival of the Goddess of Wealth. The other symptoms are similar to those of fire and to be applied to lamps *mutatis mutandis*.

[This chapter seems to be redundant, or it could have been clubbed with XLIII. Vide verses 32, 33 and 35 therein.

[The metre is ञादू लविक्रीडित.]

दन्तकाष्ठलक्षणम् ॥ ८५ ॥

Chapter LXXXV—Tokens of Tooth-sticks

वल्लीलतागुल्मतप्रभेदः स्युर्दन्तकाष्ठानि सहस्रशो यैः ।

फलानि वाच्यान्यथ तत्प्रसङ्गो मा भूदतो वच्यथ कामिकानि ॥ १ ॥

Sticks for cleansing the teeth may be got from thousands of varieties of creepers, spreading plants, shrubs and trees, whose effects should be explained separately, but in order to avoid much prolixity, I shall delineate only those of favourable consequences.

This chapter being closely connected with the subject matter of "Dinacaryādhyāya" in Āyurveda is useful, inasmuch as it is relevant even to the present day society whose personal hygiene it caters for. The metre in this, 2 and 8 is उपजाति.]

अज्ञातपूर्वाणि न दन्तकाष्ठान्यद्यान्न पत्रैश्च समन्वितानि ।

न युग्मपूर्वाणि न पाटितानि न चोष्ठशृङ्गाणि विना त्वचा च ॥ २ ॥

One ought not to use the following tooth-sticks : those that have not been tried so far; those that have leaves; those that have an even number of joints; those that are split; those that are withered at the top; and those that are without bark.

[The commentator explains the compound, अज्ञातपूर्वाणि, as a *Bahuvrihi*, which may suggest that the sticks were not merely unknown before, but their properties were not found out and classified.

Unknown twigs may harm the teeth. In this connection we can bear in mind the fact that monkeys that live in the midst of nature have no tooth-troubles.]

वैकङ्कतश्रीफलकाश्मरीषु ब्राह्मी ह्युतिः क्षेमतरो मुदाराः ।

वृद्धिर्वटैर्गो प्रचुरं च तेजः पुत्रा मधूके सगुणाः प्रियत्वम् ॥ ३ ॥

Tooth-sticks belonging to the *Vikāṅkata* (*Gymnosporia spinosa*), *Bilva* (*Aegle marmelos*) and *Kāśmarī* (*Gmelina arborea*) tend to spiritual splendour; those of the *Kṣema* tree (*Angelica glauca*?) bestow a good wife; of the banyan tree, prosperity; of the *Arka* (*calotropis gigantea*),

great brilliance or power; and of *Madhūka* (*Cynometra ramiflora*), virtuous sons and popularity.

[All the sticks mentioned here are endowed with not only medicinal properties, but unseen esoteric powers. The metre of this and the following two verses is इन्द्रवज्रा. ककुभे is another reading for सगुणा: *Kakubha* is *Lagerstroemia speciosa*.]

लक्ष्मीः शिरोषे च तथा करञ्जे प्लक्षेऽयंसिद्धिः समभीप्सिता स्यात् ।

मान्यत्वमायाति जनस्य जात्यां प्राधान्यमश्वत्थतरौ वदन्ति ॥ ४ ॥

Fortune is ensured by the use of the *Śirīṣa* (*Albizzia lebeck*) and *Karañja* (*Pongamia pinnata*); gain of abundant wealth wished for, by that of the *Plakṣa* (*Ficus arnottiana*); honour and respect of the people by that of *jāti* stick (*jasminum officinale*); and prominence, it is said, by that of the *Aśvattha* stick (*Ficus religiosa*).

आरोग्यमायुर्वंदरीबृहत्प्योरंश्वर्यवृद्धिः खदिरं सविल्वे ।

द्रव्याणि चेष्टान्यतिमुक्तके स्युः प्राप्नोति तान्येव पुनः कदम्बे ॥ ५ ॥

Good health and long life can be attained by the use of *Badarī* (*Lizyphus jujuba*) and *Bṛhatī* (*Solanum xanthocarpum*) respectively; increase of wealth or power (or prosperity and profit), by *Khadira* (*Acacia catechu*) and *Bilva*; desired objects, by *Atimuktaka* (*Ougeinia dalbergioides*) and *Kadamba* (*Anthocephalus indicus*).

[*Utpala* notes another reading ऐश्वर्यलब्धिः for ऐश्वर्यवृद्धिः and explains it as ऐश्वर्य for *Khadira* and लब्धि for *Bilva*. I feel that this reading must have been interpolated by some over-enthusiastic scholar before *Utpala*.]

नीपेऽर्वाप्तिः करवीरेऽल्ललब्धिर्भाण्डोरे स्यादन्नमेवं प्रभूतम् ।

शम्यां शत्रूनपहृत्यर्जुने च श्यामायां च द्विषतामेव नाशः ॥ ६ ॥

A stick of the *Nipa* tree (*Anthocephalus indicus*) confers wealth; one of *Karavīra* (*Nerium indicum*), plenty of good food; one of *Bhāṇḍīra* (Indian fig tree?), sumptuous feast. A *Śamī Prosopis spicigera* stick would enable one to destroy one's enemies. So do those of *Arjuna* (*Terminalia arjuna*) and *Śyāmā* (*Echinochloa frumentacea*).

[The metre, coming under अर्धसमवृत्त, has been formed by combining वातोर्मी and शालिनी in the odd and even quarters respectively.]

शालेऽश्वकर्णे च वदन्ति गौरवं सभद्रदारावपि चाटल्लक्षके ।

वाल्लभ्यमायाति जनस्य सर्वतः प्रियङ्गवामार्गसजम्बुदाडिमैः ॥ ७ ॥

It is said that respectability results from the use of Śāla (*Shorea robusta*), Aśvakarṇa, deodar and Ātarūṣaka (*Adhatoda vasica*). By using the twigs of the Priyaṅgu (*Aglaia roxburghiana*), Apāmārga (*Achyranthes aspera*), jambū (*Syzygium jambos*) and pomegranate, one becomes the favourite of one and all.

[According to lexicon, Śāla, Aśvakarṇa and Sarjaka are synonymous. According to our author, however, they are different. The metre is इन्द्रवज्र.]

उदङ्मुखः प्राङ्मुख एव वाङ्दं कामं यथेष्टं हृदये निवेश्य ।

अद्यादनिर्द्वंश्च सुखोपविष्टः प्रक्षाल्य जह्याच्च शुचिप्रदेशे ॥ ८ ॥

One should use a good tooth-stick, after cherishing in the heart one's desires for the coming year, sitting at ease, facing the north or the east without any resentment; and at the end wash it and leave it in a clean place.

अभिमुखपतितं प्रशान्तविक्षुभं शुभमतिशोभनमृध्वंसस्थितं यत् ।

अशुभकरमतोज्ञ्यथा प्रविष्टं स्थितपतितं च करोति मृष्टमन्नम् ॥ ९ ॥

It is auspicious if the stick that has been used and thrown away, falls towards the user and in a *tranquil* (unscorched) direction; more auspicious, if it occupies a higher ground. One contrary to the above conditions is considered to be harmful; whereas one that falls down after standing erect for a while, brings sumptuous and tasty food.

[The utility of this chapter has already been stressed. The two points mentioned in the previous verse viz. one should sit down while cleaning the teeth, and throw the used stick, after being washed, in a clean place, are of great importance for public health and sanitation. We have to see if people observe these instructions.]

शाकुनम् ॥ ८६ ॥

Chapter LXXXVI—Omens through Birds and Beasts

SECTION I

[This subject of omens receives unusual attention of the author, in that he devotes eleven chapters to its various ramifications. According to him this is a very ancient discipline that has been handed down right from Indra, Brhaspati, Śukra and many Sages like Parāśara, Garga and Bhāradvāja. There was also a king of Avanti named Śrīdravyavardhana who wrote on this subject. We find in all branches of Sanskrit literature ample evidence for people's faith in omens, which are generally observed when a person goes on a journey. For, the author avers, the omens are indications of past deeds, good and bad, that are about to bear fruit. A true astrologer can never brush away these omens as superstitions. On the other hand, he advises his clients to do proper propitiation in order to ward off the evil consequences foreshadowed by bad omens. It is well known that astrology and Indian philosophy never teach pessimism or fatalism. Fate and free will are the two sides of the coin.]

यच्छक्रशुक्रवागीशकपिष्ठलग्नमताम् ।

मतेभ्यः प्राह ऋषभो भागुरेद्वलस्य च ॥ १ ॥

भारद्वाजमतं दृष्ट्वा यच्च श्रीद्रव्यवर्धनः ।

आवन्तिकः प्राह नृपो महाराजाधिराजकः ॥ २ ॥

सप्तर्षीणां मतं यच्च संस्कृतं प्राकृतं च यत् ।

यानि चोक्तानि गणाधिराजाकारैश्च भूरिभिः ॥ ३ ॥

तानि दृष्ट्वा चकारेमं सर्वशाकुनसङ्ग्रहम् ।

वराहमिहिरः प्रीत्या शिष्याणां ज्ञानमुत्तमम् ॥ ४ ॥

Out of love for his pupils did Varāhamihira write this science, the source of super knowledge, having abridged all the existing works on this Science of Omens, after reading the works of Ṛṣabha who incorporated in his work the teachings of Indra, Śukrācārya,

Bṛhaspati, sage Kapiṣṭhala and Garuḍa, of Bhāguri, of Devala, of the blessed king Dravyavardhana, ruler of Avanti, and born of the family of great emperors, who followed the work of Sage Bhāradvāja, of the Seven Sages, of Garga and other sages, of several authors on the subject of 'journey' and other works in Sanskrit and Prakrit.

[Dravyavardhana was, according to Dr. Mirashi, an Aulikara king (495-515 A.D.) who ruled from Ujjayinī. Varāhamihira uses the word Avanti in the sense of Ujjayinī. Here Utpala refers to our author as a Magadha Dvija. This suggests that his ancestors had lived in the Magadha country.

Śakuna and Portents are not identical.]

अन्यजन्मान्तरकृतं कर्म पुंसां शुभाशुभम् ।

यत्तस्य शकुनः पाकं निवेदयति गच्छताम् ॥ ५ ॥

When a person goes on a journey, an omen reveals the fruition of his deeds, good and bad, done in a previous birth.

[Belief in the transmigration of the soul is a fundamental principle of Hindu philosophy. It explains satisfactorily the multiple diversities of life and its conditions. It also urges man to do better things in order to get a higher and better life in the future existence.]

ग्रामारण्याम्बुभूव्योमद्युनिशोभयचारिणः ।

हृतयातेक्षितोक्तेषु ग्राह्याः पुंस्त्रीनपुंसकाः ॥ ६ ॥

Omens are of various kinds as those caused by beings that are rural, wild, aquatic, terrestrial, atmospheric, diurnal, nocturnal and diurnal-nocturnal. The sex of the creatures should be taken into consideration in respect of their cry, gait, look and utterance (which act as omens).

[For diurnal creatures etc. vide LXXXVIII. 1.3. Rural beings are men, horses, elephants and dogs; wild ones, lions, tigers, hogs, deer etc.; aquatic ones, swans and the like; terrestrial ones, porcupines, mongooses, serpents etc. The commentator explains that when there is a doubt about the sex of a distant omen (say, a bird), it is to be guessed from that of a person talking nearby.]

पृथग्जात्यनवस्थानादेषां व्यक्तिर्न लक्ष्यते ।

सामान्यलक्षणोद्देशे श्लोकावृष्टिकृताविमो ॥ ७ ॥

Since it is very difficult to distinguish their sex owing to the multiplicity of their genera and the absence of a fixed habitat, Sage

Vṛddha Gaya has written the following two couplets explaining their general characteristics.

पीनोन्नतविकृष्टांसाः पृथुग्रीवाः सुवक्षसः ।

स्वल्पगम्भीरविहताः पुमांसः स्थिरविक्रमाः ॥ ८ ॥

तनूरस्कशिरोग्रीवाः सूक्ष्मास्यपदविक्रमाः ।

प्रसक्तमृदुभाषिण्यः स्त्रियोऽतोऽन्यन्नपुंसकम् ॥ ९ ॥

"The male creatures have fleshy, high and large shoulders, broad necks, fine breast, small but deep sound and great valour; whereas the female ones have slender breast, head and neck, small face and feet, little courage and harmonious and melodious voice. Those that are possessed of characteristics different from these are eunuchs."

[The eunuch will possess the characteristics of both the male and female.]

ग्रामारण्यप्रचाराद्यं लोकादेवोपलक्षयेत् ।

सन्निक्षिप्सुरहं वक्षिमात्रामात्रप्रयोजनम् ॥ १० ॥

The creatures that live in villages, forests etc. are to be known only from traditional sources. Here I should like to delineate in brief only those omens that are relevant to journeys.

पथ्यात्मानं नृपं सैन्ये पुरे चोद्दिश्य देवताम् ।

सार्थे प्रधानं साम्ये स्याज्जातिविद्यावयोऽधिकम् ॥ ११ ॥

A man going on a journey ought to consider the omens, good or bad, as relating to his own person; in a marching army, to the sovereign; in a city, to the presiding Deity (or to the mayor); in an assembly (or caravan of merchants), to the leader. When there are many leaders of the same rank in an assembly, they refer to one who is seniormost by virtue of his birth, learning and age.

मुक्तप्राप्तैष्यदर्कासु फलं दिक्षु तथाविधम् ।

अङ्गारदीप्तधूमिन्यस्ताश्च शान्तास्ततोऽपराः ॥ १२ ॥

In the first watch (three-hour period) of the day beginning with sunrise the north-east is termed *Mukta-sūrya* i.e. one that has abandoned the Sun; the east, *Prāpta-Sūrya* or one that has attained the Sun; and the South-east, *Eṣyat-Sūrya* or one that is going to get the Sun; in the second watch of the day, the east, south-east and

south respectively get these appellations; in the third watch, south-east, south and south-west; in the fourth watch, south, south-west and west; in the first watch of the night, south-west, west and north-west; in the second watch, west, north-west and north; in the third watch, north-west, north and north-east; and in the last (fourth) watch, north, north-east and east. The effects of omens in the respective directions are as signified by their names given above i.e. in the *Mukta-sūrya* quarter, the effect of the omen is already spent up; in the next quarter, it is to be experienced the same day; and in the next quarter, it is to be felt in the near future. The three quarters named above viz. *Mukta*, *Prāpta* and *Eṣya* (abandoned, prevailing and coming) are severally termed *Āṅārā* (Charcoal), *Dīpta* (Burning) and *Dhūmini* (Smoking), and the remaining five quarters, *Śānta* (tranquil).

[The terms *Dīpta* and *Śānta* have already occurred in many previous chapters. The reader is requested to amend their meanings in the light of this verse.

The commentator condemns the explanation of some scholars who hold that the east is *Prāpta-sūrya* or *Dīpta* during the three-hour period made up of the last $1\frac{1}{2}$ hours of the night and the first $1\frac{1}{2}$ hours of the day. For, it goes against the rule enunciated by *Bhagavān Garga* in the following :—

उदये दीप्यते पूर्वा पूर्वाहणे पूर्वदक्षिणा ।
मध्याह्ने दक्षिणा दीप्ताऽथापराहणे तु नैऋती ॥
पश्चिमास्तमये दीप्ता त्रायवी पूर्वरात्रिके ।
सौम्या तु मध्यरात्रे स्यादशान्वपररात्रिके ॥
सम्प्राप्तानागतातीता दीप्यन्तेऽत्र सदा दिशः ।
व्याहरन्ते मृगास्तासु वेदयन्ति महद् भयम् ॥
ताश्च वृत्तमतीतायां दीप्तायां शंसते मृगः ।
अनागतायामाशादीदीप्तायां तद्दिने स्मृतम् ॥

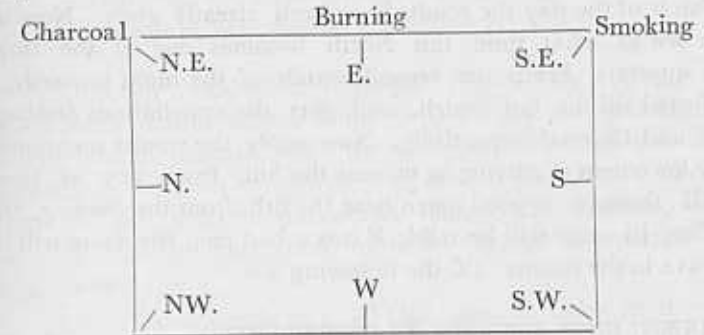
Vide also the following :—

अङ्गारिणी दिग्गविविप्रमुक्ता यस्यां रविस्तिष्ठति सा प्रदीप्ता ।
प्रधूमिता यास्यति यां दिनेशः शेषाः प्रशान्ताः शुभदाश्च ताः स्युः ॥
तत्पञ्चमदिशां तुल्यं शुभं त्रैकाल्यमादिशेत् ।
परिशेषदिशोर्वाच्यं यथासन्नं शुभाशुभम् ॥ १३ ॥

Omens occurring in the 5th directions from these three viz. *Āṅārāṇi*, *Dīptā* and *Dhūmini*, augur well equally for the past,

present and future. The good or bad effects of omens occurring in the remaining two quarters will have to be judged from their proximity to the *Śānta* (tranquil) or one of the affected quarters (charcoal, Burning and Smoking).

[This idea can be made more explicit by means of the following diagram :



If you take this example meant for the first watch of the day, matters will become quite clear. Now what are the 5th ones for these three *affected* quarters? They are S.W., W. and N.W. respectively. Now you know that all the five quarters other than the three *affected* ones are *Śānta* or Tranquil. Of these five the three mentioned happen to be the *fifth* ones; and the two remaining *Śānta* ones are the *Parīṣeṣa* in the text. Starting with *Charcoal*, the 5th quarter is south-west. If a good omen occurs there, its good effect should be deemed to have already elapsed; and if a bad one happens, its bad effect, which is meagre, is past. Similarly a good omen occurring in the fifth from the *Burning* quarter i.e. west, will give its good effects the same day; and a bad omen there will produce slight evil effect the same day. A good omen in the fifth from the *Smoking* quarter i.e. north-west, will yield its good effects in the future, while a bad one, its *meagre* evil consequences in the future. What would be the effects, then, of good omens occurring in these three *affected* quarters? The beneficial effects of good omens there would be meagre, while the baneful ones of ill omens would be very great. Now look at the figure. Which are the remaining two quarters? They are South and North. The former is between the *Smoking* quarter and the *Tranquil* one, while the latter is between the *Charcoal* and the *Tranquil*. Here you will have to see if the place of occurrence of the omen is nearer the *Affected* quarter or the *Tranquil* one. A good omen near the former will have very meagre wholesome effect, while near the latter

व्याघ्रितापत्राफलाक्षीरमलिनशीर्णविल्वगासारविरसकत्वाम्ललवणतिक्तक्वथितायतविषम-
संश्रितसङ्घटितलतावितानावनतनिरोधान्याक्रान्तकटाग्निदग्धेषु तरुषु । प्राकारगोपुरा-
ट्टालककुद्भूमिसंस्थाः स्थानदीप्ताः । ये शीर्णविषमनिम्नसङ्करकेशास्थिकपालवल्मीका-
ङ्गारपलालविनष्टायुधान्याधारकलहसर्पविद्युदुल्काकंमास्तायुधानीनुपधावन्ते ते गति-
दीप्ताः । पक्षविपातोत्तुष्टविधूतनैनिपातपरोच्चावचभावकुट्टनैश्च चेष्टादीप्ताः ।
चण्डपरुषप्रतिलोममास्ता वातदीप्ताः । अर्काभिमुखा दीप्तदिक्स्था रविदीप्ता इत्याह
भगवान् इन्द्रः ॥]

दशधैवं प्रशान्तोऽपि सौम्यस्तृणफलाशनः ।

मांसामेध्याशने रौद्रो विमिश्रोऽन्नाशनः स्मृतः ॥ १६ ॥

In the same manner *Tranquil* omens too are of ten varieties i.e. five *Deva-śānta* (tranquil of a divine nature) and five *Kriyā-śānta* (tranquil in action). One eating grass or fruits is *Tranquil* and of beneficial effects, while one eating meat or ordure is *Dreadful* i.e. *blasted* and of untoward consequence. One eating cooked food is considered to be of a mixed kind i.e. *Tranquil cum—Blasted*.

[Cf. the following :

पिशिताशुचिभोजनः प्रदीप्तस्तृणफलभृक् च निसर्गतः प्रशान्तः ।

उभयः कथितस्तथान्नभोजी दिक्स्थानोदयकालतश्च चिन्त्यः ॥]

हर्म्यप्रासादमङ्गल्यमनोज्ञस्थानसंस्थिताः ।

श्रेष्ठा मधुरसक्षीरफलपुष्पद्रुमेषु च ॥ १७ ॥

Most excellent are the omens that are situated in mansions, temples (or palaces), auspicious abodes (such as are occupied by Gods, Brāhmaṇas and cows) and places that please the heart (by cool shade and fine carpet of grass), as well as those perched on trees which are laden with sweet fruits, which are milky, and which have flowers and fruits.

स्वकाले गिरितोयस्था बलिनो द्युनिशाचराः ।

स्त्रीवस्त्रोपुरुषा ज्ञेया बलिनः स्युर्यथोत्तरम् ॥ १८ ॥

Creatures that roam by day are strong during daytime on mountains (i.e. elevated places); so are those that roam at night, on water during night time. Among hermaphrodite, female and male omens, each is stronger than its predecessor.

[Cf. मनुष्यार्माः

गिरी दिवा दिवाचारी निश्यन्तु निशाचराः ।

रोधवाक् शकुनो ज्ञेयो विभजेद् बलमन्यथा ॥

and the following :—

द्युनिशोभयचारिणः स्वकाले पुरवतमिश्रचराः स्वभूमिसंस्थाः ।

सफला विफला विपर्ययस्था गमनेच्छोः पुरपार्थिवाः शुभास्ते ॥]

जवजातिबलस्थानहर्षसत्त्वस्वरान्विताः ।

स्वभूमावनुलोमाश्च तद्वृत्ताः स्युर्विजिताः ॥ १९ ॥

Creatures (omens) that possess superior speed, species, strength, position, jolly mood, courage and voice, and are in their respective haunts and periods, are strong, whereas those that are deficient in the above things, are weak.

[In case there are two omens occurring almost simultaneously, we are advised to heed the stronger of the two in respect of speed, strength and the like.]

In the following four verses the author discusses the strength of creatures in relation to the directions.

कुक्कुटेभपिरित्यश्च शिखिवञ्जुलछिक्कराः ।

बलिनः सिंहनादश्च कूटपूरी च पूर्वतः ॥ २० ॥

The following are strong in the East: The cock, elephant, Pirili (a bird), peacock, Vañjula, muskdeer (or civet cat?), Siṃha-nāda (a bird) and Kūṭapūrī.

क्रोष्टुकोलूकहारीतकाककोकक्षपिङ्गलाः ।

कपोतरुदिताक्रन्दक्रूरशब्दाश्च याम्यतः ॥ २१ ॥

The following are strong in the South: The jackal, owl, Hārīta (a kind of pigeon), crow, ruddy goose, bear, Piṅgala (a kind of crane), dove, as well as weeping, crying and cruel utterances.

गोशशक्रौञ्चलोमाशहंसोत्क्रोशकपिञ्जलाः ।

विडालोत्सववादित्रगीतहासाश्च वारुणाः ॥ २२ ॥

The following are strong in the West: The cow, hare, curlew, jackal, swan, osprey, Tittiri bird (or cātaka), cat, as well as festivities, instrumental music, singing and laughter.

शतपत्रकुरङ्गाखुमृगैकशफकोकिलाः ।

चापशत्यकपुण्याहघण्टाशङ्खरवा उदक् ॥ २३ ॥

The following are strong in the North: The woodpecker, deer, rat, antelope, horse or donkey, cuckoo, blue jay, porcupine, as well as the sound of chanting of benedictory Vedic hymns, of bells and of conch shells.

न ग्राम्योऽरण्यागो ग्राह्यो नारण्या ग्रामसंस्थितः ।
दिवाचरो न शर्वर्या न च नक्तञ्चरो दिवा ॥ २४ ॥

Rural creatures (omens) should not be taken into consideration when they are found in forests, nor the wild ones, in villages. Likewise, a diurnal creature should not be taken notice of if found at night and *vice versa*.

[This rule applies to both good omens and bad ones.]

द्वन्द्वरोगादितत्रस्ताः कलहामिषकाङ्क्षिणः ।
आषणान्तरिता मत्ता न ग्राह्याः शकुनाः क्वचित् ॥ २५ ॥

Omens that are in pair, sickly, frightened, anxious for fighting or eating meat, separated by a river and intoxicated (owing to the season) should on no account be taken into consideration.

[There is an exception to the omen in pair as far as cranes are concerned. See LXXXVIII. 37 *infra*. cf. the following:

द्वन्द्वाविरोगादितभीतमत्तवैरान्तयुद्धामिषकाङ्क्षिणश्च ।
सीमान्तनद्यन्तरिताश्च सर्वे न चिन्तनीयाः सदसत्फलेषु ॥

रोहिताश्वजवालेयाः कुरङ्गोष्ट्रमृगाः शशः ।
निष्फलाः शिशिरे ज्ञेया वसन्ते काककोकिलौ ॥ २६ ॥

The Rohita deer, horse, goat, donkey, deer, camel, antelope and hare are to be known as of no consequence in the winter season i.e. in the lunar months of Māgha and Phālguna; so are the crow and the cuckoo in the vernal season.

न तु भ्राद्रपदे ग्राह्याः सूकरश्ववृकादयः ।
शरद्यञ्जादगोक्रोन्वाः श्रावणे हस्तिचातकौ ॥ २७ ॥

The boar, dog, wolf and the like should not be considered in the month of Bhādrapada; likewise the swan, cow and curlew in autumn (Āśvina and Kārttika); and the elephant and the Cātaka bird in the month of Śrāvapa.

व्याघ्रश्वानरद्वीपिमहिषाः सन्त्रिलेशयाः ।
हेमन्ते निष्फला ज्ञेया बालाः सर्वे विमानुषाः ॥ २८ ॥

Tigers, bears, monkeys, leopards, buffaloes, burrow-dwellers (mongoose, porcupines etc.) and all young animals are of no consequence in the dewy season (Mārgaśīrṣa and Pauṣa); but human children do have effect.

[Sage Parāśara describes the seasons and their effects on the sexual instincts of different animals in the following passage:

“अथ शकुनेषु कोकिलमयूरजीवजीवकप्रियपुत्रराजपुत्रीगोदापुत्रशतपत्रदात्युहमदनसारिका-
वर्षाभूकोयष्टिमहामुक्तकम् (मू) पकदण्डिमाणवकवायसकुक्कुटवकोत्क्रोशशार्ङ्गलवकचित्त-
कपोतपुष्परथोष्ट्रथादीनां वसन्तो मदकालः । शतपत्रोत्क्रोशभृङ्गराजमयूर-
कोकिलवकबलाहकप्लववाकधन्वनचातकसारङ्गाणां वर्षाः । चकोरकादम्बमदनसारिका-
कीरपुष्करचातकहंसचक्रवाकसारसकुरुरकौञ्चकारण्डवभ्रमराणां शरत् । श्वेनकुरुरकौञ्च-
सारसादीनां हेमन्तशिशिरे । एवमादयः शकुनानां मदकालाश्च । मृगाणां पुनः पुरुषाणां
च शिवाशजम्बूकसुमरचमरवानरमार्जारनकुलगजगव्यसिहव्याघ्रकुम्भवराहादीनां प्रायः
सर्वेषां मदकालश्च विशेषतश्च सारससुमरसिहव्याघ्रादीनां ग्रीष्मे । हरिणगजवृषभादीनां
प्रावृट् । वृषभरुहमहिषगव्यसुमरचमराणां शरत् । गोगव्यवृषादीनां हेमन्तः शिशिरः”
इति ॥

In the following six verses the author divides the circle of quarters into 24+8=32 and allots persons following different professions to them.

ऐन्द्रानलदिशोर्मध्ये त्रिभागेषु व्यवस्थिताः ।
कोशाध्यक्षानलाजीवितपोयुक्ताः प्रदक्षिणम् ॥ २९ ॥

Divide the space between the East and South-east into three equal parts so as to have three points in between these two extremities and assign them from left to right in order to the Lord of the Exchequer, one that lives by the fire such as goldsmith, and hermit.

शिल्पी भिक्षुविवस्त्रा स्त्री याम्यानलदिगन्तरे ।
परतश्चापि मातङ्गोपधर्मसमाश्रयाः ॥ ३० ॥

The three parts between the South-east and the South are occupied by an Artisan or Artist (such as painter, carpenter etc.), a Religious Mendicant, and a Nude Woman; and those between the South and the South-west, by an Elephant (or a Caṇḍāla), a cowherd and a Dhārmika (i.e. one engaged in religious deeds).

[The commentator takes मातङ्गोपधर्मसमाश्रयाः as मातङ्गसमाश्रयः, गोपसमाश्रयः and धर्मसमाश्रयः which mean — one who is riding an elephant, one that is dependent on a cowherd and one dependent on religion.]

नैर्ऋतीवारुणीमध्ये प्रमदासूतितस्कराः ।

शौण्डिकः शाकुनी हिंस्रो वायव्यापश्चिमान्तरे ॥ ३१ ॥

The three parts between the South-west and the West are assigned to a Proud Young Woman, Confinement (child birth), and a Thief; and those between the West and the North-west, to a Toddy-vendor or Distiller, a Fowler, and a Murderous Fellow.

[Utpala says शौण्डिको मधुपानसक्तः — a drunkard, कल्पपाल इति केचित् । According to Amara it means a distiller. “शुण्डा पानमदस्थानं सुरा वा पण्यमस्य शौण्डिकः” The meaning quoted by Utpala is preferable to his own interpretation. For, Kṣīrasvāmin says: सुराजीवी कल्पपालाद्यम् । The word शाकुनी is grammatically wrong. It ought to have been शाकुनिकः by IV. 4-35 Pāṇini. Utpala too is wrong in construing this word as शौचरः fisherman.]

विषघातकगोस्वामिकुहकजास्ततः परम् ।

घनवानीक्षणीकश्च मालाकारः परं ततः ॥ ३२ ॥

The three parts between North-west and North are occupied by Viṣaghātaka (one who murders by administering poison, or one that removes the effect of poison), Cattle-owner, and a Sorcerer or Magician; and those between the North and the North-east, by a wealthy person, an Astrologer (Diviner) and a Florist.

वैष्णवश्चरकश्चैव वाजिनां रक्षणे रतः ।

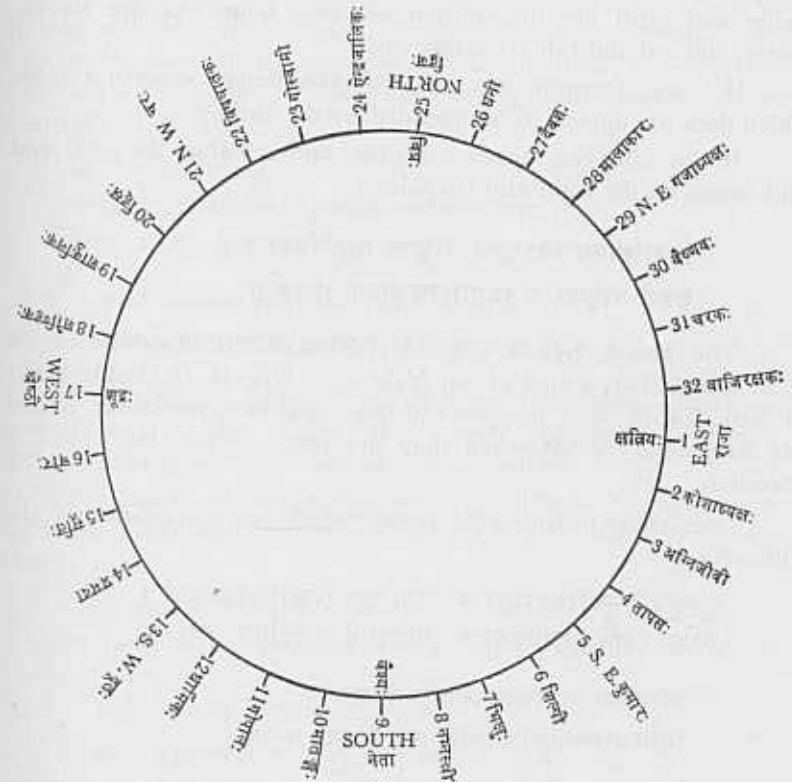
द्वात्रिंशदेवं भेदाः स्युः पूर्वदिग्भिः सहोदिताः ॥ ३३ ॥

The three parts between the North east and the East are occupied by a Devotee of Lord Viṣṇu, a Spy, and a Groom. In this manner there are altogether 32 divisions enumerated including the eight quarters beginning with the East.

राजा कुमारो नेता च दूतः श्रेष्ठी चरो द्विजः ।

गजाध्यक्षश्च पूर्वाद्याः क्षत्रियाद्याश्चतुर्दिशम् ॥ ३४ ॥

The owners of the eight quarters beginning with the East are (1) the King, (2) Prince, (3) Commander of the army, (4) Emissary, (5) Merchant, (6) Spy, (7) Brāhmaṇa and (8) Chief of the Elephant Corps respectively. Similarly, the four quarters East, South, West and North are owned by the Kṣatriyas, Vaiśyas, Śūdras and Brāhmaṇas in order.



गच्छतस्तिष्ठतो वापि दिशि यस्यां व्यवस्थितः ।

विरोति शकुनो वाच्यस्तद्दिग्मेन समागमः ॥ ३५ ॥

If an omen (bird or beast) stands in a particular division of the quarters and cries, when a person is standing still in a place or is going on a journey, it should be predicted that he will meet the particular individual belonging to that division.

[In the cycle of quarters having 32 spokes or divisions, each point is allotted to a particular individual. For example, if an omen cries from the second point between the East and the South-east, the person will meet the same day a goldsmith or one that lives by fire. See the figure above].

मिन्नभैरवदीनार्तपरुषक्षामजर्जराः ।

स्वना नेष्टाः शुभाः शान्तहृष्टप्रकृतिपूरिताः ॥ ३६ ॥

Sounds that are broken, terrific, piteous, distressed, rough,

feeble and gruff are inauspicious, whereas those that are serene, merry, natural and full are auspicious.

[Utpala interprets शान्त as शान्तद्विक्त्वेनाकारिभिरुद्येन मधुरस्वरेण च पूरिताः, which does not appear to be intended by the author.]

In the following three verses the author names the good and bad omens on the right and left sides.]

शिवा श्यामा रला छुच्छुः पिङ्गला गृहगोधिका ।

सूकरी परपुष्टा च पुष्तामानश्च वामतः ॥ ३७ ॥

The jackal, Śyāmā (pigeon?), Ralā (a bird otherwise known as kalahakārikā), a kind of rat (rabbit?), Piṅgalā (a kind of crane or owl), lizard, sow, cuckoo and those that have masculine names are auspicious omens when they are seen on the left side of a traveller.

[According to Apte's dictionary छुच्छुन्दरी means musk-rat. Cf. the following :—

छुच्छुन्दरी सूकरिका शिवा च श्यामा रला पिङ्गलिकाऽन्यपुष्टा ।

शस्ताः प्रयाणे गृहगोधिका च पुंसजिता ये च पतन्निनः स्युः ॥]

स्त्रीसञ्ज्ञाः भासभयककपिश्रीकर्णधिवकराः

शिखिश्रीकण्ठपिप्पीकरुश्येनाश्च दक्षिणाः ॥ ३८ ॥

Birds or beasts having feminine names, Bhāsa (a bird), Bhaṣaka (a bird named Karāyikā), monkey, Śrīkarṇa (a bird), Dhikkara (a kind of deer?), vulture, peacock, Śrīkaṇṭha, Pippika, Ruru deer and hawk are beneficial if seen to the right of a traveller.

[Cf. पराशर—

“तेषां शिवागोघाकालकाराजपुत्रीभरद्वाजबलाकापोतकीसूकरिकापिप्पीकास्तुतक्षिप्रचला-
पिण्डीकपिङ्गलाद्याः स्त्रीसञ्ज्ञाः शेषाः पुन्तामानः ॥”

Vide also :—

श्येनो रुहः पूर्वकुटः कपिश्च श्रीकर्णधिवकारकपिप्पिकाजाः ।

स्त्रीसञ्ज्ञिता ये च शिखिद्विपौ च याने हिता दक्षिणभागसंस्थाः ॥

The commentator says that Dhikkāra is a kind of deer (Mṛgajāti) vide Lxxxviii 7 *infra*.]

क्ष्वेडास्फोटितपुण्याहगीतशङ्खाम्बुनिःस्वनाः ।

सूर्याध्ययनाः पुं वत् स्त्रीवदन्या गिरः शुभाः ॥ ३९ ॥

The sounds of clearing the throat, clapping (or striking the left arm with the right hand), Vedic benediction, songs, conch shells, water, instrumental music and Vedic chanting are auspicious to the left of a traveller. All other kinds of auspicious sounds are favourable to the right.

[Cf. the following :—

आश्वेदितस्फोटितशङ्खतूर्यपुण्याहगीतध्वनिगीतशब्दाः ।

वामाः प्रशस्ताः शुभदा नराणामाक्रन्दितो दक्षिणतः परेषाम् ॥]

ग्रामी मध्यमषड्जौ तु गान्धारश्चेति शोभनाः ।

षड्जमध्यमगान्धारा ऋषभश्च स्वरा हिताः ॥ ४० ॥

The Madhyama (Ma), Śaḍja (Sa) and Gāndhāra (Ga) notes are auspicious; but the Śaḍja, Madhyama, Gāndhāra and Ṛṣabha (Ri) notes are practically auspicious for a journey.

[The Gāndhāra note is sung only by the Gods. The notes other than those mentioned above are not good for a journey. Cf. the following :—

गान्धारषड्जऋषभाः खलु मध्यमश्च याने स्वराः शुभकरा न तु येऽवशेषाः ।

ग्रामी शुभावपि हि मध्यमषड्जसंज्ञौ गान्धारगीतमपि भद्रमुजन्ति देवाः ॥]

रुतकीर्तनदृष्टेषु भारद्वाजाजबर्हिणः ।

धन्या नकुलचापौ च सरटः पापदोऽग्रतः ॥ ४१ ॥

The skylark, goat, peacock, mongoose and the blue jay prove fortunate through their cries, the mention of their names, and their sight; whereas the sight of a chameleon in front is of harmful effect.

[The commentator says that the Gāṣa is known as Lāṭa, probably in the vernacular of his region. He says that Saraṭa is a bird and quotes another view that it means chameleon.]

जाह्वाहिशशक्रोडपोधानां कीर्तनं शुभम् ।

रुतं सन्दर्शनं नेष्टं प्रतीपं वानरक्षयोः ॥ ४२ ॥

The mention of the names of the chameleon, serpent, hare, boar and alligator is auspicious, while their sight and cry are not. In the case of the monkey and the bear, however, it is just the reverse.

[In the case of the monkey and the bear, their cry and sight are good, while the mention of their names is inauspicious. Vide the following :

भारद्वाज्यजवन्तिचापनकुलाः सङ्कीर्तनाद् दर्शनात्
क्रोशन्तश्च शुभप्रदा न सरटो दृष्टः शिवाय क्वचित् ।
गोघ्रासूकरजाहकाहिशशकाः पापा रुतालोकने
घन्यं कीर्तनमृशवानरकलं तद्व्यत्ययाच्छोभनम् ॥

ओजाः प्रदक्षिणं शस्ता मृगाः सनकुलाण्डजाः ।
चापः सनकुलो वामो भृगुराहापराहृतः ॥ ४३ ॥

An odd number of the deer, mongoose or birds moving from left to right of a traveller is auspicious, whereas the blue jay and mongoose are good in the afternoon when they move from right to left of a traveller, in the opinion of Sage Bhṛgu.

[According to Bhṛgu the blue jay and mongoose should prove auspicious if they move from left to right in the forenoon. So are the the dog and the jackal. Cf. भृगु “वामगो चापनकुलावपराह्णे शुभप्रदो ।”]

छिक्करः कूटपूरी च पिरिली चार्हिल्ल दक्षिणाः ।
अपसव्याः सवा शस्ता दंष्ट्रिणः सबिलेशयाः ॥ ४४ ॥

The musk-rat (or a kind of deer) Kūṭapūrī (otherwise known as Karāyikā) and Pirilī (bird) are favourable in the daytime when they move from the left to the right of the traveller; whereas tusked animals such as boars, and burrow-dwellers, like the mongoose and porcupine, are always commendable when they move from the right to the left of the traveller.

[The commentator says that Chikkara which is otherwise known as Dhikkāra, means Śṛgāḥ, a jackal, but under 20 *supra*. Chikkaro mṛgajātiḥ. Why should he make this difference? From ‘ahni dakṣiṇāḥ’ we can infer: ‘Naktam vāmāḥ’—At night they are favourable in the opposite direction. However, this will work under the restrictions laid down in verse 24 *supra*.]

श्रेष्ठे ह्यसिते प्राच्यां शवमांसे च दक्षिणे ।
कन्यका दधिनी पश्चादुदगोविप्रसाधवः ॥ ४५ ॥

The horse and any white object are favourable in the east; a dead body and flesh, in the South; a virgin and curd, in the West; and a cow, a Brāhmaṇa and a pious man, in the North.

[Vide the following:

द्रव्याणि श्वेतानि तुरङ्गमश्च पूर्वोण याम्येन शवं समांसम् ।
पश्चात्कुमारी दधि चातिशस्तं सोम्येन गोब्राह्मणसाधवश्च ॥

जालश्वचरणौ नेष्टौ प्राग्याभ्यौ शस्त्रघातकौ ।
पश्चादासवषट्ठी च खलासनहलान्युदक् ॥ ४६ ॥

Hunters with hounds and nets are not good in the east? (men armed with) weapons as well as butchers or killers in the south; (one carrying) liquor and a eunuch in the west; and a wicked fellow, (one carrying) a seat (or cot) and a plough in the north.

[In the light of the verse quoted below we have to interpret शस्त्र, आसन and हल as holders of the respective objects.

जालकरश्वकरो न शुभौ प्राग् घातकशस्त्रकरो यमदिक्स्थौ ।
षण्ढकमद्यकरावपि पश्चादासनशीरखलैः सहचोदक् ॥

कर्मसङ्गमयुद्धेषु प्रवेशे नष्टमार्गणे ।
यानव्यस्तगता ग्राह्या विशेषश्चात्र वक्ष्यते ॥ ४७ ॥

On the occasions of starting an undertaking, meeting any person, a war, entering a new house etc. and searching for a lost article, the reverse of what has been laid down for journeys is to be taken. And the following are the special rules applicable to them.

[Those omens that are favourable on the right side of a person starting on a journey will be so if they are to his left on the five occasions mentioned in the text. Similarly, whatever is good in the front for a journey will be so if it is at the back. Likewise we have to take the opposite directions here. Vide the following:

नष्टावलोकनसमागमयुद्धकर्मवेशमप्रवेशमनुजेश्वरदर्शनेषु ।
. . . . यानप्रतीपविधिना शुभदा भवन्ति ॥

दिवा प्रस्थानवद्ग्राह्याः कुरङ्गरुवानराः ।
अल्लश्च प्रथमे भागे चापवज्जलकुक्कुटाः ॥ ४८ ॥

पश्चिमे शर्वरीभागे नप्तुकोलूकपिङ्गलाः ।
सर्व एव विपर्यस्ता ग्राह्याः सार्षेयु योषिताम् ॥ ४९ ॥

The antelope, Ruru deer and monkey during the day are to be reckoned as for a journey. Similarly, are to be treated the blue jay, cock and Vañjula (otherwise known as Khadiracañcu) in the forenoon. In the latter half of the night, the Naptṛka (bird), owl and Piṅgala (a kind of crane) are to be considered as for a journey. For the beviies of women all the above-named omens should be taken in the reverse order both for journey and undertakings etc.

नृपसन्दर्शने ग्राह्यः प्रवेशोऽपि प्रयाणवत् ।

गिर्यरण्यप्रवेशेषु नदीनां चावगाहने ॥ ५० ॥

वामदक्षिणगौ शस्तौ यौ तु तावग्रपृष्ठगौ ।

For an interview with the King as well as for entering (a new house), the omens should be considered exactly as for a journey. For climbing mountains, entering forests and bathing in rivers the omens that are favourable to the left and right for a journey are good in front and behind respectively.

[The commentator takes 'Praveśa' as entering the royal palace. It would be better to interpret it as 'entering a new house'. He construes 'Avagāhane' as 'Uttarāṇe'—crossing. It should mean—getting into the river or bathing in it. Vide the following :

केचिज्जगुगंमनवनृपदर्शनेषु.....]

क्रियादीप्तौ विनाशाय यातुः परिघसञ्चितौ ॥ ५१ ॥

तावेव तु यथाभागं प्रशान्तस्तचेष्टितौ ।

शकुनी शकुनद्वारसञ्चितावर्षसिद्धये ॥ ५२ ॥

If there be two omens called *Parigha* which are *blasted in action* on both sides of a traveller, he would meet with his end. The same two omens situated in their appropriate quarters (right and left) and having pleasant cry and movements are called "Omen Gates" and lead to the acquisition of wealth or accomplishment of desired objects.

[Here two technical terms *Parigha* and *Śakuna-dvāra* are defined and their effects given. In the following verse another view is given regarding the latter.]

केचित्तु शकुनद्वारमिच्छन्त्युभयतः स्थितः ।

शकुनैरेकजातीयैः शान्तचेष्टाविराविभिः ॥ ५३ ॥

Some hold that an 'Omen Gate' is brought about by birds or beasts of the same species, standing on both sides of a traveller and having *tranquil* movements and cries.

[For *Dipta* (blasted) and *Śānta* (tranquil) see verse 15 and 16 *supra*. Vide नन्दि.

एकयोन्मुद्वर्षः शान्तैः शान्तचेष्टैर्व्यवस्थितैः ।

यथाभागगतैस्तैश्च शकुनद्वारमिष्यते ॥]

विसर्जयति यद्येक एकश्च प्रतिषेधति ।

सविरोधोऽशुभो यातुर्ग्राह्यो यो बलवत्तरः ॥ ५४ ॥

When one omen suggests success and another failure, the 'mutual contradiction' that is caused is harmful to a traveller. Or the stronger of the two omens is to be considered.

[How do we consider the relative strength of two omens? The answer is given in verse 19 *supra*.]

पूर्वं प्रावेशिको भूत्वा पुनः प्रास्थानिको भवेत् ।

मुखेन सिद्धिमाचष्टे प्रवेशे तद्विपर्ययात् ॥ ५५ ॥

Should an omen become at first favourable for entering and then for a journey, it would be an indication of the easy accomplishment of the traveller's object, while the reverse would be favourable for entering.

[It has been already laid down in verse 47 that for *Praveśa* (entry) etc. the favourable omens are the reverse for a journey. So what is good for a journey is not so for an entry. An omen, thus, may be unfavourable in the beginning and then favourable, at a journey. Then success is assured. Similarly, if at an entry the omen is unfavourable (i.e. good for journey) at first and then favourable (i.e. good for entry), then too success and prosperity can be achieved.]

विसर्ज्य शकुनः पूर्वं स एव निरुणद्धि चेत् ।

प्राह यातुररेमृत्युं डमरं रोगमेव वा ॥ ५६ ॥

If one and the same omen indicates first success of a journey and then forbids it (i.e. suggests failure), it forebodes the traveller's death at the hands of his enemy, an armed conflict or disease.

अपस्तव्यास्तु शकुना दीप्ता भयनिवेदिनः ।

शारम्भे शकुनो दीप्तो वर्धन्तस्तद्व्यङ्करः ॥ ५७ ॥

Omens, situated in a Burning quarter and moving in the anti-clockwise manner, presage peril. An omen in a *Burning* direction at the commencement of an undertaking likewise indicates danger to it in the middle of the year.

तिथिवाय्वर्कभस्थानचेष्टादीप्ता यथाक्रमम् ।

घनसैन्यबलाङ्घ्रेष्टकर्मणां स्युर्भयङ्कराः ॥ ५८ ॥

Omens that are *Blasted* in respect of the lunar day, wind, the

Sun, lunar mansion, position and movements, are harmful in order to wealth, army, strength, limb, desired object (or dear one) and work.

[In this list of *Diptas* the first four belong to the *Devadipta* group, while the last two to the *Kriyādipta* one. It is also to be borne in mind that *Arkadipta* and *Ceṣṭā-dipta* are the most powerful elements in their respective groups. The commentator, while introducing the verse says: 'अधुना चेष्टादीपस्य लक्षणं तत्कलं चाह ।' In fact here the author gives only the results and not the definition, and that too of six elements and not of *Ceṣṭā* alone.]

जीमूतध्वनिदीपेषु भयं भवति माहतात् ।

उभयोः सन्ध्ययोर्दीप्ताः शस्त्रोद्भवभयङ्कुराः ॥ ५६ ॥

Omens situate in the *Burning* direction accompanied by peals of thunder presage peril from the wind (cyclone); while during the morning and evening twilights they reveal danger from weapons (clash of arms).

[The commentator construes *Jimūtheadhvani-dīptēṣu* as *Megha-śabdena dīptēṣu*—*blasted* by thunder, but thunder has not been included by the author in the list of *Devadiptas*. Otherwise he would have said 'Ubhābhyāṁ sandhyābhyāṁ dīptāḥ'. For, the twilights too are not included in the *Kṣaṇadipta* kind.]

चितिकेशकपालेषु मृत्युबन्धवधप्रदाः ।

कण्टकीकाष्ठभस्मस्थाः कलहायासदुःखदाः ॥ ६० ॥

अप्रसिद्धिं भयं वापि निःसाराश्मव्यवस्थिताः ।

कुर्वन्ति शकुना दीप्ताः शान्ता याप्यफलास्तु ते ॥ ६१ ॥

Omens that are *blasted* and standing on funeral pyres, hair and skulls (or potsherds) cause in order death, imprisonment and murder; standing on thorns (or thorny trees), fire wood and ashes, quarrel, weariness (or troubles) and grief respectively; standing on hollow objects and stones, failure of the work undertaken and danger respectively. However, if these omens happen to be *tranquil*, their evil effects will be negligible.

असिद्धिसिद्धिदो जेयो निर्हाराहारकारिणो ।

स्थानाद्भवन् व्रजेद्यान् शंसते त्वन्यथागमम् ॥ ६२ ॥

Omens that pass excreta or eat their food are to be understood to cause the failure or fulfilment of one's objects respectively. If an

omen goes away from its place after crying, it indicates a journey; if it comes to its place crying, somebody's arrival.

कलहः स्वरदीपेषु स्थानदीपेषु विग्रहः ।

उच्चमादौ स्वरं कृत्वा नीचं पश्चाच्च दोषकृत् ॥ ६३ ॥

Omens having *blasted* voice and position indicate in order quarrel and battle. Those that cry aloud in the beginning and then produce a low sound cause trouble.

एकस्थाने खवन् दीप्तः सप्ताहाद् ग्रामघातकः ।

पुरदेशनरेन्द्राणामृत्वर्धायिनवत्सरात् ॥ ६४ ॥

If a *blasted* omen stands crying in the same place (for a whole day), the concerned village will be destroyed in a week; the city, in two months; the country, in three months; and the king, in a year.

सर्वे दुर्मिक्षकर्तारः स्वजातिपिशिताशिनः ।

सर्पमूषकमार्जारपृथुलोमविवर्जिताः ॥ ६५ ॥

All creatures (i.e. omens) except snakes, rats, cats and fishes, eating the meat of their own species, cause famine.

It is natural for snakes, rats, cats and fishes to eat the meat of their own kind. Cf. the following :

विहाय सर्पाखुविडालमत्स्यान् स्वजातिमांसान्युपभुञ्जते वा ।

व्रजन्ति वा मैथुनमन्यजात्याम् . . . ॥

परयोनिषु गच्छन्तो मैथुनं देशनाशनाः ।

अन्यत्र वेसरोत्पत्तेर्नृणां चाजातिमंथनात् ॥ ६६ ॥

Creatures mating members of another species bring about the ruin of the country, exception being made in the case of the birth of a mule, and of the sexual union of some human beings with members of sub-human species.

[The author refers to a human depravity here and the commentator illustrates it thus: 'यतो नरा वडवादिषु यान्ति'. It is reported that syphilis is the result of such human depravity.]

बन्धघातभयानि स्युः पादोरुमस्तकान्तिर्गः ।

शष्पापःपिशितान्नावेदोषवर्षक्षतग्रहाः ॥ ६७ ॥

An omen passing by a person's feet, thighs or head, he will

undergo imprisonment, beating or danger in order; if it is found eating tender grass, drinking water, eating meat or cooked food, there will be in order trouble, rain, wound or imprisonment.

[The commentator construes the word 'Graham' as 'संयोगं केनचित् बन्धुना सह...' which is not warranted by the text. For, had the author intended that sense, he could have easily used 'क्षयागमाः' instead. See also verse 16 *supra*.]

क्रूरोप्रबोषदुष्टंश्च प्रधाननुपवृत्तकैः ।

चिरकालेन दीप्ताद्यास्वागमो दिक्षु तन्मृणाम् ॥ ६८ ॥

If an omen stands in any of the eight quarters beginning with the *Diptā* (Burning), men will have meetings with cruel, hot-tempered (fierce), sinful and wicked persons, ministers, kings, rhapsodists and aged men respectively.

[Both the text and Utpala's commentary are vague. It is not clear why the author has preferred the expression चिरकालेन (which gives rise to a genuine doubt about its real import) to अतिवृद्धेन. The doubt is: why we should not take 'चिरकालेन आगमः', meaning—there will be meeting at a distant date.

The reader is already acquainted with the eight designations of the quarters viz. *Diptā*, *Dhūmini*, *Śāntā*, *Śāntā*, *Śāntā*, *Śāntā*, *Śāntā* and *Āngārīṇī*. Here the first two *Śāntā* quarters represent rather bad persons. We have to find some explanation for this : In the first watch of the day the east, south-east etc. get these appellations. So the two moot quarters happen to be south and south-west which are presided over by Yama (God of death) and *Nirṛti* (Demon). This might be the reason for the above bad representation.

The commentator's explanation creates greater confusion : "तेन दीप्तायां दिशि स्थितः शकुनः कस्यचित्पुरुषस्य क्रूरेण हित्सेण संयुतस्यागमं करोति"—which means—"An omen situated in the *Burning* quarter brings about a man's meeting with one who holds a cruel beast." This interpretation is far-fetched. He construes वृत्तकेन as आवकणेन. After giving this interpretation of some, he gives another given by other scholars : "There are four quarters, *Diptā*, *Dhūmitā*, *Śāntā* and *Āngārīṇī*. The omen standing in these quarters causes meeting with one accompanied by a cruel man, by one that is guilty of the most heinous crime, by one who narrates the stories of great kings like *Nahūṣa*, and by one who has lived very long." At the end he says the latter interpretation is preferable. We do not understand in what way this interpretation is better than the first one. For, the

author has consistently mentioned eight quarters in connection with *Āngāra* etc.]

सद्रव्यो बलवांश्च स्यात् सद्रव्यस्यागमो भवेत् ।

द्युतिमान् विनतप्रेक्षी सौम्यो दारुणवृत्तकृत् ॥ ६९ ॥

Should an omen be strong and accompanied by some substance (such as food), there would be the arrival of a person with something in his hand. Should it be brilliant, the person arriving would be a gentle person; and should it look down, he would be a perpetrator of dreadful deeds.

[Here too commentator's language is a bit confusing. He makes दारुणवृत्तकृत् as an adjective of शकुन and explains thus : If the omen being brilliant looks downward, though it may be auspicious, it will cause only untoward effects. We can also interpret the second half of the verse thus :—If the omen, though brilliant, looks down, then the person arriving, though of a gentle disposition, should have committed some dastardly sin. At the end the commentator adds "य आगच्छति सद्रव्यः पुमान् स उपद्रवं करोतीत्यर्थः ।"]

विदिकस्थः शकुनो दीप्तो वामस्थेनानुवाशिता ।

स्त्रियाः सङ्ग्रहणं ग्राह्यं तद्दिगाख्यातयोनितः ॥ ७० ॥

If the cry of an omen stationed in a *Burning* intermediate quarter be followed by that of another to its left, it reveals a man's marital alliance with a woman of the class indicated by the direction.

[Here the marital alliance with a man or woman, as the case may be, is based on the classification found in the figure under verse 35 *supra*.]

शान्तः पञ्चमदीप्तेन विष्टो विजयावहः ।

दिग्गमकारो वा दोषकृत्तद्विपर्यये ॥ ७१ ॥

If an omen standing in a *Tranquil* quarter is followed by another, crying and stationed in a quarter that is fifth from the *Burning* quarter at the time (i.e. facing the Sun), it will bestow victory, or will cause the arrival of the person assigned to that quarter. If it is otherwise i.e. the first omen being in a *Burning* quarter and the second crying in any quarter that is fifth from one of the *Tranquil* quarters, troubles will arise.

[Bhaṭṭotpala's explanation lands us in a difficulty: He says that the 5th from the *Śāntā* should be *Diptā*. The only *Diptā* quarter

fifth from a *Sānta* one, at one and the same period, is possible when the two are opposite to each other. Let us take, in the first watch of the day, the South as the *Tranquil* quarter where an omen is situated. Then the fifth from that would be the North, but it is not *Dipta* (Burning). Hence we have to interpret पञ्चमदीप्तेन as दीप्तात्पञ्चमेन i.e. the fifth from the *Burning* quarter. Similarly, in the reverse case we have to explain thus : दीप्तः शान्तात्पञ्चमेन i.e. The *burning* one being followed by another in a quarter that is fifth from one of the *Sānta* quarters.]

वामसव्यगतो मध्यः प्राह स्वपरयोर्भयम् ।

मरणं कथयन्त्येते सर्वे समविराविणः ॥ ७२ ॥

An omen standing between two others to its left and right with its cry being followed by them severally indicates danger from one's own kith and kin and from foes respectively. (If both the flanking omens cry together after it, then there will be trouble for both the parties.) All the three crying simultaneously portend death.

वृक्षाग्रमध्यमूलेषु गजाश्वरयिकागमः ।

दीर्घाब्जमुषिताग्रेषु नरनौशिबिकागमः ॥ ७३ ॥

An omen standing at the top, middle and foot of a tree indicates severally the arrival of a person riding an elephant, horse and chariot; one standing on a long object, a lotus or the like of it, and something whose top is chopped off, shows severally the arrival of a man carried by another man, by a ship, and by a sedan chair.

[The meaning of the second half is given on the basis of Utpala's commentary. It may also be taken as "the arrival of a man, a ship and a palanquin in order."]

शकटेनोन्नतस्थे वा छायास्थे छत्रसंयुतः ।

एकत्रिपञ्चसप्ताहात् पूर्वाद्यास्वन्तरासु च ॥ ७४ ॥

An omen situated on a lofty height (such as mountain) indicates the arrival of a person in a carriage; one in the shade, of a person holding an umbrella. Whatever good or bad effects are indicated by the omens situated in the four quarters, east etc. or in the intermediate ones, south-east etc., will come to pass in order in one, three, five and seven days.

[The effect of an omen situated in the East or South-east will be experienced within 24 hours; in the South or South-west, in three

days; in the West or North-west, in five days; and lastly in the North or North-east, in seven days.

So far all the verses of this chapter have been composed in the *Śloka* metre.]

सुरपतिर्हुतवह्न्यमनिर्ऋतिवरुणपवनेन्दुशङ्कराः क्रमशः ।

प्राच्याद्यानां पतयो दिशः पुमांसोऽङ्गना विदिशः ॥ ७५ ॥

The lords of the eight quarters, East, South-east, South, South-west, West, North-west, North, and North-east are respectively Indra, Agni (fire God), Yama (God of death), Nirṛti (king of evil spirits), Varuṇa (Lord of waters), Vāyu (Wind God), the Moon and Śaṁkara. The four prime quarters are masculine, while the corners, feminine.

[This verse is of great utility to astrologers in that the lordships and sex of the quarters can be of help in finding out the name and sex of the person the querist is likely to meet the same day. His name may be a synonym of the particular lord; or he may be a worshipper of that Deity. This knowledge may also be put to use in horary astrology pertaining to lost or stolen articles, thieves, gain and loss, propitiation of Deities, and such other topics.

Cf. पराशर—

वर्णानां ब्राह्मणादीनामुत्तरादिदिशः स्मृताः ।

ऐशान्याद्याश्च विदिशस्ताः स्त्रीणां परिकीर्तिताः ॥

If a query is made or omen seen in a prime quarter, the querist should be thinking of a male or there will be a male birth.]

तस्माली विदलाम्बरसलिलजशरचर्मपट्टलेखाः स्युः ।

द्वात्रिंशत्प्रविभक्ते दिक्चक्रे तेषु कार्याणि ॥ ७६ ॥

In the circle of quarters divided into 32 parts, if there be omens in the eight directions beginning with the east, the respective materials on which writing may exist will be a wooden board (bark or leaf), Palm-leaf, a worthless fragment of leaf, cloth, water-product (such as lotus-leaf), reed, leather and silk. The particular effects of the omens assigned to the different divisions will also be experienced.

[The effects of omens occurring in the 32 divisions are delineated in the following chapter. In the following verses the author discusses the places where the effects would be felt, colours of articles, signs of the quarters, things relating to the quarters and trees that

may flourish there. There is also a special reference to omens relating to women.]

व्यायामशिखिनिकूजितकलहाम्भोनिगडमन्त्रगोशब्दाः ।

वर्णास्तु रक्तपीतककुष्णसिताः कोणगा मिश्राः ॥ ७७ ॥

If omens are found in the eight directions, their effects will be felt severally near a place of military exercise, near a fire-place, where some sound is heard, where a quarrel takes place, near water, where fetters and the like are kept, where Vedic hymns are chanted and where the lowing of cows is heard. The colours of things (that may be found or lost as a result of good and bad omens respectively) are red, yellow, black and white in order in the four prime quarters beginning with the east; but in the corners, they are mixed.

[In the south-east it is yellowish red; in south-west, dark-yellow; in the north-west, grey; and in north-east, pale-red. The use of this is : If an omen carries some article, the person will get some object of the colour assigned to the particular quarter. This knowledge may be utilized in cases of theft and missing articles, as well as of selection of colours of clothes, and devotion to deities owning the colours.]

चिह्नं ध्वजो दग्धमथ श्मशानं वरी जलं पर्वतयज्ञघोषाः ।

एतेषु संयोगभयानि विन्ध्यादन्यानि वा स्थानविकल्पितानि ॥ ७८ ॥

The signs of the eight quarters beginning with the east are a banner, something burnt, burial ground, cave, water, mountain, sacrifice and hamlet of cowherds (or proclamation?). Good or bad omens situated on these signs indicate a meeting with a good person or danger in order. Other things viz. good and effects presaged by omens, will take place in auspicious and inauspicious places.

[Utpala takes घोष in the sense of गह्वर, abyss or cavern. The metre is उपजाति.]

स्त्रीणां विकल्पा बृहती कुमारी व्यङ्गा विगन्धा त्वय नोलवस्त्रा ।

कुस्त्री प्रदीर्घा विधवा च ताश्च संयोगचिन्तापरिवेदिकाः स्युः ॥ ७९ ॥

When the question pertains to women, omens appearing in the several quarters beginning with the east point to a buxom woman, a virgin, a woman of defective limbs, one that is stinking, one wearing blue clothes, a wicked woman, a tall one, and a widow respectively. These are useful in questions about meetings.

[Bhaṭṭotpala seems to have read two commentaries or two

schools of commentaries on this work. For, he says: एवं केचिद्व्याचक्षते । अन्ये चतस्रो दिश इच्छन्ति । According to the latter school only four intermediate quarters beginning with the north-east are to be taken here. The four types of women are in order (1) a buxom virgin, (2) a crippled and stinking woman, (3) a wicked woman in blue dress and (4) a tall widow. The metre is इन्द्रवज्रा.]

पृच्छासु रूप्यकनकानुरभामिनीनां

मेवाख्ययानमखगोकुलसश्रयासु ।

न्यग्रोधरक्ततरोध्रककीचकाख्या-

श्चूतद्रुमाः खदिरविल्वनवानुनाश्च ॥ ८० ॥

If at a query the querist or an omen stands in any of the eight quarters headed by the east, the question refers severally to silver, gold, a sick person, a charming damsel, a sheep, a vehicle (or journey), a sacrifice, or cow-shed. Similarly, the trees corresponding to these quarters are, in order, the banyan, a red tree, Lodhra (*Symplocos paniculata*), bamboo, mango, Khadira (*Acacia catechu*), Bilva (*Aegle marmelos*) and Arjuna (*Terminalia arjuna*).

[When there is a good omen in any of these quarters, one is likely to get the article belonging to it; otherwise one will lose it. Similarly, it indicates union or separation of persons as well as clues to theft etc. The second half of the verse gives us a clue as to which tree would flourish in each of the quarters. For the benefit of readers these characteristics of quarters are written in the adjoining table :

Description of Quarters

	East	South-east	South	South-west	West	North-west	North	North-east
Lords	Indra	Fire	Yama	Nirrti	Varuṇa	Wind	Moon	Śiva
Sex	Male	Female	Male	Female	Male	Female	Male	Female
Writing material	Wood-en	Palm-leaf	Torn Leaf	Cloth	Lotus-leaf	Reed	Leather	Silk

Places of effect	where army exercise takes place	Fire-place	Full of sound	of quarrel	Water	where fetters are kept	where Vedic chanting is done	where there is lowing of cattle
Colours	Red	yellowish red	yellow	Dark yellow	Black	Grey	White	Pale red
Signs	Banner	Burnt thing	Burial ground	Cave	Water	Mountain	Sacrifice	Hamlet of cowherds
Substances etc.	Silver	Gold	Sick person	charming damsel	Sheep	Vehicle or journey	Sacrifice	Cowshed
Trees	Banyan	Red tree	Lodhra	Bamboo	Mango	Khadira	Bilva	Arjuna
Women	Buxom one	Virgin	of defective limbs	Stinking one	Blue-clothed	Bad one	Tall one	Widow

The commentator seems to have misread मेपाख्य as मेपाव्य and interpreted it as मज्ज, goat.

The commentator says in his colophon "सर्वशाकुने मिश्रकं नाम . . ." which shows that this chapter treats of the general principles of omens and the following ones, of their special features. At the end of all these chapters he says सर्वशाकुने.

The metre is वसन्तविलका.]

अन्तरचक्रम् ॥ ८७ ॥

Chapter LXXXVII—The Circle of Quarters

Section II

ऐन्द्रयां दिशि शान्तायां विरुवन्नृपसंश्रितागमं वक्ति ।

शकुनः पूजालाभं मणिरत्नद्रव्यसम्प्राप्तिम् ॥ १ ॥

An omen crying in the east which happens to be *Tranquil* at the time, indicates the arrival of an officer of the king, the gaining of honour and the acquisition of excellent jewels and objects (like gold) from that quarter. [This applies to good omens. If it is moderate, the result will also be moderate. Should the omen be inauspicious, the effect would be very slightly beneficial.]

तदनन्तरदिशि कनकागमो भवेद्विद्विषयसिद्धिश्च ।

आयुधधनपूगफलागमस्तृतीये भवेद्भूगणे ॥ २ ॥

If the omen appears in the second division (i.e. of Koṣādhyaṅkṣa) it indicates the gain of gold and the fulfilment of desired objects; if in the third division (of Agnijivin), there will be the gain of weapons, wealth or betel nuts.

स्तिग्धद्विजस्य सन्दर्शनं चतुर्थे तथाहिताग्नेश्च ।

कोणेश्नुजीविभिक्षुप्रदर्शनं कनकलोहातिः ॥ ३ ॥

If it is in the fourth division, one will meet a Brāhmaṇa friend, and one who worships the sacred fire daily; if in the south-east corner (5th division), one will see one's servants or mendicants and get gold and iron (weapons).

याम्येनाद्ये नृपपुत्रदर्शनं सिद्धिरभिमतस्याप्तिः ।

परतः स्त्रीधर्माप्तिः सर्वपयबलव्यिष्टिपुक्ता ॥ ४ ॥

If it is in the first division of the South (6th), one will meet a prince, accomplish one's tasks and attain the desired object; if in the next division (7th), one will get a wife, acquire religious merit, mustard seeds and barley corn.

कोणाच्चतुर्थखण्डे लब्धिद्रव्यस्य पूर्ववदस्य ।
यदा तदा फलमपि यात्रायां प्राप्नुयाद्याता ॥ ५ ॥

If it is in the 4th division from the South-east corner (8th), one will recover one's lost property; and a traveller will reap whatever fruit has been laid down in respect of Journey.

यात्रासिद्धिः समदक्षिणेन शिखिमहिषकुक्कुटाप्तिश्च ।
याम्याद् द्वितीयभागे चारणसङ्गः शुभं प्रीतिः ॥ ६ ॥

If it is in the right South (9th), the purpose of one's journey will be achieved, and one will get peacocks, buffaloes and cocks; if in the second division therefrom (10th), one will come in contact with bards, actors, dancers and the like, enjoy auspicious things and have satisfaction.

ऊर्ध्वं सिद्धिः कंबर्तसङ्गमो मीनतित्तिराद्याप्तिः ।
प्रव्रजितदर्शनं तत्परे च पक्वान्नफललब्धिः ॥ ७ ॥

If it is in the next division (11th), one will come in contact with fishermen, come by fishes, Tittiris (francoline partridges) and the like (quails); if in the next (12th), one will see a recluse and get cooked food and fruits.

नैर्ऋत्यां स्त्रीलाभस्तुरगालङ्कारद्रुतलेखाप्तिः ।
परतोऽस्य चर्मतच्छिल्पिदर्शनं चर्ममयलब्धिः ॥ ८ ॥

If it is in the South-west (13th), one will get a wife, a horse, ornaments, messenger (or envoy) and letters; if in the next (14th) division, one will have the sight of hides and cobblers and win leathern articles (as presents or prize).

नानरक्षितश्रमणावलोकनं नैर्ऋतात्तृतीयांशे ।
फलकुमुदन्तघटितागमश्च कोणाच्चतुर्थांशे ॥ ९ ॥

If it is in the 3rd division from the South-west corner (15th), one will see a monkey, an ascetic or a Buddhist monk; if in the next (16th), one will get fruits, flowers or ivory articles.

वारुण्यामर्णवजातरत्नवेदूर्यमणिमयप्राप्तिः ।
परतोऽतः शबरव्याघ्रचौरसङ्गः पिशितलब्धिः ॥ १० ॥

If the omen is in the West (17th.), the man concerned will get

marine products, gems, beryl or jewelled articles; if in the next division (18th), he will come in contact with foresters, hunters or thieves, and get meat.

परतोऽपि दर्शनं वातरोगिणां चन्दनागुरुप्राप्तिः ।
आयुधपुस्तकलब्धिस्तद्वृत्तिसमागमश्चोर्ध्वम् ॥ ११ ॥

If it is in the next division (19th), he meets persons suffering from rheumatism, and get sandal-wood or Aguru (*Aquilaria agallocha*); if in the next (20th), he will get weapons or books, and have contact with those living by them i.e. soldiers or weapon-makers, or authors, book-sellers or printers.

वायव्ये फेनकचामरीणिकाप्तिः समेति कायस्थः ।
मृन्मयलामोऽन्यस्मिन् वेतालिकडिण्डिभाण्डानाम् ॥ १२ ॥

If it is in the North-west (21st), one will get an effervescent thing, chowries or blankets and meet a person of the writer-caste (born of Kṣatriya father and Śūdra mother); if in the next (22nd), he will get earthen vessels or drums and such other musical instruments, and meet bards.

[The commentator construes Vaitālika as a naked preceptor. He explains the other word of the compound thus: पट्टमृदङ्गकरटाः समेता यदा वाचन्ते तानि डिण्डिभाण्डानि ।]

वायव्याच्च तृतीये मित्रेण समागमो धनप्राप्तिः ।
वस्त्राश्वाप्तिरतः परमिष्टसुहृत्सम्प्रयोगश्च ॥ १३ ॥

If it is in the third division from the north-west (23rd), one will meet one's friend and get money; if in the next (24th), he will acquire clothes or a horse, and meet a beloved person or a friend.

दधितण्डुललाजानां लब्धिरुदग्दर्शनं च विप्रस्य ।
अर्थावाप्तिरनन्तरमुपगच्छति सार्थवाहश्च ॥ १४ ॥

If it occurs in the north (25th), the person concerned will obtain curds, rice or fried grains, and meet a Brāhmaṇa; if in the next (26th), he will come by wealth and meet a merchant.

वेश्यावट्टदाससमागमः परे शुक्लपुष्पफललब्धिः ।
अत ऊर्ध्वं चित्रकरस्य दर्शनं चित्रवस्त्राप्तिः ॥ १५ ॥

If it is in the next division (27th), one will come in contact with a courtesan, a celibate, or a slave, and obtain white flowers and fruits; if in the next (28th), he will meet a painter and get clothes of varied colours or designs.

ऐशान्यां देवलकोपसङ्गमो धान्यरत्नपशुलब्धिः ।

प्राक् प्रथमे वस्त्राप्तिः समागमश्चापि बन्धव्या ॥ १६ ॥

If it is in the North-east (29th), one will come across a worshipper of a Deity, and get corn, gems or a cow; if in the next (30th) i.e. the first division of the east, he will get clothes and meet a harlot.

[Bhaṭṭotpala interprets *Devaloka* as *Bhojaka*. Does it mean 'one who eats at Śrāddhas etc.'?]

रजकेन समायोगो जलजद्रव्यागमश्च परतोऽतः ।

हस्त्युपजीविसमाजश्चास्माद्वनहस्तिलब्धिश्च ॥ १७ ॥

If it is in the next division (31st), one will meet a dyer and acquire aquatic products; if it is in the next (32nd), he will meet elephant-drivers and obtain wealth or an elephant.

[The commentator takes *वस्माद्* as referring to the meeting of elephant-drivers (समाजश्च). In fact, it means *वस्मात्परतः* in the next division.]

द्वात्रिंशत्प्रविभक्तं दिक्चक्रं वास्तुबन्धनेऽप्युक्तम् ।

अरनाभिस्थैरन्तः फलानि नवधा विकल्प्यानि ॥ १८ ॥

This cycle of Quarters divided into 32 parts is applicable to the construction of houses as well. On account of omens appearing inside in the eight spokes and the hub of the cycle, the effects are to be varied in nine ways.

[The *Vārāṇaseya* edition reads *वास्तुवत् सन्मयुक्तम्* in the place of *वास्तुबन्धनेऽप्युक्तम्*. The commentator interprets thus:

नेम्या सह कथितम् । नेमियुक्तस्यैतत् फलम् । यथा वास्तुबन्धने द्वात्रिंशद्भागप्रविभक्ते प्रतिदिशमष्टौ द्वाराणि विभक्तान्येवं दिक्चक्रमपि विभक्तम् ।]

नाभिस्थे बन्धुसुहृत्समागमस्तुष्टिरुत्तमा भवति ।

प्राप्रक्तपट्टवस्त्रागमस्त्वरे नृपतिसंयोगः ॥ १९ ॥

When a *tranquil* omen appears at the hub of the cycle of quarters, the person concerned will meet relatives or friends, and have great mental satisfaction; when it is at the eastern spoke, he will obtain red silk or clothes and meet a king.

आग्नेये कौलिकतक्षपारिकर्माश्वसूतसंयोगः ।

लब्धिश्च तत्कृतानां द्रव्याणामश्वलब्धिर्वा ॥ २० ॥

When the *tranquil* omen is seen at the South-eastern spoke, he will meet a weaver, a carpenter, a labourer, a horse or a charioteer, and obtain articles made by them, or he will get a horse.

[The commentator explains *पारिकर्मा* as *परिकर्म वेत्ति यः सः । गणित-परिकर्माणं जानाति यः* One who is expert in mathematical calculations. *केचित् कर्मज्ञा इत्याहुः ।]*

नेमीभागं बुद्ध्वा नाभीभागं च दक्षिणे योऽरः ।

धार्मिकजनसंयोगस्तत्र भवेद्धर्मलाभश्च ॥ २१ ॥

Mark out the southern parts of the spoke both at the rim and the hub. When an omen is at either place, the person will come in contact with meritorious men and acquire religious merit.

उत्ताक्रीडकपालिकागमो नैऋते समुद्दिष्टः ।

वृषभस्य चात्र लब्धिर्माषिकुलत्वाद्यमशनं च ॥ २२ ॥

When the omen is at the South-western spoke, he will meet (or get) a cow, a sportsman or a *Kāpālīka* recluse (follower of a Śaivite ascetic sect, and obtain a bull, black gram, horse-gram and the like (barley, wheat etc.) as well as food.

अपरस्यां दिशि योऽरस्तत्रासक्तिः कृषीवलैर्भवति ।

सामुद्रव्यमुत्तारकाचफलमद्यलब्धिश्च ॥ २३ ॥

When it is at the Western spoke, he will meet farmers, and obtain marine articles, a gem named *Susāra*, glass, fruits or wine.

भारवहतक्षमिक्षुकसन्वर्शनमपि च वायुदिकसंस्थे ।

तिलककुसुमलब्धिः सनागपुष्पागकुसुमस्य ॥ २४ ॥

When the omen is at the North-western spoke, he will come across a load-bearer, a carpenter or a mendicant, and will get the flowers of the *Tilaka* (*Clerodendrum phlomoides*), *Nāga* (*Mesua ferrea*) and *Punnāga* (*Calophyllum inophyllum*) trees.

कौवेर्यां दिशि योऽरस्तत्रस्थो वित्तलाभमाह्वयति ।

नागवतेन समागममाचष्टे पीतवस्त्रंश्च ॥ २५ ॥

When it is at the Northern spoke, it augurs gain of wealth and

meeting with a devotee of Lord Viṣṇu and those clad in yellow robes (or getting yellow clothes).

ऐशाने व्रतयुक्ता वनिता सन्दर्शनं समुपयाति ।
लब्धिश्च परिज्ञेया कृष्णायःशस्त्रघण्टानाम् ॥ २६ ॥

When it is at the North-eastern spoke, a woman observing a religious vow will be met, and steel, weapons and gongs obtained.

[The author has thus given effects of omens appearing in the 8 spokes and the hub, which are common to house-construction. It is to be remembered that all the effects mentioned in this section refer only to *tranquil* omens.]

In the following two verses he applies these tranquil omens to 'Journeys'.

याम्येष्टांशे पश्चाद् द्विपद्विसप्ताष्टमेषु मध्यफला ।
सौम्येन च द्वितीये शेषेष्वतिशोभना यात्रा ॥ २७ ॥

अभ्यन्तरे तु नाभ्यां शुभफलदा भवति षट्सु चारेषु ।
वायव्यानेऋतयोररयोः क्लेशावहा यात्रा ॥ २८ ॥

If there be an omen in the southern point, in the 2nd, 3rd, 6th, 7th, and 8th of the west and in the 2nd of the north (of the cycle of 32 points), a journey would have only moderate good effects; while in the other points, splendid results. In the inner circle (of 8 spokes) of the hub, if the omen occurs in any of the six spokes, the journey will be blessed with beneficial results; while in the South-western and North-western spokes, it will be beset with troubles.

[Here the word *Aṣṭāṃśa* means one of the 8 points of the cycle of 32 points. The points yielding moderate results are the 9th, 18th, 19th, 22nd, 23rd, 24th, 26th, and the best are the rest. The second verse refers to the cycle of 8 spokes.]

In the following verses the bad effects of *blasted* omens are delineated.

शान्तासु दिक्षु फलमिदमुक्तं दीप्तास्वतोऽभिधास्यामि ।
ऐन्द्र्यां भयं नरेन्द्रात् समागमश्चैव शत्रूणाम् ॥ २९ ॥

The effects so far enumerated refer only to 'Tranquil' quarters. I shall now explain those pertaining to the *Burning* ones. An omen occurring in the east which happens to be 'Burning' at the time, causes danger from the king, and contact with one's enemies.

तदनन्तरदिशि नाशः कनकस्य भयं सुवर्णकाराणाम् ।
अर्थक्षयस्तृतीये कलहः शस्त्रप्रकोपश्च ॥ ३० ॥

An omen in the next point will cause loss of gold, and threat to goldsmiths; in the 3rd loss of wealth, quarrel and clash of arms.

अग्निभयं च चतुर्थे भयमानेये च भवति चोरेभ्यः ।
कोणादपि द्वितीये धनक्षयो नृपसुतविनाशः ॥ ३१ ॥

One in the 4th. division produces danger from fire; in the South-eastern corner (5th), danger from thieves; in the next division (6th), loss of wealth, and death of a prince.

प्रमदागर्भविनाशस्तृतीयभागे भवेच्चतुर्थे च ।
हैरभ्यककारुकोः प्रध्वंसः शस्त्रकोपश्च ॥ ३२ ॥

One in the third division from the south-east (7th) causes abortion of one's wife. In the next (8th), the destruction of goldsmiths (or gold vendors) and painters (sculptors etc.), and clash of arms.

अथ पञ्चमे नृपभयं मारीमृतदर्शनं च वक्तव्यम् ।
षष्ठे तु भयं ज्ञेयं गन्धर्वाणां सडोम्बानाम् ॥ ३३ ॥

An omen in the 5th 'Burning' division (9th from the starting point) produces danger from the king, pestilence and the sight of dead bodies; in the next (10th), danger from Gandharvas and acrobats (or, danger to musicians and acrobats).

[The compound *मारीमृतदर्शनं* should rather be interpreted thus: the sight of those that died of pestilence. The genitive of *गन्धर्वाणां* etc. suggests that the author has intended to convey the idea that such an omen causes trouble to singers and acrobats. Otherwise he would have used the ablative case without any metrical trouble.]

धीवरशाकुनिकानां सप्तमभागाद्भयं भवति दीप्ते ।
भोजनविघात उक्तो निर्ग्रन्थभयं च तत्परतः ॥ ३४ ॥

An omen in the 7th division from the corner (i.e. 11th) which is *Burning*, causes danger from fishermen and fowlers (or to them?); in the next (12th), destruction of food, and trouble from naked monks.

[The reading *सप्तमभागाद्* is evidently wrong and must have been introduced by scribes. For, the commentator repeats only *सप्तमभागे* in the locative.]

कलहो नैर्ऋतभागे रक्तखावोऽथ शस्त्रकोपश्च ।

अपराद्ये चर्मकृतं विनश्यते चर्मकारभयम् ॥ ३५ ॥

An omen in the South-western corner (13th) which happens to be *Burning*, causes quarrel, flow of blood and clash of arms (war); in the first division of the West (14th), destruction of leathern articles (like footwear) and danger to (or from?) cobblers.

[The author has committed a grammatical error by using the root ण् in आत्मनेपद, for the sake of metre.]

तदनन्तरे परिव्राट्श्रमणभयं तत्परे त्वनशनभयम् ।

वृष्टिभयं वारुण्ये श्वतस्कराणां भयं परतः ॥ ३६ ॥

An omen in the next division (15th) that is *Burning*, causes trouble to (or from?) ascetics and Buddhist monks; in the next (16th), threat of starvation; in the West (17th), danger from rain; in the next (18th), peril to (or from?) dogs and thieves.

[Does the commentator intend to convey the meaning that ascetics will have fear even from Buddhist monks? For, he explains thus : परिव्राजकस्य तपस्विनो भयं श्रमणाच्छाक्यभिक्षोश्च भयं भवति । This might not be the meaning intended by the author.]

वायुप्रस्तविनाशः परे परे शस्त्रपुस्तवार्त्तानाम् ।

कोणे पुस्तकनाशः परे विपस्तेन वायुभयम् ॥ ३७ ॥

An omen in the next division (19th) leads to destruction by storm; in the next (20th), to danger to those that live by weapons (soldiers and manufacturers of arms) and books (authors, sellers or printers); in the North-western corner (21st), to the loss of books; in the next (22nd), to danger from poison, thieves and wind.

परतो वित्तविनाशो मित्रैः सह विग्रहश्च विज्ञेयः ।

तस्यासन्नेऽश्वघो भयमपि च पुरोधसः प्रोक्तम् ॥ ३८ ॥

An omen in the next *Burning* division (23rd) brings about loss of money, and strife with one's own friends; in the next (24th), death of one's horse (or death from a horse) and danger to (or from) the priest.

गोहरणशस्त्रघातावदूपरे सार्यघातघननाशो ।

आसन्ने च श्वभयं ब्राह्मणद्विजदासगणिकानाम् ॥ ३९ ॥

An omen in the north (25th) causes theft of one's cattle and

blows from weapons; in the next (26th), slaughter of a caravan and loss of wealth; in the next (27th), trouble from dogs, and danger to the fallen twice-born, slaves and harlots.

[Vrātya is one belonging to any of the first three classes who has lost caste owing to the non-performance of the principal Saṃskāras, especially the Upanayana or investiture with the sacred thread and initiation into the sacred Gāyatrī Mantra. Vide Yājñavalkya I. 380.]

सावित्रीपतिता ब्राह्म्या ब्राह्म्यस्तोमादृते क्रतोः ।

A Vrātya should undergo Prāyaścitta or atonement in order to get back his purity. According to others it means one who does not observe his religious duties. According to the commentator a Brāhmaṇa becomes Vrātya when his Upanayana takes place after his eighth year and before he completes his sixteenth year.]

ऐशानस्यासन्ने चित्राम्बरचित्रकृद्भुयं प्रोक्तम् ।

ऐशाने त्वनिभयं दूषणमप्युत्तमस्त्रीणाम् ॥ ४० ॥

An omen in the division (28th) previous to the North-east, causes trouble to one's coloured clothes and painters; one in the North-east (29th) peril from fire and corruption of noble women.

प्रोक्तस्यैवासन्ने दुःखोत्पत्तिः स्त्रिया विनाशश्च ।

भयमूर्ध्वं रजकानां विज्ञेयं काच्छिकानां च ॥ ४१ ॥

An omen in the division next to the above (30th) produces grief and death of one's wife; one in the next (31st), danger to dyers or washermen and perfumers.

हस्त्यारोहभयं स्याद् द्विरद्विनाशश्च मण्डलसमाप्तौ ।

अभ्यन्तरे तु दीप्ते पत्नीमरणं ध्रुवं पूर्वं ॥ ४२ ॥

An omen in the last (32nd) division of the circle causes trouble to (or, from) elephant drivers, and death of one's elephants (or, one's own death through an elephant). An omen stationed inside in the eastern spoke which is *Burning*, causes undoubtedly the death of the wife.

शस्त्रानलप्रकोपावान्नेये वाजिमरणशिल्पिभयम् ।

याम्ये घर्मविनाशोऽपरेऽन्यवस्कन्दचोक्षवधाः ॥ ४३ ॥

अपरे तु कर्मिणां भयमथ कोणे चानिले खरोष्ट्रवधः ।

अत्रैव मनुष्याणां विसूचिकाविषभयं भवति ॥ ४४ ॥

उदगर्थचिप्रपीडा दिश्येशान्यां तु चित्तसन्तापः ।

शमीणगोपपीडा च तत्र नाभ्यां तथात्मवधः ॥ ४५ ॥

An omen appearing in the South-eastern spoke that is *Burning*, presages clash of arms and outbreak of fire as well as destruction of horses and danger to (or from) artists (sculptors, architects etc.); one in the Southern spoke will cause destruction of Dharma (meritorious deeds or religion); in the South-western spoke, fire-accidents, sudden attacks and killing of honest men; in the western spoke, danger to (or from) workers; in the North-western spoke, death of donkeys and camels, and danger to men from cholera and poison; one in the northern spoke, financial troubles and suffering of Brāhmaṇas; one in the North-eastern spoke, mental affliction, and trouble to (or, from) rustics and cowherds. An omen in the hub that is *Burning*, causes one's own death.

[Though the commentator has taken the words in the genitive in the text in the sense of the ablative, I feel strongly that the author's intention is to convey only the sense of the genitive. For example, in verse 41 रजकानां भयम् ought to mean danger to washermen, and *not*, danger from them. We have to remember one special feature here, which is, the effect of these *Burning* omens is applicable not merely to the observer but in many cases to entire classes of people. This is clear from the statement in the second half of verse 44. The commentator construes शिल्पिभ्यम् as शिल्पिभ्यो लेखपुस्तकचित्रकृद्भ्यो भयं भवति। He should have said—चित्रकृतां भयं भवति. The last compound in verse 43 can also be interpreted as: अन्यवस्कन्देन चोक्षाणां : i.e. destruction of Cokṣas by attacking with fire or by fire and attack. The Dictionary meaning of cokṣa is—Honest, clever, clean. But the commentator says: दुष्ट इति प्रसिद्धः— a notorious ruffian.]

विरुतम् ॥ ८८ ॥

Chapter LXXXVIII—Cries of Birds and Beasts
Section III

Here the author distinguishes animals that are diurnal, nocturnal etc., defines a new type of *Dipta* and gives the good and bad effects of different cries of various creatures as well as of their sight and flight. At the end he refers to a method of consulting the Piṅgala bird about the future.

श्यामाश्वेनशशघ्नवञ्जुलशिखिश्रीकर्णचक्राह्वया-
श्चाषाण्डीरकखञ्जरीटकशुकध्वाङ्क्षाः कपोतास्त्रयः ।
भारद्वाजकुलालकुक्कुटखरा हारीतगृध्रो कपिः
फेष्टः कुक्कुटपूर्णकूटचटकाः प्रोक्ता दिवास्त्रयः ॥ १ ॥

The following creatures are called *Diurnal*, those that roam by day : The Śyāmā (female cuckoo), hawk, the hare-killer (falcon), Vañjula bird, peacock, Śrīkarṇa, ruddy goose, blue jay, Aṇḍiraka, wagtail, parrot, crow, dove of three kinds (viz. grey, variegated and saffron-coloured), skylark, wild cock, donkey, Hārīta (a kind of pigeon), vulture, monkey, Phenṭa (a bird), cock, Pūrṇakūṭa (otherwise known as Karāyika) and sparrow.

[All except donkey and monkey are birds in this list.
The metre is शार्दूलविक्रीडित.]

लोमाशिका पिङ्गलछिप्पिकाद्यौ बल्लुपुल्लौ शशकश्च रात्रौ ।
सर्वे स्वकालोत्क्रमचारिणः स्युर्देशस्य नाशाय नृपान्तदा वा ॥ २ ॥

The hair-eater (jackal?), Piṅgala (crane), chippikā (a bird), flying fox, owl and hare are nocturnal beings. If the creatures belonging to the two categories move contrary to their fixed periods, they lead to the destruction of the country or the king.

[Many of the names mentioned in the two lists are not found in Dictionaries. In the first quarter there is a metrical flaw, as पिङ्गल-छिप्पिका is the correct form.

The metre is इन्द्रवज्रा.]

हयनरभुजगोष्ठद्वीपिसिहसंगोघा
वृकनकुलकुरङ्गश्वजगोव्याघ्रहंसाः ।
पृषतमृगशृगालश्वविद्यान्यपुष्टा
द्युनिशमपि विडालः सारसः सूकरश्च ॥ ३ ॥

The horse, man, snake, camel, leopard, lion, bear, alligator, wolf, mongoose, deer, dog, goat, cow, tiger, swan, spotted antelope, stag, jackal, porcupine, cuckoo, cat, crane and boar are both diurnal and nocturnal.

[The metre is मालिनी.]

In the following five verses the author gives the synonyms of the names of some birds and beasts.

भषकूटपूरिकुरवककरायिकाः पूर्णकूटसञ्ज्ञाः स्युः ।
नामान्युलूकचेट्याः पिङ्गलिका पेचिका हक्का ॥ ४ ॥

कपोतकी च श्यामा वञ्जुलकः कीर्त्यन्ते खदिरचञ्चुः ।
छुच्छुन्दरी नृपसुता बालेयो गर्दभः प्रोक्तः ॥ ५ ॥

स्रोतस्तडागभेद्यैकपुत्रकः कलहकारिका च रला ।
भृङ्गारवच्च विरुवति निशि भूमौ द्रव्यङ्गुलशरीरा ॥ ६ ॥

दुर्बलिको भाण्डीकः प्राच्यानां दक्षिणः प्रशस्तोऽसी ।
धिवकारो मृगजातिः कृकवाकुः कुक्कुटः प्रोक्तः ॥ ७ ॥

गर्ताकुक्कुटस्य प्रथितं तु कुलालकुक्कुटो नाम ।
गृहगोधिकेति सञ्ज्ञा विज्ञेया कुडचमत्स्यस्य ॥ ८ ॥

दिव्यो धन्वन उक्तः श्रोतः स्यात् सूकरोऽय गौरुत्ता ।
श्वा सारमेय उक्तो जात्या चटिका च सूकरिका ॥ ९ ॥

The synonyms of the bird Pūrṇakūṭa are Bhaṣa, Kūṭapūri, Kurabaka and Karāyika; those of Ulūkaceṭī (a small owl), Piṅgalikā, Pecikā and Hakkā; those of Potakī, Kapotakī and Śyāmā; Vāñjulaka is also called Kadiracañcu; the Sugandhamūṣikā (musk-rat) is called Chucchundarī and Nṛpasutā; the donkey is known as Gardabha and Vāleya; the Ralā is called Srotobhedya (stream-cutter), Taḍāgabhedya (tank-breaker), Ekaputraka and Kalahakārikā (quarrelsome). This bird cries at night like a golden vase, and is two digits in height.

The Durbalika is also called Bhāṇḍika and is favourable to the eastern people, when situated to their right; Dhikkāra is a kind of deer; the cock is called Kṛkavāku and Kukkuṭa; the Gartākukkuṭa is known as Kulāla Kukkuṭa (wild cock); the lizard is called Gṛhagodhikā and Kuḍyamatsya (wall-fish); the Divya is known as Dhanvana; the boar is known as Kroḍa and Sūkara; the cow is called Go and Uśrā; the dog is known as Svan and Śārameya; and by nature the female sparrow is called Caṭikā and Sūkarikā.

[Chikkara and Dhikkāra are the same. The commentator tells us that according to some Bhṛṅgāra means a bird of a particular species. In the dialect of Utpala the vase is called Dāṁdānī or Damanī. This will help scholars in fixing his native place. The author has strangely committed a metrical error in the first quarter of verse 5. He could have put it as :

श्यामा कपोतकी स्याद् ॥

एवं देशे देशे तद्विद्म्यः समुपलभ्य नामानि ।
शकुनस्तज्ञानार्थं शास्त्रे सञ्चिन्त्य योज्यानि ॥ १० ॥

In this manner in every country one ought to ascertain the names of birds and beasts from those that are well acquainted with them, and apply them after proper analysis to the science bearing upon omens for understanding (the effects of) their cries.

[Our Bangalore edition reads सञ्चिन्त्य while the Vārāṇaseya one has सञ्चित्य (having collected); but the commentator explains it as 'विचार्य'. Hence the reading given above should be preferred.

Next the author defines a new variety of *Dipta* cry.]

वञ्जुलकस्तं तित्तिडिति दीप्तमय किल्किलीति तत्पूर्णम् ।
श्येनशुकगृध्रकङ्काः प्रकृतेरन्यस्वरा दीप्ताः ॥ ११ ॥

The cry of the Vāñjulaka resembling the sound "Tittid" is called *Burning* i.e. malignant; but one like 'Kilkili', is *Full* i.e. auspicious. The hawk, parrot, vulture and heron having unnatural sounds are called *Burning*.

यानासनशय्यानिलयनं कपोतस्य सप्तविशतं वा ।
अशुभप्रदं नराणां जातिविभेदेन कालोऽयः ॥ १२ ॥

आपाण्डुरस्य वर्षाच्चित्रकपोतस्य चैव षण्मासात् ।
कुडकुमधूत्रस्य फलं सद्यः पाकं कपोतस्य ॥ १३ ॥

A dove sitting or building a nest on a vehicle (including horse), seat or bed, causes harm to the owners; and the time of its fruition is different for its different kinds. The grey variety of dove causes the evil consequences to be felt within a year; the variegated one, within six months; and the saffron-coloured one or the dark-red one, immediately i.e. the same day.

[The expression विगणम् is ungrammatical used for metrical soundness.]

चिचिदिति शब्दः पूर्णः श्यामायाः शूलिशलिति च धन्यः ।

चच्चेति च दीप्तः स्यात् स्वप्रियलाभाय चिक्चिगिति ॥ १४ ॥

The cry of the Śyāmā (female cuckoo?), being like *Cicit* is *Full* and like *Śūlīśūl* is lucky; but one like *Cacca*, is *Burning*; while one like *Gikeik* leads to the acquisition of one's cherished object or person.

हारीतस्य तु शब्दो गुग्गुः पूर्णोऽपरे प्रदीप्ताः स्युः ।

स्वरवचिद्वयं सर्वं भारद्वाज्याः शुभं प्रोक्तम् ॥ १५ ॥

The *Guggu* sound of the *Hārīta* is *Full*, while others would be *Burning*; all the variations of sound of the *Bhāradvāja* (Skylark) are declared to be auspicious.

किक्किषिशब्दः पूर्णः करायिकायाः शुभः कहकहेति ।

क्षेमाय केवलं करकरेति न स्वर्णसिद्धिकरः ॥ १६ ॥

कोटुक्लीति क्षेम्यः स्वरः कटुक्लीति वृष्टये तस्याः ।

अफलः कोटिकिलीति च दीप्तः खलु गुंकृतः शब्दः ॥ १७ ॥

The *Kīṣkīṣi* sound of the *Karāyikā* is *Full* and 'Kaha-kaha', auspicious; while the *Kara-kara* sound is only for *status-quo* and not for fresh acquisition of wealth. Its own sound like *Koṭukli* confers sound health; *Koṭukli* causes rain; *Koṭikili* is worthless; and the sound *Gum* is indeed *Burning*.

[It is really remarkable that the ancient Sages of India had observed minutely the different cries of birds and beasts as well as their psychological back-ground. We can also remember in this connection Kālidāsa's statement relating to good hunting, viz. सत्त्वानामपि लक्ष्यन्ते विकृतिमन्वितं भयक्रोधयोः. It is also known that many animals such as dogs have the instinctive power of scenting coming events. As such they are able to throw some hints about the coming danger and pleasure through their behaviour and cries.

If man is intelligent enough to read the lessons written on the pages of Nature, he can progress in life. Hence belief in omens and astrology cannot be dubbed as superstition.]

शस्तं वामे दर्शनं दिव्यकस्य सिद्धिर्ज्ञेया हस्तमात्रोच्छ्रितस्य ।

तस्मिन्नेव प्रोक्षतस्थे शरीराद् धात्री वश्यं सागरन्ताभ्युपैति ॥ १८ ॥

The sight of the *Divyaka* to the left is praiseworthy; when it is just one cubit above the ground in the same place, one's objects will be accomplished; when it is in the same place but at a higher level than the body of a traveller, the whole earth as far the oceans will come under his sway.

[Here the author uses the adjective वश्यं in the sense of वशं. The commentator accordingly interprets it as विधेयित्वं (meaning विधेयत्वम्). The last line of the verse could have been given without error thus:

Vide the following :—

वामे शस्तो धन्यः सिद्धदाता प्रोत्तुङ्गत्वेऽस्तमात्रं जयाय ।

आकायं चेदुन्नतो वामभागे पृथ्वीलाभं बन्धुनाणं करोति ॥

The metre is शालिनी.]

फणिनोऽभिमुखामोऽरिसङ्गं कथयति बन्धुवधात्ययं च यातुः ।

अथवा समुपैति सव्यभागान्न स सिद्ध्यं कुशलो गमागमे च ॥ १९ ॥

A snake moving towards a traveller indicates an encounter with his enemies, and the death or ruin of his kinsmen. If it crawls from his right to his left, the object of his journey will not be achieved.

[The commentator takes the च in the second quarter in the sense of प्रथवा, or.

The metre of this verse is not named in any book on prosody. It can be called *गद्या* as it is a mixture of 2 quarters viz. 1st. and 3rd, similar to the odd lines of *विद्योमिनी* with an extra long syllable at the end, the second quarter exactly like that of *पुष्पिताग्रा*, and the 4th resembling the even line of *विद्योमिनी* with an extra *Guru*. Otherwise we can call this an *अर्धसम* of the *मात्रासमक* metre, as both the halves have 34 Mātrās each.]

अज्जेषु मूर्धसु च वाजिगजोरगाणां

राज्यप्रदः कुशलकृच्छुचिशद्विज्ञेयः ।

भस्मास्थिकाष्ठतुषकेशतृणेषु दुःखं

दृष्टः करोति खलु खञ्जनकोऽब्दमेकम् ॥ २० ॥

The wagtail sun sitting on lotuses or on the heads of horses, elephants or snakes, bestows sovereignty; on clean sites or on green grassy tracts, happiness; while on ashes, bones, firewood, husks, hair or straw, it causes grief for a year without fail.

[The metre of this and 23, 25, 34 and 35 is वसन्ततिलका. The commentator construes शादलेषु as दूर्वाषु. But Amara says: शादलः शादहरिते.]

किलिकिलिकिलि तित्तिरिस्वनः शान्तः शस्तफलोऽन्यथापरः ।

शशको निशि वामपाश्वंगो वाशञ्छस्तफलो निगच्छते ॥ २१ ॥

The 'Kilkili' sound of the Tittiri (francoline partridge) is *Tranquil* and of beneficial results; otherwise, it is *Burning* and harmful. A hare crying and running on the left side of a person at night is said to be of auspicious results.

[The author has taken liberty with grammar and made two changes in respect of वाच् viz. conjugation and the voice (Pada). The metre is a variety of वियोगिनी with the substitution of two Gurus for the first Sagana in the even lines.]

किलिकिलिविरुतं कपेः प्रदीप्तं न शुभफलप्रदमुद्दिशन्ति यातुः ।

शुभमपि कथयन्ति चुग्लुशब्दं कपिसदृशं च कुलालकुक्कुटस्य ॥ २२ ॥

The *Kilikili* sound of a monkey is said to be *Burning* and not conducive to good results to a traveller; but the *Cuglu* sound is spoken of as being auspicious. The cry of the wild cock is similar in effect to that of the monkey.

[The metre is पुष्पिताम्र.]

पूर्णाननः कृमिपतङ्गपिपीलिकाद्यै-

श्चायः प्रदक्षिणमुपैति नरस्य यस्य ।

खे स्वस्तिकं यदि करोत्यथवा यियातो-

स्तस्यार्थलाभमचिरात् सुमहत् करोति ॥ २३ ॥

If a blue jay with its mouth filled with worms, moths, ants and the like, flies from left to right of a person, who is about to start on a journey, or makes the Svastika figure in the sky by its flight, it bestows before long very great prosperity on him.

चापस्य काकेन विरुध्यतश्चेत्पराजयो दक्षिणभागस्य ।

वधः प्रयातस्य तदा नरस्य विपर्यये तस्य जयः प्रदिष्टः ॥ २४ ॥

When a blue jay fights with a crow and is defeated by the latter, the traveller to whose right the jay flies will meet with death; otherwise (when it is victorious and flies to the left), he will be successful.

[The commentator interprets दक्षिणभागस्य as काकाद् दक्षिणभाग-गतस्य चापस्य which means—the blue jay fighting with the crow is to the right of the latter.]

Vide the following :

पूर्णाननो यस्य करोति चापः प्रदक्षिणं स्वस्तिकमेव वा खे ।

लाभो महास्तस्य पराभवाय काकेन भङ्गो विजयो जयस्य ॥

The metre of this, 26, 32, 40, 41, 45, 46 and 47 is उपजाति.]

केकेति पूर्णकुटवद्यदि वामपाश्वे

चापः करोति विरुतं जयकृत्तदा स्यात् ।

क्रेकेति तस्य विरुतं न शिवाय दीप्तं

सन्दर्शनं शुभदमस्य सदैव यातुः ॥ २५ ॥

When the blue jay flying to the left of a person cries as *Keka*, or does like the *Pūrṇakuṭa* (Karāyika, Kīskīsi or Kaha-kaha), it bestows success; but its cry *Krekra* is *Burning* and is not conducive to happiness; its mere sight, however, is always favourable to a traveller.

अण्डीरकष्टीति स्तेन पूर्णष्टिद्विद्विशब्देन तु दीप्त उक्तः ।

फेष्टः शुभो दक्षिणभागसंस्थो न वाशिते तस्य कृतो विशेषः ॥ २६ ॥

The *Ti* cry of the *Aṇḍiraka* is said to be *Full* and auspicious, while the *Tittittiti* cry, *Burning* and harmful. The *Phenṭa* is auspicious when seen to the right of oneself; and no importance is attached to its cry.

श्रीकर्णस्तं तु दक्षिणे क्वक्क्वेति शुभं प्रकीर्तितम् ।

मध्यं खलु चिक्चिकीति यच्छेषं सर्वमुशन्ति निष्फलम् ॥ २७ ॥

The *Kvakva* sound of the *Śrīkarna* flying to the right is said to be auspicious; the *Cikaiki* one is moderate in effect, and all other sounds, they say, are without any good result.

[The metre here and in 30 is an अर्धसमवृत्त of the भद्रविराट् type with the final long syllable in each quarter dropped.]

दुर्बलेरपि चिरिल्विरिल्विति प्रोक्तमिष्टफलदं हि वामतः ।

वामतश्च यदि दक्षिणं ब्रजेत्कार्यसिद्धिमचिरेण यच्छति ॥ २८ ॥

The sound *Cirilu-irilu* of the Durbali (Bhāṇḍika) too to the left is considered favourable in effect; if it flies from left to right, it leads ere long to the success of one's undertaking.

[The metre is रघोदत्ता.]

चिक्चिकिवाशितमेव तु कृत्वा दक्षिणभागमुपैति च वामात् ।

क्षेमकृदेव न साधयतेऽर्थान् व्यत्ययो वधबन्धनयाय ॥ २९ ॥

If the same bird viz. Durbalika, flies from left to right while crying like *Cikeiki*, it helps only to maintain the *status quo* (or gives only sound health) and does not fulfil the desired objects. If it is otherwise i.e. flies from right to left, it causes fear of death or imprisonment (or death, imprisonment or danger).

[The words Artha and Kṣema here and in verse 16 *supra* mean *yoga-kṣema* used in the Gītā, when the first word means attainment of new objects and the second, maintaining what has been got already.

The metre is दोषक in this and in 37.]

क्रकेति च सारिका द्रुतं त्रेत्रे वाप्यभया विरोति या ।

सा वक्ति धियासतोऽचिराद् गात्रेभ्यः क्षतजस्य विलुतिम् ॥ ३० ॥

A Sārikā (mynah) crying quickly like *Krakra* or like *Tretra* fearlessly, indicates the flow of blood ere long from the limbs of a person starting on a journey.

फेष्टकस्य वामतश्चिरिल्विरिल्विति स्वनः ।

शोभनो निगद्यते प्रदीप्त उच्यतेऽपरः ॥ ३१ ॥

The *Cirilu-irilu* sound of the Phep̄ta to the left is declared to be auspicious; the contrary, *Burning*.

[This is a strange metre whose name is not found in works on prosody. It may be brought under गद्या as Pīṅgala says “अज्ञानुक्तं गद्या”. It is an अर्धसमवृत्त formed with the odd quarters of समानिका and the even ones of the प्रमाणिका.]

श्रेष्ठं खरं स्थासुमुशन्ति वाममोज्झारशब्देन हितं च यातुः ।

अतोऽपरं गर्दभनादितं यत्सर्वाश्रयं तत् प्रवदन्ति दीप्तम् ॥ ३२ ॥

A donkey standing still in a place to the left of a traveller is

said to be beneficial; so is one producing the sound of *Om*. All other varieties of its braying, wherever it may stand, are called *Burning*.

आकाररावो समृगः कुरङ्ग ओकाररावो पृषतश्च पूर्णः ।

येऽन्ये स्वरास्ते कथिताः प्रदीप्ताः पूर्णाः शुभाः पापफलाः प्रदीप्ताः ॥ ३३ ॥

The stag and the deer producing the “*Ā*” sound, and the spotted antelope, the “*O*” sound, are *Full*; all other sounds are declared *Burning*. Sounds that are *Full* are auspicious, while the *Burning* of evil consequences.

[The metre is इन्द्रवज्रा.]

भीता रुवन्ति कुकुकुक्विति ताम्रचूडा-

स्त्यक्त्वा हतानि भयदान्यपराणि रात्रौ ।

स्वस्थैः स्वभावविस्तानि निशावसाने

ताराणि राष्ट्रपुरपाथिववृद्धिदानि ॥ ३४ ॥

The cocks crow at night as *Kuku-kuku*, when they are frightened. All sounds except the above at night are harmful. The high-pitched and natural sounds produced by them at dawn, when they are free from illness, bestow prosperity on the realm, city and monarch.

नानाविधानि विस्तानि हि छिप्पिकाया-

स्तस्याः शुभाः कुलकुलुनं शुभास्तु शेषाः ।

यातुर्बिडालविरतं न शुभं सदैव

गोस्तु क्षुतं मरणमेव करोति यातुः ॥ ३५ ॥

The Chippikā produces many sounds, but its *Kulu-kulu* sound alone is auspicious; and the rest are harmful. Never is the mewing of a cat favourable to a traveller. The sneezing of a cow certainly brings about the traveller's death.

[Even the cat's sight is considered unfavourable to a traveller, in society.]

हुं हुं गुम्बुगिति प्रियामभिलषन् क्रोशव्युलूको मुदा

पूर्णं स्याद् गुरुलु प्रदीप्तमपि च ज्ञेयं सदा किस्किसि ।

विज्ञेयः कलहो यदा बलबलं तस्याः सकृद्वाशितं

दोषायैव दृढदृढेति न शुभाः शेषाश्च दीप्ताः स्वराः ॥ ३६ ॥

When the owl wishes for mating, it cries joyously as *Hum-hum, Guglug*. Its *Gurulu* sound is full, while the *kiskisi* sound is always *Burning*. When it cries repeatedly as *Bala-bala*, it indicates quarrel; its *Tatattata* sound leads only to sufferings; and the rest are *Burning* and harmful.

[Villagers forecast the fluctuation in the prices of some commodities from the cries of the owl.

The metre is शार्दूलविक्रीडित.]

सारसकूजितमिष्टकलं तद् यद्युगपद्विरुतं मिथुनस्य ।

एकवृत्तं न शुभं यदि वा स्यादेकवृत्ते प्रतिरोति चिरेण ॥ ३७ ॥

The simultaneous cries of a pair of cranes are favourable in effect; but when one alone cries, or when the other responds to the first after a long interval, it is inauspicious.

[प्रविरोति is another reading for प्रतिरोति.]

चिरिल्विरिल्विति स्वनेः शुभं करोति पिङ्गला ।

अतोऽपरे तु ये स्वराः प्रदीप्तसञ्ज्ञितास्तु ते ॥ ३८ ॥

The Piṅgalā bird brings good luck with its cry, *Cirilulirilu*; all other sounds of its cry are termed *Burning*.

[The metre is प्रमाणिका.]

इशिविरुतं गमनप्रतिषेधि कुशुकुशु चेतकलहं प्रकरोति ।

अभिमतकार्यगतिं च यथा सा कथयति तं च विधिं कथयामि ॥ ३९ ॥

If the Piṅgalā produces an *Isi* sound, then it is a hindrance to the journey i.e. the journey will not be successful; if a *Kuśu kuśu* sound, it leads to quarrel. I shall now explain the way in which the bird indicates the fulfilment of one's cherished objects.

[The metre is तामरस.]

दिनान्तसन्ध्यासमये निवासमागम्य तस्याः प्रयतश्च वृक्षम् ।

देवान् समभ्यर्च्य पितामहादीन् नवाम्बरस्तं च तरुं सुगन्धैः ॥ ४० ॥

एको निशीथेऽनलदिकस्थितश्च दिव्येतरैस्तां शपथंनियोज्य ।

पृच्छेद्यथाचिन्तितमर्थमेवमनेन मन्त्रेण यथा शृणोति ॥ ४१ ॥

Being pure and clad in new clothes, one should approach in the evening the tree which is the abode of the Piṅgalā, and worship Brahman and other Gods as well as the tree with fine perfumes;

then one should stand alone to the south-east of the tree at midnight, convince her (the bird) by oaths, referring to both Gods and human beings, and consult her about the contemplated object in this manner with the following hymn so that she may hear it well.

विद्धि भद्रे मया यत् त्वमिममर्थं प्रचोदिता ।

कल्याणि सर्ववचसां वेदित्वि त्वं प्रकीर्त्यसे ॥ ४२ ॥

आपृच्छेऽद्य गमिष्यामि वेदितश्च पुनस्त्वहम् ।

प्रातरागम्य पृच्छे त्वामाग्नेयीं दिशमाश्रितः ॥ ४३ ॥

प्रचोदयाम्यहं यत् त्वां तन्मे व्याख्यातुमर्हसि ।

स्वचेष्टितेन कल्याणि यथा वेदि निराकुलम् ॥ ४४ ॥

"O auspicious one, kindly divine the object about which I am consulting thee. For, thou art praised as the knower of all languages. I shall take leave of thee, being informed of it by thee, but I shall come back in the morning and question thee, stationing myself in the south-eastern corner. I call upon thee to explain to me through thy activities the object I have in view, so that I may understand it without any ambiguity."

इत्येवमुक्ते तरुमूर्धगायाश्चिरिल्विरिल्वीति स्तेऽर्थसिद्धिः ।

अत्याकुलत्वं दिशिकारशब्दे कुचाकुचेत्येवमुदाहृते वा ॥ ४५ ॥

अवाक्प्रदानेऽपि हितार्थसिद्धिः पूर्वोक्तदिकचक्रफलैरतोऽन्यत् ।

वाच्यं फलं चोत्तममध्यनीचशाखास्थितायां वरमध्यनीचम् ॥ ४६ ॥

If on being addressed in this manner she cries *Cirilulirilu* from the top of the tree, there will be success in the undertaking; but if she cries *Diśikāra* or *Kučā-kučā*, there will be excessive mental suffering. When she does not cry at all, even then, there will be the accomplishment of the object. Other effects will have to be deduced from the 'Circle of Quarters' mentioned above (LXXXVII.) If she be perched on a high, middle or low branch, the effect will, in order, be very good, medium or bad.

[It is not clear if the 'कार' in दिशिकार is meant only to indicate the syllables दि and शि, as we use in connection with the sounds of the alphabet.]

विष्मण्डलेऽभ्यन्तरबाह्यभागे फलानि विन्ध्याद् गृहमोघिकायाः ।

पृच्छेद्वरी चिच्चिडिति प्रदीप्ता पूर्णा तु सा तित्तिडिति स्वनेन ॥ ४७ ॥

The effect of the house-lizard will have to be deduced from its cry and position in the 'Circle of Quarters' whether in any of the spokes inside or of the 32 divisions. The musk-rat is malignant with the cry *Cicciḍ*, while it is full (auspicious) with *Tittiḍ*.

[The commentator explains some peculiarities of the cries and their effects: If the direction is *Tranquil* and the cry pleasant, the result will be excellent; if the cry is unpleasant, the effect will be moderate. On the other hand, if the direction is *Burning* and cry pleasing, the effect will be good; if the quarter is *Non-burning* but the cry *Burning* (harsh), it will be untoward. This also refers to *Piṅgalā*.]

श्वचक्रम् ॥ ८६ ॥

Chapter LXXXIX—The Circle of Dogs

Section IV

नृत्तुरगकरिकुम्भपर्याणसक्षीरवृक्षेष्टकासञ्चयच्छतशय्यासनोलूखलानि श्वजं चामरं शाद्वलं पुष्पितं वा प्रदेशं यदा श्वाऽवमूल्याग्रतो याति यातुस्तदा कार्यसिद्धिर्भवेदाद्रंके गोमये मिष्टभोज्यागमः शुष्कसम्मूत्रणे शुष्कमसं गुडो मोदकावाप्तिरेवाथवा ॥ १(क)

If a dog passes urine on a man, horse, elephant, pot, saddle, milky tree, heap of bricks, umbrella, bed, seat, mortar, banner, chowrie or a piece of ground covered with green grass or flowers, and goes ahead of a traveller, then he will be successful in his undertaking; if it urinates on wet cowdung, he will get a sumptuous meal; if on dry cow-dung, dry food, jaggery or sweets.

[This *Daṇḍaka* has no name given to it in the *Vṛitaratnākara*. It is a running prose passage where two *Nagaṇas* are followed by 31 *Ragaṇas*. This is one of the four quarters, the other quarters being given below.

Vide the following.

नरत्तुरगजातपत्रकुम्भध्वजशयनासनपुष्पचामराणि ।

व्रजति यदि पुरोऽवमूल्य पक्षः (वा श्वा) क्षपयति शत्रुबलं तदा नरेन्द्रः ॥]

अथ विषतरुण्टकीकाष्ठपाषाणशुक्लद्रुमास्थिशमशानानि मूल्यावहृत्याथवा यायिनोऽप्येसरोऽनिष्टमाख्याति शय्याकुलालादिभाण्डान्यभुक्तान्यभिन्नानि वा मूत्रयन् कन्यकादोषकुद्भुज्यमानानि चेद् दृष्टतां तद्गृहिण्यास्तथा स्वादुपानत्कलं गोस्तु सम्मूत्रणेऽवर्णजः सङ्करः ॥ १(ख)

Again, if the dog passes urine on or kicks a poisonous or thorny tree, fire-wood, stone, withered tree, bones or cremation ground, and goes ahead of a traveller, it indicates disasters to him; if it urinates on couches or vessels made by potters and the like that are unused and unbroken, virgins in his house will be spoiled; if on those that are being used, his wife's character will be soiled; the same refers to sandals also. If it passes urine on a cow, there will be an admixture of blood in his family by its contact with low-class people.

[Vide the following :

विषकण्टकशृङ्गकवृक्षलोष्टानवमूल्यास्थिचितेन याति चेच्छ्वा ।

न शुभोऽभिमुखं भपदिधुन्वन् पुच्छाङ्गं विलिखन्नखे वसाश्च ॥

Both the author and the commentator have committed some grammatical errors: Instead of कण्टकि he has used कण्टकी; and अवमूल्या or सम्मूल्या, only मूल्या. The latter says: अभुक्ते उपानहाववमूल्यान्. It should have been अभुक्तायाम् उपानहि.]

गमनमुखमुपानहं सम्प्रगृह्योपतिष्ठेद्यदा स्यात्तदा सिद्धये मांसपूर्णनिनेऽर्थाप्तिरात्रेण चास्थना शुभं सामान्यलातेन शुष्केण चास्थना गृहीतेन मृत्युः प्रशान्तोल्मुकेनाभिघातोऽथ पुंसः शिरोहस्तपादादिवक्त्रे भुवोऽभ्यागमो वस्त्रचोरादिभिर्यापदः केचिदाहुः सवस्त्रे शुभम् ॥ १ (ग)

When a dog comes towards a traveller with a slipper in its mouth, he will be successful in his undertakings; with meat, he will gain wealth; with a wet bone, prosperity or happiness; with a burning stick or dry bone, he will meet with his end; with an extinguished stick, he will get blows; with a human head, hand, foot or any other limb, he will get lands; with a cloth, tree-bark (or rags) or something like that, miseries; but according to some, good results will accrue, when it carries a cloth.

[Cf. पराशर—

गमने यातुर्वस्त्रगृहीतवक्त्रे सारमेये महानर्थलाभः ॥

प्रविशति तु गृहं सशृङ्गास्थिवक्त्रे प्रधानस्य तस्मिन् वधः शृङ्खलाशीर्णवल्लीवरत्नादि वा बन्धनं चोपगृह्योपतिष्ठेद्यदा स्यात्तदा बन्धनं लेढि पादौ विधुन्वन् स्वकर्णविपर्याक्रम-
श्चापि विघ्नाय यातुर्विरोधे विरोधस्तथा स्वाङ्गकण्डूयने स्यात् स्वपंश्चोर्ध्वपादः सदा दोषकृत् ॥ १ (घ)

When a dog enters a house with a dry bone in its mouth, the head of the family living in that house will die; when it comes towards a traveller with a chain, withered creeper, thong or some other means of tying, in its mouth, he will suffer imprisonment; when it licks his feet or shaking its ears, gets upon him, he will meet with obstacles; when it obstructs him, or scratches its own body, he will meet with hostility; when it sleeps with legs raised, there will be evil to him without doubt.

[Cf. गर्ग—

प्रस्थितस्य यदा श्वा वै मार्गं वद्ध्वा तु तिष्ठति ।

अवरुद्धं तदाध्वानं चौरैरिति विनिदिशेत् ॥]

सूर्योदयेऽर्काभिमुखो विरोति ग्रामस्य मध्ये यदि सारमेयः ।

एको यदा वा बहवः समेताः शंसन्ति देशाधिपमन्यमाशु ॥ २ ॥

If one or more dogs bark facing the Sun at sunrise from the middle of a village, it indicates an immediate change of the king.

[This verse, 6 and 19 are in the इन्द्रवज्रा metre; verses 3, 4, 5, 8, 14, 15, 16, 18 and 20 are in उपजाति.]

सूर्योन्मुखः श्वानलदिक्स्थितश्च चौरानलत्रासकरोऽचिरेण ।

मध्याह्नकालेऽनलमृत्युशंसी सशोणितः स्यात्कलहोऽपराहणे ॥ ३ ॥

If a dog barks standing in the south-east corner and facing the Sun, there will ere long be danger from thieves and fire; if at mid-day, outbreak of fire and mortality (or death from fire); if in the afternoon, a sanguinary feud.

[Here in all the three periods, viz. forenoon, noon and afternoon, the dog should face the sun and stand in the S.E. corner.]

रुक्न् दिनेशाभिमुखोऽस्तकाले कुषीवलानां भयमाशु दत्ते ।

प्रदोषकालेऽनिलदिङ्मुखश्च दत्ते भयं मास्ततस्करोत्थम् ॥ ४ ॥

A dog barking at the Sun at sunset indicates immediate danger to agriculturists; one barking towards the north-west in the evening (i.e. after sunset), causes troubles from storm and thieves.

उदङ्मुखश्चापि निशार्धकाले विप्रव्यथां गोहरणं च शास्ति ।

निशावसाने शिवदिङ्मुखश्च कन्याभिदूषानलपभंपातान् ॥ ५ ॥

A dog barking at the north at midnight portends trouble to Brāhmanas, and cattle-lifting; one facing the north-east towards the dawn, scandal about virgins, outbreak of fire and miscarriage of foetuses.

उच्चैःस्वराः स्युस्तृणकूटसंस्थाः प्रासादवेशमोत्तमसंस्थिता वा ।

वर्षातु वृष्टिं कथयन्ति तीव्रामन्यत्र मृत्युं दहनं रुजश्च ॥ ६ ॥

If dogs standing on heaps of straw or on the tops of palaces (or temples) or mansions, bark very loud in the monsoon, it is an indication of severe rain; in other seasons, of death, fire and diseases.

प्रावृट्कालेऽवग्रहेऽम्भोऽवगाह्य प्रत्यावर्त्ते रेचकंश्चाप्यभीक्ष्णम् ।

आध्वन्वन्तो वा पिबन्तश्च तोयं वृष्टिं कुर्वन्त्यन्तरे द्वादशाहात् ॥ ७ ॥

If during a drought in the rainy season dogs plunge in water, and then turning round and round shake off the water from their

sides repeatedly, or stir or drink the water, there will be rain within 12 days.

[The commentator construes रेचकैः as पार्श्ववलितं कृत्वा पुनस्तदेव व्यत्ययेन करोति । This would mean turning round in the opposite direction. The metre is जालिनी in this as well as in 9, 10 and 11.]

द्वारे शिरोन्यस्य बहिःशरीरं रोक्ष्यते श्वा गृहिणो विलोक्य ।

रोगप्रदः स्यादथ मन्दिरान्तर्बहिर्मुखो वक्ति च बन्धको ताम् ॥ ८ ॥

If a dog barks looking at the lady of the house and placing its head on the threshold and body outside, there will be illness in the house; if, on the other hand, it stands inside the house and barks facing (her in) the yard outside, the lady is to be understood as an adulteress.

कुड्यमुत्क्रिहति वेश्मनो यदा तत्र खानकभयं भवेत्तदा ।

गोष्ठमुत्क्रिहति गोग्रहं वदेद्वान्यलब्धमपि धान्यभूमिषु ॥ ९ ॥

If a dog scratches the wall of a house, there will be danger of its being burgled; when the ground in a cow-shed, cattle-lifting; when corn-fields or granaries, gain of corn.

[The metre is रघोदत्ता.]

एकेनाक्ष्णा साश्रुणा दीनदृष्टिर्मन्दाहारो दुःखकृत्तद्गृहस्य ।

गोभिः साकं क्रीडमानः सुभिक्षं क्षेमरोग्यं चाभिघृत्ते मुदं च ॥ १० ॥

A dog with tears in one eye, looking pitiable and eating very little, causes misery in the house; one sporting with cows indicates plenty of foodgrains, happiness, sound health and joy.

[All the editions read क्रीडमाणः which has two mistakes viz. the Śānac suffix and the cerebral nasal. It could be corrected thus:

गोभिः क्रीडन् साकमेवं ...]

वामं जिघ्रेज्जानु वित्तागमाय स्त्रीभिः साकं विग्रहो दक्षिणं चेत् ।

ऊहं वामं चेन्द्रियार्थोपभोगः सव्यं जिघ्रेद्विष्टमित्रैर्विरोधः ॥ ११ ॥

If a dog smells the left knee of a traveller, he will get money; if the right knee, he will have quarrels with women; if the left thigh, enjoyment of sexual pleasures; if the right thigh, dissensions with kinsmen and friends (or with very dear friends).

पादौ जिघ्रेद्यायिनश्चेद्यात्रां प्राहार्थांति वाञ्छितां निश्चलस्य ।

स्थानस्वस्योपानहौ चेद्विजिघ्रेत् क्षिप्रं यात्रां सारमेयः करोति ॥ १२ ॥

If a dog smells the feet of a traveller, it forbids the journey; if those of a person standing still, it indicates the influx of the desired amount of wealth; if the slippers of one in his own place, an immediate journey.

उभयोरपि जिघ्रेणे हि बाह्वोर्विज्ञेयो रिपुचौरसम्प्रयोगः ।

अथ भस्मनि गोपयित्वा भक्षान् मांसास्थीनि च शीघ्रमग्निर्कोपः ॥ १३ ॥

If it smells both the arms of a person, he will have a confrontation with his enemies and thieves; if it hides eatables, flesh or bones inside ashes, there will soon be an outbreak of fire.

[The expressions जिघ्रेणम् and गोपयित्वा are incorrect. The correct forms are in order घ्राणम् and गोपाय्यात् or गुप्यात् ।

Cf. गर्ग—

यदा श्वा जिघ्रति भुजौ यातुर्द्वावपि निर्दिशेत् ।

रिपुचौरभयं घोरं तस्मिन्नुत्पातदर्शने ॥

आमिषं तु यदाऽऽगृह्य तृणैराच्छाद्य तिष्ठति ।

उत्पातं तादृशं दृष्ट्वा बिन्द्यादग्निमुपस्थितम् ॥

The metre is ओपच्छन्दसिक.]

ग्रामे भवित्वा च बहिः श्मशाने भवन्ति चेदुत्तमपुत्रिनाशः ।

यियासतश्चाभिमुखो विरोति यदा तदा श्वा निरुणद्धि यात्राम् ॥ १४ ॥

When dogs after barking in the village go out to the cemetery and bark there, a prominent person of the village will die. When a dog barks facing a person about to go on a journey, it forbids the journey.

उकारवर्णं विरुतेऽर्थसिद्धिरोकारवर्णेन च वामपार्श्वे ।

व्याक्षेपमोकाररुतेन बिन्द्यान्निषेधकृत्सर्वतश्च पश्चात् ॥ १५ ॥

When a dog howls producing the sound of "U" or "O" to the left of a traveller, he will achieve success or get wealth; the sound of "Au" indicates distress; and all kinds of cries behind him forbid the journey.

[In उकार and ओकार the suffix कार comes in the sense of वर्ण. Hence उकारतुल्ये would have been better. The commentator does not connect वामपार्श्वे with the first sentence as well].

खं खेति चोच्चैश्च मुहुर्मुहुर् रवन्ति वण्डैरिव ताड्यमानाः ।
श्वानोऽभिधावन्ति च मण्डलेन ते शून्यतां मृत्युभयं च कुर्युः ॥ १६ ॥

If dogs produce repeatedly the sound "Kham Kham" in a loud voice, as if they were beaten with clubs, or run in a circular group towards a traveller, they indicate the futility of his journey and fear of death.

[According to the commentator this omen refers to the entire village or town. Hence the fourth line would mean:—"They foretell the devastation of the city and danger of death." However, the preposition *अभि* in *अभिधावन्ति* seems to refer to the traveller.]

प्रकाश्य दन्तान्यदि लेढि सूचिवणी तदाशनं मृष्टमुशन्ति तद्विदः ।
यदाननं लेढि पुननं सूचिवणी प्रवृत्तभोज्येऽपि तदान्नविघ्नकृत् ॥ १७ ॥

If a dog showing its teeth licks the corners of its mouth, the traveller will get a sumptuous feast, so opine those well-versed in the science; but if it licks its mouth (face) and not the corners of the mouth, there will be obstruction to his eating food, though he may have begun to eat it.

[प्रवृत्तभोज्येऽपि may also be interpreted as "Though one's food is ready." The metre is *वंशस्प*.]

ग्रामस्य मध्ये यदि वा पुरस्य भवन्ति संहृत्य मुहुर्मुहुर् ।
ते क्लेशमाह्वयन्ति तदीश्वरस्य श्वारण्यसंस्थो मृगवद्विचिन्त्यः ॥ १८ ॥

If dogs bark repeatedly in a group in the middle of a village or town, its lord will have troubles; a wild dog shall be treated just like a deer.

[For omens connected with the deer refer to LXXXVI. 43 *supra*.]

वृक्षोपने क्रोशति तोयपातः स्याद्विन्द्रीकेले सचिवस्य पीडा ।
वायोर्गृहे सस्यभयं गृहान्तः पीडा पुरस्यैव च गोपुरस्थे ॥ १९ ॥

भयं च शय्यासु तदीश्वराणां याने भवन्तो भयदाश्च पश्चात् ।

अथापसव्या जनसन्निवेशे भयं भवन्तः कथयन्त्यरीणाम् ॥ २० ॥

If a dog barks standing near a tree, there will be rain; if near *Indrakila* (cross bar of a door), the minister will suffer; if in the north-western corner inside a house, the crops will be endangered; if at the city gate, the city itself will have troubles; if on beds (or cots),

their owners will be in peril. Dogs barking behind a traveller cause danger to him; those barking to the left of a group of men presage danger to them from their enemies.

[The commentator states in the colophon 'शकुने' instead of 'सर्व-शकुने' which term he has used at the end of the previous three chapters. This suggests that this and the following chapters deal only with particular types of omens.]

शिवारुतम् ॥ ६० ॥

Chapter XC—On the Cries of Jackals.
Section V

श्वभिः शृगालाः सदृशाः फलेन विशेष एषां शिशिरे मदाप्तिः ।
हृहृस्तान्ते परतश्च टाटा पूर्णः स्वरोऽन्ये कथिताः प्रदीप्ताः ॥ १ ॥

Jackals are similar to dogs in effect, with the difference that the former get passion for mating in the Śiśira (i.e. last part of winter, in the months of Māgha and Phālguna). The sound 'Hūhū' at the end of their howling, and 'Tā-tā' thereafter are full; all other sounds are said to be *Burning*.

[The metre of this is उपजाति, of the next and of the 14 इन्द्रवज्रा. In winter the cries of jackals are of no consequence.]

लोमाशिकायाः खलु कक्कशब्दः पूर्णः स्वभावप्रभवः स तस्याः ।
येऽन्ये स्वरास्ते प्रकृतेरपेताः सर्वे च दीप्ता इति सम्प्रदिष्टाः ॥ २ ॥

The sound *Kakka* of the *Lomāsikā* (Hair-eating animal similar to the jackal) is full, as it is its natural cry. All other sounds being opposed to the natural one are termed *Burning*.

पूर्वोदीच्योः शिवा शस्ता शान्ता सर्वत्र पूजिता ।
धूमिताभिमुखी हन्ति स्वरदीप्ता दिगीश्वरान् ॥ ३ ॥

The jackal is commendable in the east and the north; one standing in a *Tranquil* quarter and having a pleasant sound is always highly favourable; one facing the *Smoking* quarter and having *Burning* (i.e. harsh) sound destroys the rulers of that direction.

[This and the following 9 verses are in the *Śloka* metre of the अनुष्टुप् class.]

राजा कुमारो नेता च.....॥ ४ ॥ [This is a mere repetition of verse 34 of L XXXVI *supra*.]

सर्वदिक्शुभा दीप्ता विशेषेणाह न्यशोभना ।
पुरे संन्येऽपसव्या च कष्टा सूर्योन्मुखी शिवा ॥ ५ ॥

In all quarters, a *Burning* jackal is of evil consequences, especially in the day-time; one going from right to left of a town or army, and facing the Sun is harmful.

याहीत्यग्निभयं शास्ति टाटेति मृतवेदिका ।
घिघिग्गुदुष्कृतिमाचष्टे सज्वाला देशनाशिनी ॥ ६ ॥

If its cry is like 'Yāhi', there will be danger from fire; if like 'Tā-tā', the news of somebody's death will be received; if like 'Dhig dhig', there will be great calamity; if it is flaming in the mouth, the country will be ruined.

[मृतवेदिका is another reading for मृतवेदिका.]

नैव दारुणतामेके सज्वालायाः प्रचक्षते ।
अकथ्यनलवत् तस्या वक्त्रं लालास्वभावतः ॥ ७ ॥

Some sages (such as Kāśyapa) do not attribute the dreadful nature to the flaming jackal. For, on account of the intrinsic nature of its Saliva, its mouth is fiery like the Sun and other luminaries.

[In the second line अकथ्यनलवत् is another reading, referred to by Utpala, which appears to be more reasonable. It would mean: like a burning stick which when whirled round looks like a circle of fire.]

Cf. काश्यप—

नैव दारुणता तस्याः सज्वालायाः स्वभावतः ।
लालायाः सान्निभं वक्त्रमतः सा शुभदा शिवा ॥

अन्यप्रतिरुता याम्या सोद्बन्धमृतशंसिनी ।
वारुण्यनुरुता संव शंसते सलिले मृतम् ॥ ८ ॥

The cry of a jackal stationed in the south being followed by another, indicates the death of a relative by hanging; but in the west, by drowning.

अक्षोभः श्वर्णं चेष्टं धनप्राप्तिः प्रियागमः ।
क्षोभः प्रधानभेदश्च वाहनानां च सम्पदः ॥ ९ ॥

फलमाप्तमादेतदग्राह्यं परतो रुतम् ।
याम्यायां तद्विपर्यस्तं फलं षट्पञ्चमादृते ॥ १० ॥

When a jackal howls once, twice, thrice, four times, five times, six times or seven times, the effects will severally be freedom from

distress, hearing good news, gain of wealth, arrival of a beloved person, turmoil, dissensions among the king's ministers (or breaking of a valuable article ?) or prosperity (increase) of vehicles. If it cries more times, it should be ignored; but if it cries in the south, the above effects of the frequency will be just the contrary, save for the fifth and the sixth. [The respective effects in the south will be — distress, hearing bad news, loss of wealth, separation from a beloved person, turmoil, dissensions and decay of vehicles.]

या रोमाञ्चं मनुष्याणां शङ्कन्मूत्रं च वाजिनाम् ।

शवात् त्रासं च जनयेत् सा शिवा न शिवप्रदा ॥ ११ ॥

A jackal that causes horripilation in men, horses to pass dung and urine, and frightens people through howl, leads to disastrous consequences.

मौनं गता प्रतिरुते नरद्विरववाजिभिः ।

या शिवा सा शिवं सैन्ये पुरे वा सम्प्रयच्छति ॥ १२ ॥

When a jackal keeps quiet on its cry being re-echoed by men, elephants or horses, whether in a town or a military camp, prosperity will accrue to it therefrom.

भेभेति शिवा भयङ्करी भोभो व्यापदमादिशेच्च सा ।

मृतिबन्धनिवेदिनी फिफे हूह चात्महिता शिवा स्वरे ॥ १३ ॥

If the jackal's cry sounds like 'Bhe-bhe', the effect will be dreadful; if like 'Bho-bho', there will be great misery; if like 'Phi-phe', death or imprisonment; and if like 'Hū-hū', benefit will accrue to the traveller.

[The expression भयङ्करी should have ended in अ according to grammatical rules. The commentator too commits a mistake here: the word खन्ती in शब्दं खन्ती should not have the nasal element. The metre is वेतालीय.]

शान्ता त्ववर्णात्परमाश्वन्ती टाटामुदीर्णमिति वाश्यमाना ।

टे टे च पूर्वं परतश्च ये ये तस्याः स्वनुष्टिप्रभवं रतं तत् ॥ १४ ॥

If a jackal stands in a *Tranquil* direction and having a pleasant voice produces the sound A first and then Ā or the harsh sound 'Tā-ṭā', or one like 'Te-te' first and then 'The-the', the result will be

auspicious to the traveller [or because all such sounds are born of its heart's joy].

उच्चैर्घोरं वर्णमुच्चार्य पूर्वं पश्चात्कोशेत्कोट्टकस्यानुरूपम् ।

या सा क्षेमं प्राह वित्तस्य चाप्तिं संयोगं वा प्रोषितेन प्रियेण ॥ १५ ॥

If a jackal cries at first producing some harsh sound in a very high pitch and then howls in its natural way, it indicates preservation and acquisition of wealth and union with a beloved person who had gone abroad.

[The metre is शालिनी.]

मृगचेष्टितम् ॥ ६१ ॥

Chapter XCI—Behaviour of Wild Animals

Section VI

सीमागता वन्यमृगा हवन्तः स्थिता व्रजन्तोऽथ समापतन्तः ।

सम्प्रत्यतीतैष्यभयानि दीप्ताः कुर्वन्ति शून्यं परितो भ्रमन्तः ॥ १ ॥

Wild animals standing in a 'Burning' direction at the border of a town or village and crying indicate danger during the same day; those going away from the border in the same circumstance, danger that is over; and those coming towards it, danger that is impending. If they move around it, the town or village will be deserted.

[This and the following verse are in the उपजाति metre.]

ते ग्राम्यसत्त्वं रनुवाशयमाना भयाय रोधाय भवन्ति वन्यैः ।

द्वाम्यामपि प्रत्यनुवाशितास्ते वन्दिग्रहाय च मृगा हवन्ति ॥ २ ॥

If the wild animals standing in a 'Burning' part of the border of a town cry and their cries are re-echoed by domestic rural animals, peril to the town is indicated; if by other wild animals, siege; and if by both domestic and wild animals, kidnapping of women.

[After giving the meaning of वन्दिग्रहा the commentator explains: तत्पुरं बलादेव शत्रुभिर्नीयत इत्यर्थः ।]

वन्ये सत्त्वे द्वारसंस्थे पुरस्य रोधो वाच्यः सम्प्रविष्टे विनाशः ।

सुते मृत्युः स्याद्भूयं संस्थिते च गेहं याते बन्धनं सम्प्रविष्टम् ॥ ३ ॥

When a wild animal stands at the town-gate, the town will be besieged; when the animal enters it, it will be destroyed; when it brings forth a young one, there will be death; when it dies, danger; when it enters a house, its owner will be imprisoned.

[The metre is शालिनी.]

गवेङ्गितम् ॥ ६२ ॥

Chapter XCII—Intention of Cows

Section VII

गावो दीनाः पायिवस्याशिवाय पादंभूमिं कुट्टयन्त्यश्च रोगान् ।

मृत्युं कुर्वन्त्यश्रुपूर्णघृताक्षयः पत्युर्भोतास्तस्करानाहवन्त्यः ॥ १ ॥

Cows looking pitiable indicate misery to the king (or its owner); burrowing the earth with their hoofs, diseases; with eyes filled with tears, owner's death; bellowing in panic, trouble from thieves.

[This and the last verse are in the शालिनी metre.]

अकारणे क्रोशति चेदनर्थो भयाय रात्रौ वृषभः शिवाय ।

मृशं निरुद्धा यदि मक्षिकामिस्तदाशु वृष्टिं सरमात्मजैर्वा ॥ २ ॥

If a cow lows without any reason, there will be calamity; if at night, danger; but if a bull, happiness; if a cow is completely swarmed in front with flies, or obstructed by dogs, there will be rain in the near future.

[The metre is उपेन्द्रवचा.]

आगच्छन्त्यो वेश्म वदभारवेण संसेवन्त्यो गोष्ठवृद्धयः गवां शाः ।

आर्द्राङ्गयो वा हृष्टरोम्भ्यः प्रहृष्टा घन्या गावः स्युर्महिष्योऽपि चैवम् ॥ ३ ॥

If cows while returning home with the sweet cry of Bambhā, follow other cows (fondling them), there will be an increase of cattle wealth in the house; if they are wet in body, happy or have the hairs standing on ends, they bring fortune to their owner. All the above remarks apply to she-buffaloes as well.

[The author commits two errors in this verse, viz. संसेवन्त्यः for संसेवमाना, and हृष्टरोम्भ्यः for हृष्टरोमाणाः. Following the author Utpala too commits the mistake in निषेवन्त्यः. There is another reading viz. आगव्यूतेः instead of आगच्छन्त्यः, गव्यूति is a distance of about 4 miles.]

अश्वेङ्गितम् ॥ ६३ ॥

Chapter XCIII—Intention of Horses
Section VIII

उत्सर्गात् शुभदमासनात्परस्थं वामे च ज्वलनमतोऽपरं प्रशस्तम् ।
सर्वाङ्गज्वलनमवृद्धिदं ह्यानां द्वे वर्षे दहनकणाश्च धूपनं वा ॥ १ ॥

It is a general rule that a flame behind and to the left of the saddle on a horse's back, is inauspicious; elsewhere it is favourable. Flaming all over the body of horses leads to loss; so do sparks or smoke on their body, for two years continuously.

[Such portents as mentioned here are mentioned in the Rāmāyaṇa and the Mahābhārata. The commentator remarks here: अश्वानामुत्पातवशेन ज्वालारूपमवयवेषु दृश्यते ।

Cf. the following

तत्रोत्सर्गोऽसनात्पश्चिमभागाश्रये ज्वलनमेवम् ।
नेष्टमितरत्र शस्तं वामेतरपाश्वर्योस्तद्वत् ॥

The metre is प्रहर्षिणी.]

अन्तःपुरं नाशमुपैति मेढ्रे कोशः क्षयं यात्युदरे प्रदीप्ते ।

पायो च पुच्छे च पराजयः स्याद्वक्त्रोत्तमाङ्गज्वलने जयश्च ॥ २ ॥

If the flame appears in the horse's penis, the king's harem will be ruined; in the stomach, his treasure; in the anus and the tail, the king will be defeated; in the face and head, he will be victorious.

[This verse is in इन्द्रवज्रा metre, 14 in उपेन्द्रवज्रा, and verses 3, 4, 10 and 11 in उपजाति.]

स्कन्धासनांसज्वलनं जयाय बन्धाय पादज्वलनं प्रदिष्टम् ।

ललाटवक्षोऽक्षिभुजे च धूमः पराभवाय ज्वलनं जयाय ॥ ३ ॥

The flaming of a horse's shoulders, back (where the saddle is put) or sides of the neck leads to the owner's victory; that of the hind legs, to his imprisonment; smoke on its forehead, breast, eyes or fore-legs, to defeat, while flame in them leads to victory.

[Though the two words स्कन्ध and अंस mean the same thing, the commentator explains the latter as ग्रीवापाश्वर्यौ तदन्तो. But he says that पादः शफाः—hoofs. I think that is not the meaning intended here in

view of the word भुज in the next quarter. So पाद should mean, hind legs.]

नासापुटप्रोथशिरोऽश्रुपातनेत्रे च रात्रौ ज्वलनं जयाय ।

पलाशताम्रासितकर्बुराणां नित्यं शुक्राभस्य सितस्य चेष्टम् ॥ ४ ॥

The flaming at night of the snout, middle of the nose, head, the lower part of the cheeks (where the tears fall) and eyes of horses that are green, reddish, dark or variegated (or grey?) leads to success; it is always i.e. both by day and night, auspicious with those that are white or have the hue of parrots.

[Vide the following :—

सममन्यत्पदकेसरपुच्छेषु ज्वलनदहनकणधूमाः ।
राष्ट्रभयशोकसम्भ्रमसपत्नवक्त्रापमर्दकराः ॥
प्राक्फलतुल्यं पृष्ठे जघने वालेषु चैव निदिष्टम् ।
अन्तःपुरप्रकोपो मेढ्रज्वलने सधूमे वा ॥
नित्यं च बालकिरणे दाहज्वाला स्फुलिङ्गानाम् ।
स्कन्धासनांसदेशे धूमाबन्धाय चरणेषु ॥
वक्षोऽक्षिललाटभुजे त्वश्वानां ह्येषितं च बद्धनेभ्यः ।
ज्वालोत्पत्तिर्जयदा धूमोत्पत्तिस्त्वभावाय ॥
नासापुटाश्रुपातप्रोथशिरोलोचने च रजनीषु ।
विजयाय प्रज्वलनं ताम्रासितहरितशबलानाम् ॥
विजयाय सर्वदैव हि सुशुक्लशुकवर्णयोर्ज्वलनमेव ।
एवं च यथासम्भवमन्येष्वपि बाहनेषु फलम् ॥]

प्रहेषो यवसाम्भसां प्रपतनं स्वेदो निमित्ताद्विना

कम्पो वा वदनाच्च रक्तपतनं धूमस्य वा सम्भवः ।

अस्वप्नश्च विरोधिनां निशि दिवा निद्रालसध्यानता

सादोऽधोमुखता विचेष्टितमिदं नेष्टं स्मृतं वाजिनाम् ॥ ५ ॥

Antipathy to grass and water, falling down, sweating, convulsion without any cause, falling of blood from or appearing of smoke in the mouth, keeping vigil at night through mutual hatred or quarrel, drowsiness and pensive mood by day, langour and down-cast face—none of these activities of horses is said to be auspicious.

[Cf. the following :—

निद्रानिरोधालसनीलनेत्राः प्रध्यानशून्यस्मृतयो विनेषु ।

निशामु चान्योन्यविरोधनिद्रानष्टास्तुरङ्गा न शिवाय भर्तुः ॥

In the light of this quotation, the word विरोधिनां may also be taken as विरोधिता, meaning 'horses fighting with one another'.

The metre is गार्ग्यलविकीर्तितः.]

आरोहणमन्यवाजिनां पर्यागादियुतस्य वाजिनः ।

उपवाह्यतुरङ्गमस्य वा कल्पस्यैव विपन्न शोभना ॥ ६ ॥

If a horse carrying a saddle and a rider gets upon another horse, or if the royal horse that is quite fit meets with some disaster, the result will not be favourable.

[The metre is वैतालीयः.]

क्रौञ्चवद्विपुवधाय ह्येषितं ग्रीवया त्वचलया च सोन्मुखम् ।

स्निग्धमुच्चमनुनादि हृष्टवद्ग्रासरुद्धवदनैश्च वाजिभिः ॥ ७ ॥

If a horse neighs like a Krauñca bird (curlew or heron) or with its face raised and neck motionless, or has a pleasant, loud and resonant neigh, or neighs happily with its mouth filled with grass, the enemy will be killed.

[This and the following two verses are in रघोद्धता metre.]

पूर्णपात्रदधिविप्रदेवतागन्धपुष्पफलकाञ्चनादि वा ।

द्रव्यमिष्टमथवा परं भवेद्द्रोषतां यदि समीपतो जयः ॥ ८ ॥

If in the vicinity of a neighing horse there is a full pot (filled with water or any other auspicious substances), curds, a Brāhmaṇa, a deity, perfumes, flowers, fruits, gold and the like, or some other desirable article, there will be victory.

भक्ष्यपानखलिनाभिनन्दिनः पत्युरीपयिकनन्दिनोऽथवा ।

सव्यपाश्वरगतदृष्टयोऽथवा वाञ्छितार्थफलदास्तुरङ्गमाः ॥ ९ ॥

Horses that willingly take to their fodder, drink and bit or other accoutrements, or cast glances at their right side, bestow all desired objects on their masters.

[The commentator takes पत्युः with औपयिकनन्दिनः and explains it as—liking whatever is used by the master. The following quotation, no doubt, uses the compound स्वाम्युपकरणाभिनन्दिता, which may be interpreted as Bhaṭṭotpala has done. However, it may also be construed as: liking its master and its equipments, Cf. the following:—

इष्टानिष्टव्यञ्जकमतः परं ह्येषितं समवधार्यम् ।

तच्च चलितप्रसारितशिरोधरोद्भूतमिष्टफलम् ॥

प्रासान्तर्द्वक्त्राणामुच्चैः स्निग्धानुनादि गम्भीरम् ।

द्विजपूर्णभाजनेष्टद्रव्यस्रगन्धसुरमूलैः ॥

खलिनान्नपानधर्मस्वाम्युपकरणाभिनन्दिता चैवाम् ।

सर्वायंसिद्धये स्याद् दक्षिणपार्श्वे विलोकयताम् ॥]

वामेश्च पादैरभिताडयन्तो महीं प्रवासाय भवन्ति भर्तुः ।

सन्ध्यासु दीप्तामवलोकयन्तो ह्येषन्ति चेद् बन्धपराजयाय ॥ १० ॥

If horses stamp the earth with their left hoofs, their master will go abroad; if they neigh facing the 'Burning' quarter at any juncture (morning, evening, midday or midnight), he will suffer imprisonment or defeat.

अतीव ह्येषन्ति किरन्ति बालान् निद्रारताश्च प्रवदन्ति यात्राम् ।

रोमस्यजो दीनखरस्वराश्च पांसून् शसन्तश्च भयाय दृष्टाः ॥ ११ ॥

If they neigh too much or too frequently, shake their tails or are sleepy, they indicate their master's journey; if they drop hair, have feeble or harsh sound, or eat the dust of the earth, they indicate danger to their master.

[According to Pāṇini ह्येषन्ते and शसन्तः would be correct. The conjunct consonant in ह्ये does not make the previous short syllable Guru, as Piṅgala has an exception in the case of प्र and ह्र. Cf. the following:—

सन्ध्यासु दीप्तिदिङ्मुखसम्भ्रमगाढप्रनष्टनिद्राश्च ।

ह्येषन्तो भयजनना वधबन्धपराजयकराश्च ॥

वक्त्रीकृतबालधयो दक्षिणपार्श्वानुशायिनो नेष्टाः ।

वामचरणैः क्षितितलं घ्नन्तो जेयाः प्रवासाय ॥]

समुद्गवदक्षिणपार्श्वशायिनः पदं समुत्क्षिप्य च दक्षिणं स्थिताः ।

जयाय शेषेष्वपि वाहनेष्विदं फलं यथासम्भवमादिशेद्बुधः ॥ १२ ॥

If horses lie on their right side like a box, or stand on the ground with their right leg raised, they confer success on their masters. The same effects as given above will have to be applied by a wise man to other animals (such as elephants and camels) as well according to the circumstances.

[In the case of elephants, camels, etc. the appearance of smoke and sparks of fire is not applicable. The metre is वनस्पत्यः.]

आरोहति क्षितिपती विनयोपपन्नो
यात्रानुगोऽन्यतुरगं प्रतिहृषते च ।
वक्त्रेण वा स्पृशति दक्षिणमात्मपाश्वं
योऽश्वः स भर्तुरचिरात्प्रचिनोति लक्ष्मीम् ॥ १३ ॥

The horse that is very obedient when the king mounts it, goes in or faces the direction to which the king is bound (or follows the party of sojourners), and reciprocates when others neigh, or touches its right side with its mouth, enhances ere long its master's wealth (and power).

[The metre is वसन्ततिलका.]

मुहुर्मुहुर्मूत्रशकुत् करोति न ताड्यमानोऽप्यनुलोमयायी ।
अकार्यभीतोऽश्रुविलोचनश्च शिवं न भर्तुस्तुरगोऽभिघत्ते ॥ १४ ॥

The horse that passes urine and dung too frequently, does not go along the proper direction in spite of being whipped, shows fright without any cause (such as vicinity of its enemies), and has tears in its eyes, does not betoken prosperity or happiness to its master.

[Here the word कर्त्ये in अकार्यभीतः is used in the sense of कारण which is allowed in secondary expressions. The horse fears buffaloes, hogs, etc.]

उक्तमिव ह्यचेष्टितमत ऊर्ध्वं दन्तिनां प्रवक्ष्यामि ।
तेषां तु दन्तकल्पनमङ्गुलानादिचेष्टाभिः ॥ १५ ॥

Thus have I expounded the activities of horses. Hereafter I shall describe those of elephants. Their effects—good or bad—will have to be judged from the cutting, breaks, faded appearance, etc. of their tusks, and other features.

हस्तिचेष्टितम् ॥ ६४ ॥

Chapter XCIV—Attitude of Elephants Section IX

दन्तस्य मूलपरिधिं द्विरायतं प्रोज्झ्य कल्पयेच्छेषम् ।
अधिकमनूपचराणां न्यूनं गिरिचारिणां किञ्चित् ॥ १ ॥

The elephant's tusk should be cut off at a height that is equal to twice its circumference at its root; but in the case of elephants roaming about marshy places a little more than the above should be left off, and in the case of those of mountains, a little less.

[This and the following five verses are mere repetitions of LXXIX 20-25 *supra*. Instead of श्रीवृक्ष, श्रीवत्स is the reading adopted here in verse 2. Cf. the following:]

दन्तमूलपरिणाहदीर्घतां द्विः प्रमुच्य परतोऽपि कल्पयेत् ।
श्यावपूतिमलरक्तदर्शनं सपंसत्त्वसदृशं च पापदम् ॥

शुक्लः समः सुगन्धिः स्निग्धश्च शुभावहो भवेच्छेदः ।
गलनम्लानफलानि च दन्तस्य समानि भङ्गेन ॥ ७ ॥

If the cutting of the tusk be white, even glossy and of good smell, it would bestow prosperity. The effects of the dropping down, and the fading of colour of the tusk are similar to those of its breaking.

[Cf. the following:—

पार्थिवोपकरणोपमं यदा चित्तमुद्रहति कल्पिते रदे ।
श्रीजयार्थबलवृद्धयस्तदा स्निग्धशुक्लरुचिराश्च शोभनाः ॥

मूलमध्यदशनाग्रसंस्थिता देवदेत्यमनुजाः क्रमात्ततः ।
स्फीतमध्यपरिपेलवं फलं शीघ्रमध्यचिरकालसम्भवम् ॥ ८ ॥

The Gods, demons and human beings reside in the root, middle part and tip respectively of the elephant's tusk. The effects of omens in these parts will be in order great, moderate and slight, and will be

felt in a short time (i.e. within a week), after some time (i.e. within a month), and after a long time (i.e. after a month) respectively.

[According to the commentators मनुजाः means देवविशेषाः. The metre of this and the following three verses is रघोद्धता]

वन्तभङ्गफलमत्र दक्षिणे भूपदेशबलविद्रवप्रदम् ।

वामतः सुतपुरोहितेभ्यान् हन्ति साटविकदारनायकान् ॥ ६ ॥

The effects of the right tusk breaking in these three parts (viz. root, middle and tip) are severally the fleeing of the king, the population and the army; of the left tusk, destruction of the prince, royal preceptor and the mahout, as well as of the army of mountaineers, the king's consort and leading personages (commanders) respectively.

आविशेदुभयभङ्गदर्शनात् पार्थिवस्य सकलं कुलक्षयम् ।

सौम्यलग्नतिथिमादिभिः शुभं वर्धतेऽशुभमतोज्यया वदेत् ॥ १० ॥

If both the tusks are found to break, complete ruin of the royal family is to be predicted; but if the splitting occurs in a benefic ascendant (Taurus, Gemini, Cancer, Virgo, Libra, Sagittarius or Pisces), lunar day, asterism and the like, there will be an increase of prosperity and happiness; otherwise, there will be an increase of misery.

[Even Cancer would be a malefic ascendant, if the Moon be weak. The 15 days in a fortnight are divided into 5 groups, viz. Nandā, Bhadrā, Jayā, Riktā and Pūrṇā. According to Utpala all the lunar days except the Riktā ones are auspicious. This is not the whole truth, inasmuch as there are the Pakṣacchidras which are not considered to be auspicious. Benefic asterisms are those that are not termed Dreadful and Fierce. Even though the ascendant may technically be called malefic, yet it will give good results, provided it is occupied or aspected by benefics. Similarly, a benefic Lagna may be spoiled by the presence or aspect of malefics. In the case of mixed conditions, the results also will be mixed.]

क्षीरमृष्टफलपुष्पपादपेष्वपगातद्विघटितेन वा ।

वाममध्यरदभङ्गखण्डने शत्रुनाशकृतोऽज्यया परम् ॥ ११ ॥

If the elephant be found to break or split the middle of its left tusk by striking against milky trees, or trees laden with sweet fruits or flowers, or against the banks of rivers, the destruction of the enemy is assured; otherwise (against thorny trees etc.) or at the

breaking of the right tusk (or of the left one at the root or tip), there would be prosperity to the enemy.

[Elephants, and even bulls, indulge in a sport called *Vapra-kriḍā* in Sanskrit literature. This consists in the animal striking an embankment with its tusk.

Cf. वप्रक्रीडा परिणतगजप्रेक्षणीयं ददर्श । (Meghadūta).

स्थलितगतिरकस्मात् त्रस्तकर्णोऽतिदीनः

श्वसिति मृदु सुदीर्घं न्यस्तहस्तः पृथिव्याम् ।

द्रुतमुकुलितदृष्टिः स्वप्नशीलो विलोमो

भयकृदहितचक्षी नैकशोऽसृकशकृत् ॥ १२ ॥

If the elephant has a stumbling gait, if its ears stop beating suddenly, if it appears very dejected, if it breathes soft and long, placing its trunk on the earth, if its eyes are full of tears or closed, if it is always sleepy, if it behaves in a refractory manner, if it eats something unwholesome, or if it passes blood (ichors?) and dung too frequently, it forebodes danger.

[Utpala construes द्रुत as चकित frightened or fleeting. The metre is मानिनी.]

वल्मीकस्थानुगुल्मक्षुपतरुमथनस्वेच्छया हृष्टदृष्टिः

र्यायाद्यात्रानुलोमं त्वरितपदगतिर्वेक्त्रमुन्नम्य चोच्चैः ।

कक्ष्यासन्नाहकाले जनयति च मुहुः शीकरं वृंहितं वा

तत्काले वा मदाप्तिर्जयकृदथ रवं वेष्टयन् दक्षिणं च ॥ १३ ॥

If the elephant breaks wantonly ant-hills, trunks of lopped trees, bushes, shrubs (or small trees) or trees, if it looks jolly, if it goes in the direction of the march, with quick steps, holding aloft its face, if at the time of its being accoutred it ejects spray or trumpets repeatedly, or if it gets intoxicated at the time, or if it takes its trunk around the right tusk, it confers victory.

[Utpala says क्षुपं शणम् meaning green grass. The metre is स्रग्धरा.]

प्रवेशनं वारिणि वारणस्य ग्राहेण नाशाय भवेन्नृपस्य ।

ग्राहं गृहीत्वोत्तरणं नृपस्य तोयात् स्थलं वृद्धिकरं नृभर्तुः ॥ १४ ॥

If an elephant is dragged into the water by a crocodile, the king will be destroyed; if, on the other hand, the elephant should drag the crocodile from the water to the bank, the king would be victorious (and prosperous).

[The word नृपस्य at the end of the third quarter must have been put instead of द्विपस्य by the scribes by mistake. For, there is another word meaning 'king' at the end of the verse. This verse contains happy alliteration.

The metre is उपजाति.]

वायसविरुतम् ॥ ६५ ॥

Chapter XCV — Cries of Crows:

Section X

प्राच्यानां दक्षिणतः शुभदाः काकाः करायिका वामाः ।

विपरीतमन्यदेशेष्वधिलोकप्रसिद्ध्यैव ॥ १ ॥

For the people of the eastern countries the sight of crows to their right and of the Karāyikā to their left, is favourable. This is to be reversed in other countries. The demarcation of countries is to be understood duly from convention.

[For the determination of the several countries refer to XIV *supra*.]

वैशाखे निरुपहृते वृक्षे नीडः सुभिक्षशिवादाता ।

निन्दितकण्टकिशुक्लेष्वसुभिक्षभयानि तद्देशे ॥ २ ॥

If a crow builds its nest in an unspoilt tree in the month of Vaiśākha (the second month of the lunar year), there will be plenty of food and happiness (as well as prosperity); if in a condemned, thorny or dry tree, there will be danger of famine in that country.

नीडे प्राक्शाखायां शरदि भवेत्प्रथमवृष्टिरपरस्याम् ।

याम्योत्तरयोर्मध्यात्प्रधानवृष्टिस्तरोरुपरि ॥ ३ ॥

शिखिदिशि मण्डलवृष्टिर्नैर्ऋत्यां शारदस्य निष्पत्तिः ।

परिशेवयोः सुभिक्षं मूषकसम्पच्च वायव्ये ॥ ४ ॥

If the crow's nest be in an eastern branch of a tree, there would be good rain in the autumnal season (i.e. in the month of Āśvina and Kārttika); if it be on a western branch, it would be in the rainy season itself; if it be on a southern or northern branch, it would be between the two seasons, rainy and autumnal (i.e. in the months of Bhādrapada and Āśvina); if it be on the top of the tree, there would be copious rain in all the four months viz., Śrāvaṇa, Bhādrapada, Āśvina and Kārttika; if it be in the south-eastern branch, there would be sporadic rain; if in the south-western one, autumnal crops would flourish; if in the other two corners, there would be plenty of

foodgrains, but in the north-western branch, rats would multiply enormously.

शरदभृगुलमबलीधान्यप्रासादगेहनिम्नेषु ।

शून्यो भवति स देशश्चौरानादृष्टिरोगार्तः ॥ ५ ॥

If the crow builds its nest on reeds (*Jypha elephantina*), holy gran (*Desmostachya bipinnata*), bushes, creepers, corn, temples, house or in pits, the country will be denuded being afflicted with robbers, drought and disease.

[Cf. यात्रा—

शस्तो नीडस्तु वंशाखे पादपे निरुपद्रवे ।

देशोत्थानं तु बल्मीकचैत्यधान्यगृहादिषु ॥]

द्वित्रिचतुःशावत्वं सुभिक्षदं पञ्चभिर्नृपान्यत्वम् ।

अण्डावकिरणमेकाण्डताग्रसूतिश्च न शिवाय ॥ ६ ॥

A crow with two, three or four fledgelings confers abundant food; with five, brings about a change of rulers; one throwing away the eggs, or laying a single egg or no egg at all, is not at all auspicious.

चौरकवर्णश्चौराशिवर्णस्त्युः सितस्तु बल्लिभयम् ।

विकलैर्दुर्भिक्षभयं काकानां निविशेच्छिशुभिः ॥ ७ ॥

If the fledglings of the crow are of the colour of Coraka (*curcuma latifolia*), there will be trouble from robbers; if of variegated colours, there will be death; if white, there will be danger from fire; of crippled (deficient in limbs), fear of famine.

[Cf. the following:

काकानां सवणे द्वित्रिचतुःशावाः शुभावहाः ।

चोरचित्रकश्यपेताश्च वर्णाश्चौरान्निमृत्पुटाः ॥

अण्डावकिरणैर्ध्वान् दुर्भिक्षमरकावुभौ ।

शावानां विकलत्वे वा निःशावत्वे कृती तथा ॥

अग्निमित्तसंहर्तृग्राममध्यगैः क्षुद्राय प्रविश्वद्भिः ।

रोधश्चक्राकारैरभिघातौ वर्गवर्गस्थैः ॥ ८ ॥

If crows congregate without any cause in the middle of a village and caw aloud, there will be danger of famine; if they fly in a circular group, the village will be besieged; if they appear in several groups, there will be disaster.

[Cf. the following:—

अकार्यसंहर्तृमंदो रोधश्चक्राकृतिस्थितैः ।

वर्गवर्गश्चाभिघातः स्वाद् रिपुवृद्धिश्च निर्भयः ॥]

अभयाश्च तुण्डपक्षैश्चरणविघातैर्जंतानभिभवन्तः ।

कुर्वन्ति शत्रुवृद्धिं निशि विचरन्तो जनविनाशम् ॥ ९ ॥

If the crows attack people fearlessly with their beaks, wings or kicks, there will be increase of enemies; if they fly at night, destruction of the people is indicated.

सव्येन खे भ्रमद्भिः स्वभयं विपरीतमण्डलैश्च परात् ।

अत्याकुलं भ्रमद्भिर्वातोद्भ्रामो भवति काकैः ॥ १० ॥

If crows fly in clockwise fashion, the person concerned will have trouble from his own kinsmen; if in the anti-clockwise manner, from enemies; if in a very disorderly fashion, there will be a whirlwind.

[Second line is explained by Utpala in a peculiar manner: अत्याकुलं सोद्यमं . . . वातोद्भ्रामो भवत्यनवस्थितिरित्यर्थः. It may be that the commentator has not been reported properly. Cf. the following:

पुरस्तेन्योपरि व्योम्नि व्याकुलैरनिलाद्भयम् ।

सव्यमण्डलैः स्वोत्थमपसव्यैः पराद्भयम् ॥]

ऊर्ध्वमुखाश्चलपक्षाः पथि भयदाः क्षुद्रपाप धान्यमुखः ।

सेनाङ्गस्था युद्धं परिमोघं चान्यभूतपक्षाः ॥ ११ ॥

If crows raise their beaks and flap their wings, a traveller will experience danger on his way; if they steal corn, there will be famine, if they are perched on something belonging to the army, a battle; if they have wings similar (very dark) to those of the cuckoo, robbery.

[Cf. the following:—

युद्धं सेनाङ्गसंस्थेषु मोपकुत् स्वविलेखने ।

चरन्निशि विनाशाय दुर्भिक्षं चान्नमोपकुत् ॥]

भस्मास्थिकेशपत्राणि विन्यसन् पतिवधाय शय्यायाम् ।

मणिकुसुमाद्यवहनने सुतस्य जन्मान्यथाङ्गनायाश्च ॥ १२ ॥

If it throws ashes, bones, hair or leaves on a bed, the owner will meet with his end; if it strikes the bed with a gem, flower or something like that (e.g. fruit), a son will be born to him; if with something else, a daughter.

[Cf. the following:—

तृणभस्मास्थिकेशाश्च शयने स्वामिमृत्युदाः ॥

The commentator explains अन्यथा तृणकाष्ठदिनावहनं करोति . . ., but in the light of the line quoted above, तृण—grass being a bad omen cannot be an indication for the birth of a daughter. I feel that it should be something like जता, creeper that is green.]

पूर्णानेऽर्थलाभः सिकताधान्याद्रमृतकुमुदपूर्वः ।

भयदो जनसंवासाद्यदि भाण्डान्यपनयेत्काकः ॥ १३ ॥

When the crow's beak is filled with sand, corn, wet clay, flower or the like, there will be gain of wealth; when it takes away vessels or treasures (valuables) from a place where dwell many people, there is danger in store.

वाहनशस्त्रोपानच्छत्रच्छायाङ्गकुट्टने मरणम् ।

तत्पूजायां पूजा विष्ठाकरणेऽन्नसम्प्राप्तिः ॥ १४ ॥

If the crow strikes a vehicle, weapon, slipper, shade of the umbrella or man himself, the person concerned will die; if it worships (with flowers etc.) any of these, he will get honour; if it passes excreta on it, he will get food.

[Cf. the following:—

उपानच्छत्रयानाङ्गच्छत्रच्छायावकुट्टने ।

मृत्युं तत्स्वामिनो ब्रूयात्पूजा स्यात्तत्पूजने ॥]

यद्द्रव्यमुपनयेत्तस्य लब्धिरपहरति चेत्प्रणाशः स्यात् ।

पीतद्रव्यैः कनकं वस्त्रं कार्पासिकैः सितै रप्यम् ॥ १५ ॥

A person will gain or lose the same article as has been brought near or taken away from him. If the article brought or taken away be yellow in colour, it will be gold; if cotton, clothes; if white, silver.

[Cf. the following:—

हरेदुपनयेद् वापि यद् द्रव्यं वायसोऽग्रतः ।

तन्नाशलब्धौ विज्ञेये हेम पीते विनिदिशेत् ॥]

सक्षीरार्जनवज्जलकूलद्वयपुलिनगा रुवन्तश्च ।

प्रावृष्टि वृष्टि दुर्दिनमनृतौ स्नाताश्च पांसुजलः ॥ १६ ॥

If in the rainy season the crow caws sitting on a milky tree, the Arjuna (*Terminalia arjuna*), the Vañjula (*calamus rotang*) or on both the sand banks of rivers, there will be good rains; in other seasons, merely the sky will be overcast. Similarly, if it bathes in dust or water in the rainy season, there will be rain; in others, only a cloudy sky.

[According to rural Indian tradition the sight of a bathing crow is very inauspicious.]

दारुणनादस्तरुकोटरोपगो वायसो महाभयदः ।

सलिलमवलोक्य विरुधन् वृष्टिकरोऽब्दानुरावी च ॥ १७ ॥

If the crow caws frightfully from the interior of a tree-hollow, there will be great danger; if it caws looking at water, or after the thunder of clouds, there will be rain.

दीप्तोद्दिग्गो वितपे विकुट्टयन् वल्लिकुट्टिधृतपक्षः ।

रक्तद्रव्यं दग्धं तृणकाष्ठं वा गृहे विदधत् ॥ १८ ॥

If it strikes its beak in pain against a branch, standing in the 'Burning' quarter and shaking its wings, there is danger from fire; if it brings into a house a red substance, something burnt, grass or wood, the same effect will follow.

[The commentator takes दग्ध as an adjective to तृणकाष्ठम्. Cf. the following:—

रक्तद्रव्यं प्रदग्धं च धान्यं गेहेऽग्निदः स्मृतः ॥]

ऐन्द्रघादिदिगवलोकौ सूर्याभिमूढौ रुधन् गृहे गृहिणः ।

राजभयचोरबन्धनकलहाः स्युः पशुभयं चेति ॥ १९ ॥

If the crow facing the Sun caws from a house, looking at the east, south, west or north, the owner will have trouble from the king, thieves, imprisonment or quarrel in order; if at any intermediate quarter, his domestic animals will be in trouble (or his life will be endangered by his domestic animals).

शान्तामन्द्रीमवलोकयन् रुयाद्राजपुरुषमिद्वान्तिः ।

भवति च सुवर्णलब्धिः शाल्यन्नगुडाशनाप्तिश्च ॥ २० ॥

If the crow caws looking at the east that is 'Tranquil', the person will be meeting king's officers and friends, acquiring gold and eating food consisting of rice and sweet pudding.

आग्नेय्यामनलाजीविकयुवतिप्रवरधातुलामश्च ।

याम्ये माषकुलुत्याभोज्यं गान्धर्विक्योगः ॥ २१ ॥

When it caws looking at the south-east that is 'Tranquil', one would gain (through) goldsmiths (those that live by fire), young damsels and costly minerals; if at the south, one would eat food prepared from black-gram and horse-gram, and come in contact with musicians.

[The word कुलुत्या is used here instead of कुलुत्य, the final long vowel being necessitated by the metre. Since the author uses the locative of आग्नेयी, it may also be construed that the crow stands in the S. E. and looks at the 'Tranquil' quarter.]

नैऋत्यां दूताश्वोपकरणदधितैलपललभोज्याप्तिः ।

वारण्यां मांससुरासवधान्यसमृद्धरत्नाप्तिः ॥ २२ ॥

If the crow caws looking at the 'Tranquil' south-west, one will get messengers, horses, implements (or equipments of horses), curds, oils, flesh and food; if at the west, flesh, toddy, spirituous liquor, corn and oceanic gems.

[Here too the alternative meaning may be given. According to the commentator पलल means अर्धपीडितास्तिलाः—half-crushed sesamum seeds.]

मार्हत्यां शस्त्रायुधसरोजबलीफलाशनाप्तिश्च ।

सौम्यायां परमाश्वानं तुरङ्गाम्बरप्राप्तिः ॥ २३ ॥

If it caws looking at the 'Tranquil' north-west, one will get weapons, lotuses, fruits of creepers, and food; if at the north, milk porridge, horses and clothes.

[It is not clear why the author has used two words meaning 'weapon', unless he wants to distinguish between ordinary and sophisticated weapons.]

ऐशान्यां सम्प्राप्तिर्घृतपूर्णानां भवेदनडहृश्च ।

एवं फलं गृहपतेर्गृहपृष्ठसमाश्रिते भवति ॥ २४ ॥

If it caws looking at the 'Tranquil' north-east, one will eat edibles prepared in ghee, and get bulls. Thus the effects mentioned above accrue to the owner of the house, on whose roof the crow sits and caws.

गमने कर्णसमश्चेत् क्षेमाय न कार्यसिद्धये भवति ।

अभिमुखमुपैति यातुर्विरुवन् विनिवर्त्येद्यावाम् ॥ २५ ॥

A crow flying at a height equal to that of a traveller's ear, leads to his health, but not to success in his work; one coming towards him cawing obstructs the journey.

[Utpala interprets कर्णसमः as कर्णप्रदेशे यातुर्विच्छति. The crow should fly without cawing in the same direction and at the height of the traveller's ear. Vide the following:—

यातुः कर्णसमो ध्वाङ्क्षः क्षेमे नाथप्रसाधकः ॥]

वामे वाशित्वादी दक्षिणपार्श्वेऽनुवाशते यातुः ।

अर्थापहारकारो तद्विपरीतोऽर्थसिद्धिकरः ॥ २६ ॥

If a crow caws at first to the left and then to the right of a traveller, his wealth will be stolen; if it is in the opposite direction, he will get wealth.

यदि वाम एव विरुवन् मुहुर्मुहुर्वायिनोऽनुलोमगतिः ।

अर्थस्य भवति सिद्ध्यै प्राच्यानां दक्षिणश्चैवम् ॥ २७ ॥

If a crow caws repeatedly to the left of a traveller and flies in the same direction, his wealth will increase; this will be the effect, if it caws to the right of the people of the eastern countries.

वामः प्रतिलोमगतिविरुवन् गमनस्य विघ्नकृद्भवति ।

तत्रस्थस्यैव फलं कथयति तद्वाञ्छितं गमने ॥ २८ ॥

If a crow caws to the left of a traveller and flies in the opposite direction, his journey will be hindered. The success or otherwise of the object of a person's journey is indicated by the crow before he sets out.

दक्षिणविरुतं कृत्वा वामे विरुवाद्यथेप्सितावाप्तिः ।

प्रतिवाश्य पुरो यायाद् द्रुतमत्यर्थागमो भवति ॥ २९ ॥

If the crow caws at first to the right and then to the left of a person, he will get the desired objects; if it cries and flies fast in front of him, he will gain quickly abundant wealth.

[Vide the following:—

वामपार्श्वस्थित्याद्यति दक्षिणाद्यापि वामगः ॥]

प्रतिवाश्य पृष्ठतो दक्षिणेन यायाद् द्रुतं क्षतजकारो ।

एकचरणोऽङ्गमोक्षन् विरुवंश्च पुरो रुधिरहेतुः ॥ ३० ॥

If it caws first behind him and then flies fast to his right, or if it caws in front looking at the Sun and standing on one leg alone, he will soon bleed.

[ईक्षन् is wrong for ईक्षमाणः ।]

दृष्ट्वाकमेकपादस्तुष्टेन लिखेद्यदा स्वपिच्छानि ।

पुरतो जनस्य महतो वधमभिधत्ते तदा वलिमुक् ॥ ३१ ॥

If it scratches with its beak its own feathers, looking at the Sun and standing in front on one leg, then a great massacre of men is indicated.

सस्योपेते क्षेत्रे विरुवति शान्ते ससस्यमूलब्धिः ।

आकुलचेष्टो विरुवन् सीमान्ते क्लेशकृद्यातुः ॥ ३२ ॥

If the crow caws standing in a 'Tranquil' quarter of a corn-field, the person concerned will get lands consisting of corn-fields; if it caws behaving in a disorderly manner in the border of a village, the traveller will have troubles.

सुस्निग्धपत्रपल्लवकुसुमफलान्नसुरभिमधुरेषु ।

सक्षीरान्नपत्रसंस्थितमनोज्ञक्षेपु चार्थसिद्धिकरः ॥ ३३ ॥

The crow sitting on a tree with soft (glossy) leaves, sprouts, flowers and fruits, on a sweet-smelling tree, one with sweet fruits, a milky one, one without holes, or an attractive tree, brings wealth or success.

निष्पन्नसस्यशाद्वलभवनप्रासादहर्म्यहरितेषु ।

धन्योच्छ्रयमङ्गल्येषु चैव विरुवन् धनागमदः ॥ ३४ ॥

A crow cawing from a place full of crops and green grass, from a house, temple, mansion or something green, or from a blessed, lofty or auspicious place, causes influx of wealth.

गोपुच्छस्थे वल्मीकगोऽथवा दर्शनं भुजङ्गस्य ।

सद्यो ज्वरो महिषगे विरुवति गुल्मे फलं स्वल्पम् ॥ ३५ ॥

If a crow caws sitting on the tail of a cow or on an anthill, one will have the sight of a snake; if on a buffalo, one will be suffering from fever the same day; if on a bush, the effect is negligible.

कार्यस्य व्याघातस्तृणकूटे वामगेऽम्बुसंस्थे वा ।

ऊर्ध्वान्निप्लुष्टेऽशनिते च काके वधो भवति ॥ ३६ ॥

When the crow caws sitting on a heap of straw or on water to the left of a person, his work will be spoiled by obstacles; when it is perched on tree whose top is burnt by fire or struck by lightning, death will ensue.

कण्टकमिश्रे सौम्ये सिद्धिः कार्यस्य भवति कलहश्च ।

कण्टकिनि भवति कलहो वल्लीपरिवेष्टिते व्रन्धः ॥ ३७ ॥

If it sits on an auspicious but thorny tree, there will be success of the undertaking and quarrel too; if on a thorny tree, there will be quarrel; if on a tree entwined with creepers, imprisonment.

छिन्नाग्रेऽङ्गच्छेदः कलहः शुष्कद्रुमस्थिते ध्वाङ्क्षे ।

पुरतश्च पृष्ठतो वा गोमयसंस्थे धनप्राप्तिः ॥ ३८ ॥

If it sits on a tree whose top is chopped off, one will be deprived of a limb; if on a withered tree, there will be quarrel; if on cowdung in front of or behind a person, he will get money.

मृतपुरुषाङ्गावयवस्थितोऽभिविरुवन् करोति मृत्युभयम् ।

भञ्जनस्थि च चञ्च्वा यदि विरुवत्यस्थिभङ्गाय ॥ ३९ ॥

If it caws sitting on a limb of a dead body in front, there will be fear of death; if it breaks a bone with its beak and caws, the traveller's bone will be fractured.

रज्ज्वस्थिकाण्डकण्टकिनिःसारशिरोरुहानने रवति ।

भुजगगवदंष्ट्रितस्करशस्त्राग्निभयान्यनुक्रमशः ॥ ४० ॥

If the crow caws holding in its mouth a rope, bone, stick, thorn, rubbish and hair, the effects in order are danger from serpents, diseases, tusked animals, thieves, weapons and fire.

[Vide the following:—

काण्ठरज्ज्वस्थिनिःसारकेशकण्टकिमृदुवन् ।

व्यालाहिव्याधिशस्त्राग्निस्करेभ्यो भयङ्करः ॥]

सितकुसुमाशुचिमांसाननेऽर्थसिद्धिर्यथेप्सिता यातुः ।

पक्षो ध्रुवन्नूर्ध्वानने विघ्नं मुहुः ववणति ॥ ४१ ॥

If it caws holding in its beak a white flower, dirt or flesh, the tourist will achieve his desired objects; if it caws frequently shaking its wings and raising its face, his journey will be hindered.

यदि शृङ्खलां वरत्रां वलीं वाऽऽदाय वाशते बन्धः ।

पाषाणस्ये च भयं क्षिप्टापूर्वाध्वकयुतिश्च ॥ ४२ ॥

If a crow caws holding a chain, strap or creeper, the traveller will get imprisonment; if it stands on a stone, he will have danger and contact with a suffering stranger who is a wayfarer.

[The word आध्विक is not correct. The author could have used अश्वग without changing the metre, the other correct form being आध्वनिक.]

अन्योन्यभक्षसङ्क्रामितानने तुष्टिरुत्तमा भवति ।

विज्ञेयः स्त्रीलामो दम्पत्योर्विरुवतोर्युगपत् ॥ ४३ ॥

If two crows put some food into the mouth of each other, the traveller will have the greatest satisfaction. If a male and a female crow caw simultaneously, he will get a damsel.

प्रमदाशिरउपगतपूर्णकुम्भसंस्थेऽङ्गनार्यसम्प्राप्तिः ।

घटकुट्टने सुतविपद्घटोपहृदनेऽन्नसम्प्राप्तिः ॥ ४४ ॥

If a crow sits on a full pot on the head of a damsel, the traveller will win the hand of a woman and wealth; if it strikes the pot, there will be danger to his son's life; if it passes excreta on the pot, he will get food.

स्कन्धावारादीनां निवेशसमये रुवंश्चलत्पक्षः ।

सूचयतेऽन्यत्स्थानं निश्चलपक्षस्तु भयमात्रम् ॥ ४५ ॥

If a crow caws beating its wings at the time of encampment or making a halting place, change of place is indicated; if it does not shake its wings, there will be only fear.

[Vide पराशर—

सेनानिविष्टः सार्धं वा बासो हृष्टो न वाशते ।

तस्य देशप्रयातस्य भयमत्रोपजायते ॥]

प्रविशद्भिः सैन्यादीन् सगृध्रकङ्कैर्विनामिषं ध्वाङ्क्षैः ।

अविरुद्धैस्तैः प्रीतिद्विषतां युद्धं विरुद्धैश्च ॥ ४६ ॥

If crows enter an army, town or village along with vultures and

herons, without carrying meat and without fighting among themselves, one will make peace with one's enemies; if they fight, there will be war with the enemies.

बन्धः सूकरसंस्थे पङ्काक्ते सूकरे द्विकेऽर्थाप्तिः ।

क्षेमं खरोष्ट्रसंस्थे केचित्प्राहुर्बधं तु खरे ॥ ४७ ॥

If two crows are seen standing on a hog, there will be imprisonment; if on a hog covered with silt, gain of wealth; if on a donkey or camel, happiness; but according to some, there will be death, if it is on the donkey.

[Vide the following:—

वधबन्धकरः क्रोशन् खरसूकरपृष्ठशः ।

पङ्कदिग्धशरीरस्य वराहस्योपरिस्थितः ॥

वायसः शस्यते यातुस्तूष्णीभूतो रुवन्नपि ॥]

बाहनलामोऽश्वगते विरुवत्यनुयायिनि क्षतजपातः ।

अन्येऽप्यनुव्रजन्तो यातारं काकवद्विहगाः ॥ ४८ ॥

If a crow caws sitting on the back of a horse, one will get vehicles; if it caws following a traveller, his blood will be spilt. Other birds that follow a traveller also produce the same effects as the crow.

[Vide काश्यप—

उलूककङ्कप्लवगा गृध्रश्येनादयश्च ये ।

मांसाशिनश्च विहगास्तुल्या वायसचेष्टितः ॥]

द्वाविंशत्प्रविभक्ते दिक्चक्रे यद्यथा समुद्दिष्टम् ।

तत्तथैव विधेयं गुणदोषफलं यियासूनाम् ॥ ४९ ॥

Whatever good or bad effects have been predicted of other omens in 32 parts of the 'Cycle of Quarters' are to be applied to the crow as well in the case of those that wish to undertake a journey.

[The commentator explains how the 'Cycle of Quarters' is to be applied to the crow: If a crow caws in the east that is 'Tranquil' and if its cry is not harsh or behaviour not inauspicious, then the traveller will get the great blessings of the goods he worships; if its behaviour is inauspicious, the effect will be moderate; if the east is 'Burning' and its behaviour cruel, the traveller will have trouble from the king.

का इति काकस्य रुतं स्वनिलयसंस्थस्य निष्फलं प्रोक्तम् ।
कव इति चात्मप्रीत्यै केति रुते स्निग्धमित्राप्तिः ॥ ५० ॥

करेति कलहं कुरुकुरु च हर्षमय कटकटेति वधिभक्तम् ।
के के विरुतं कु कु वा धनलाभं यायिनः प्राह ॥ ५१ ॥

If the crow sitting in its nest caws as *Kā*, there is no effect (good or bad) at all; if as *Kava*, one will get the greatest joy; if as *Ka*, one will meet one's bosom friend; if as *Kara*, one will have quarrel; if as *Kuru Kuru*, joy; if as *Kaṣa Kaṣa*, curded rice; if as *Ke ke* or *Ku ku*, the traveller will get wealth.

[In the second verse कलहं should have preceded करेति.]

खरे खरे पयिकागममाह कखाखेति यायिनो मृत्युम् ।
गमनप्रतिषेधिकमा कखला सद्योऽभिवर्षाय ॥ ५२ ॥

If the crow produces the sound, *Khare Khare*, it indicates the arrival of a traveller (guest); if *Ka-khā-khā*, the traveller's death; if *Ā*, the journey is forbidden; if *Ka-Kha-lā*, immediate rainfall is indicated.

[In this verse also the author has spoiled the metre by introducing खगण in the first place. He could have put it thus: पयिकागममाह खरे खरे कखाखेति यायिनो मृत्युम् ।]

काकेति विघातः काकटीति चाहारदूषणं प्राह ।

प्रीत्यास्पदं कवकवेति बन्धमेवं कगाक्रुरिति ॥ ५३ ॥

If the crow produces the sound *Kā kā*, there will be ruin (or hindrance?); if *Kākaṣi*, the food will be vitiated or poisoned; if *Kava-kava*, one will make friends with somebody; if *Kagāku*, one will get imprisoned.

[The commentator draws our attention to a reading viz. प्रीत्या स्वदम्पती कवक, and rejects it on the authority of नर्ग as given below:—

रुते कवकवेति स्यात् प्रस्थिते वायसस्य तु ।

अपूर्वप्रीतये तच्च धनलाभाय निदिशेत् ॥

एवं कगाकु इति रुते बन्धोर्बन्धनं भवति ॥]

करगौ विरुते वर्षं गुडवत् त्रासाय वडिति वस्त्राप्तिः ।

कलयेति च संयोगः शूद्रस्य ब्राह्मणैः साकम् ॥ ५४ ॥

If the crow cries as *Karagau*, there will be rain; if as *Guḍa*,

fear; if as *Vaḍ*, gain of clothes; if as *Kalaya*, Śūdras will come in contact with Brāhmaṇas.

कडिति फलाप्तिः फलदाहिदर्शनं दड्डिति प्रहाराः स्युः ।

स्त्रीलाभः स्त्रीति रुते गडिति गवां पुडिति पुष्पाणाम् ॥ ५५ ॥

If the crow caws as *Kaḍ*, there will be the attainment of one's desired objects as well as the sight of such serpents as bestow good results; if as *Taḍ*, one will receive blow; if as *Stri*, one will get a damsel; if as *gaḍ*, cows; if as *puḍ*, flowers.

[The commentator interprets फलदाहिदर्शनं in many ways: 'फलाप्तिः सदाप्तिः फलदा ततोऽपि विविष्टतरं फलं लभ्यते । तथाहिदर्शनं भवति ।' It may also be construed thus: फलं घटीति फलदं शुभफलभञ्जकम् बहिदर्शनम्—sight of a snake which spoils the good effects. Or it may be dissolved as फलं दहतीति फलदाहो. तस्य दर्शनम्—sight of some person or thing which burns the good effects.]

युद्धाय टाकुटाविवति गुह वल्लिभयं कटेकट कलहः ।

टाकुलि विष्टिचि केकेकेति पुरं चेति दोषाय ॥ ५६ ॥

If it produces the sound *Tāku-tāku*, there will be a fight; if *Guhu*, danger from fire; if *Kaṣe-kaṣe*, quarrel. The sounds *Tākuli*, *Cin-fici*, *Ke-Ke-Ke* and *Pura*, all lead to harmful results.

काकद्वयस्यापि समानमेतत्फलं यदुक्तं रुतचेष्टिताद्यैः ।

पतत्रिणोऽन्येऽपि यथैव काको वन्याः श्ववच्चोपरिदंष्ट्रिणो ये ॥ ५७ ॥

Whatever effects have been assigned to the cry, movements etc. of a single crow, equally apply to those of two crows also. Other birds (not mentioned here) too are to be treated on a par with the crow; and wild animals that have tusks above (like boars) are likened to the dogs.

[Vide पराङ्गर—

शकुनाः पुंसनामानो वायसेन प्रकीर्तिताः ।

तथैव स्त्रीसनामानः पिपील्याः परिकीर्तिताः ॥

The metre of this verse and 61 is उपजाति, while that of 59 उपेन्द्रवजा.]

स्थलसलिलचराणां व्यत्ययो मेघकाले

प्रचुरसलिलवृष्टयै शेषकाले भयाय ।

मधु भवतनिलीनं तत्करोत्याशु शून्यं

मरणमपि च नीला माक्षिका मूर्ध्नि लीना ॥ ५८ ॥

When terrestrial and aquatic animals change their places, i.e. move in water and on land respectively in the rainy season, there will be heavy rains; but in other seasons, it indicates danger; bees building their honey-comb inside a house, will make it empty soon; blue flies clinging to the head bring about death.

[The metre is मालिनी.]

विनिक्षिपन्त्यः सलिलेऽण्डकानि पिपीलिका वृष्टिनिरोधमाहुः ।

तद्दं स्थलं वापि नयन्ति निम्नाद्यदा तदा ताः कथयन्ति वृष्टिम् ॥ ५६ ॥

Ants laying eggs on water bespeak drought; if they carry their eggs from a pit either to a tree or an elevated ground, they indicate rain.

कार्यं तु मूलशकुनेऽन्तरजे तदर्हं

विन्द्यात्फलं नियतमेवमिमे विचिन्त्याः ।

प्रारम्भयानसमयेषु तथा प्रवेशे

ग्राह्यं क्षुत् न शुभदं क्वचिदप्युशन्ति ॥ ६० ॥

The effect of an undertaking (or journey) is to be judged from the initial omen; the effect of one occurring in the middle (i.e. later) will be felt on the same day. In this manner all these omens mentioned so far must needs be taken into account at the commencement of any work and at the time of journeys, as well as of entering a new house; but sneezing should be paid special attention to, as nowhere is it admitted as a beneficial omen.

[The metre is वसन्तसिलिका.]

शुभं दशापाकमविघ्नसिद्धिं मूलाभिरक्षामथवा सहायान् ।

वृष्टस्य संसिद्धिमनामयत्वं वदन्ति ते मानयितुर्नृपस्य ॥ ६१ ॥

Good omens indicate the maturing of a Daśā (major period of a planet) in a beneficial manner, accomplishment of the objects without obstacles, preservation of the hereditary kingdom (or wealth), getting allies, easy subjugation of unyielding enemies, and enjoyment of sound health, to a king who has faith in them.

[This is said with reference to those who have belief in astrology and omens which form a part of Indian culture. Unbelievers may say, 'we do not believe in them', but like the Sun's light the Lord's command applies equally to all, and संशयात्मा विनश्यति—the unbeliever suffers. The word मानयित्वा in the text has exactly the same significance as मानना in Hindi.]

क्रोशादूर्ध्वं शकुनविरुतं निष्फलं प्राहुरेके

तत्रानिष्टे प्रथमशकुने मानयेत् पञ्च षट् च ।

प्राणायामान्नृपतिरशुभे षोडशैव द्वितीये

प्रत्यागच्छेत् स्वभवनमतो यद्यनिष्टस्तृतीयः ॥ ६२ ॥

According to some authorities (such as Sage Kāśyapa) the cries of omens heard after one has gone a Krośa (about 2 miles) have no effect at all. If the first omen within that distance is untoward, the king should do eleven Prāṇāyāmas; if the second too proves evil, he should do 16 Prāṇāyāmas, and if the third too persists in being inauspicious, he should return home.

[Vide काश्यप—

क्रोशादनन्तरं यत् स्याच्छुभं वा यदि वाऽशुभम् ।

निष्फलं तच्च विज्ञेयं शकुनानां विचेष्टितम् ॥

A Prāṇāyāma is defined thus:

सव्याहृति सप्रणवां गायत्रीं शिरसा सह ।

त्रिः पठेदायतप्राणः प्राणायामः स उच्यते ॥

Vyāhrtis are seven in number. The Gāyatrīśīras is आपो ज्योती रसोऽमृतं ब्रह्म भूर्भुवः स्वरोम् । A Prāṇāyāma consists of three parts: Pūraka, filling in, Kumbhaka, retention and Rezaka, evacuation. The metre is मन्दाक्रान्ता.]

शाकुनोत्तरम् ॥ ६६ ॥

Chapter XCVI—Further Omens Section XI

दिग्देशचेष्टास्वरवासरक्षंमूहूर्तहोराकरणोदयांशान् ।

चरस्थिरोन्मिश्रबलावलं च बुद्ध्वा फलानि प्रवेद्वतः ॥ १ ॥

One well versed in the science of the cries of birds and beasts ought to declare the effects of omens only after taking into consideration the relative strength of the omens as well as of the particular quarter (east etc. as well as *Charcoal, burning* etc.), place (good and bad), movements, sound (*Burning and Tranquil*), weekday, asterism (*Dhruva, Mr̥du, Dāruṇa, Kṣipra, Ugra, Cara or Sādhāraṇa*), *Muhūrta* (a period of 48 minutes), *Horā* (distance of 15° or *Kālahorā*), *Karaṇa* (*Bava* etc.), Ascendant, its subdivision (such as decanate, *Navāṁśa, Dvādaśāṁśa* or *Triṁśāṁśa*) and its being a movable, fixed or dual sign.

[The metre of this, 7, 8 and 15 is *उपजाति* and of 4 and 17 *उपेन्द्रव्या* and of 5, 6, 9, 10, 11 and 16 *द्वन्द्वव्या*.]

द्विविधं कथयन्ति संस्थितानामागामिस्थिरसञ्ज्ञितं च कार्यम् ।

नृपहूतचरान्यदेशजातान्यभिधातः स्वजनादि चागमाख्यम् ॥ २ ॥

In the case of persons who are not on the move, there are two kinds of the effects of omens viz. the stable (past and present) and the unstable or the future. To the latter category belong those relating to the king, envoy, spy, foreign countries, attack or troubles, and kinsmen.

[The metre is *ओपच्छन्दसिक*.]

उद्बद्धसङ्ग्रहणभोजनचौरवह्नि-

वर्षात्सवात्मजवधाः कलहो भयं च ।

वर्गः स्थिरोऽयमुदयेन्दुयुते स्थिरक्षे

विन्द्यात् स्थिरं चरगृहे च चरं यदुक्तम् ॥ ३ ॥

The effects of omens pertaining to imprisonment (hanging?), acquisition (or meeting), meals, thieves, fire, rain, festivities, sons,

death, quarrels and fears belong to the *Stable* category, provided the Ascendant and the sign occupied by the Moon at the time are fixed signs; if they are movable ones, they will come under the *unstable* category.

[Here the commentator gives widely divergent meanings of some words: *उद्बद्धम्* means, according to him, संतर्म्न तत्रैव संस्थितं गमागमवर्जितम्, meaning stuck or not moving. But it should mean, confined or hanged. He adds, एष वर्गो यदि स्थिरस्थानेषूपपन्नः स्थिरस्थानस्थितेन शकुनेन सूचितस्तदा स्थिरसंज्ञः. If these things are indicated by an omen standing on a stable or stationary object or place, then we must think that they are past ones; otherwise they will take place in the future. He says if the incident is stable, it is either past or will take place the same day.

[The metre is *वसन्तविलका*.]

स्थिरप्रदेशोपलमन्दिरेषु मुरालये भूजलसन्निधौ च ।

स्थिराणि कार्याणि चराणि यानि चलप्रदेशादिषु चागमाय ॥ ४ ॥

The effects (good or bad) are called *Stable*, when the omens occur in a firm place, on a stone, in a house, a temple, on the earth and water; and *unstable* or *Future*, when they are moving objects (like carts or animals).

[*भूजलसन्निधौ* should ordinarily mean in the presence or vicinity of the earth and water. What is intended by the author seems to be 'on the earth and on water'.]

आप्योदयक्षक्षणदिग्जलेषु पक्षावसानेषु च ये प्रदीप्ताः ।

सर्वेऽपि ते वृष्टिकरा हवन्तः शान्तोऽपि वृष्टिं कुरुतेऽम्बुचारी ॥ ५ ॥

All omens crying and situated in an Ascendant that happens to be a watery sign (*Cancer, Capricorn* or *Pisces*), in a watery asterism (*Pūrvāṣāḍhā* or *Śatabhiṣak*), in a watery *Muhūrta* (having the name of water or presided over by *Varuṇa*), and in a place where there is water, that occur at the end of the fortnights, that are *Blasted* (by Gods or by action), produce rain. Under the above circumstances, even a *Tranquil* omen that is aquatic causes rain.

आग्नेयदिग्लग्नमूहूर्तदेशेष्वर्कप्रदीप्तोऽग्निभयाय रीति ।

विष्ट्यां यमक्षोदयकण्टकेषु निष्पन्नवल्लीषु च दोषकृत्स्यात् ॥ ६ ॥

An omen *blasted* by the Sun crying and situated in the south-east, in a fiery Ascendant (*Aries, Leo, Scorpio, Capricorn* or

Aquarius), in a fiery Mubūrta, in the asterism Kṛttikā, and in a place where fire is kept, causes danger from fire; similarly, harmful is one occurring in the Viṣṭi karaṇa* in a star presided over by Yama. (i.e. Bharanī), in a sign of Saturn happening to be the Ascendant and in thorny trees, and on creepers without leaves.

ग्राम्यः प्रदीप्तः स्वरचेष्टिताभ्यामुग्रो रुवन् कण्टकिनि स्थितश्च ।

भौमक्षलग्ने यदि नैर्ऋतीं च स्थितोऽभितश्चेत्कलहाय दृष्टः ॥ ७ ॥

A rural omen that is *blasted* by voice or action, that is crying fiercely, that is sitting on a thorny tree in the south-west, in the Ascendant owned by Mars (Aries or Scorpio), and facing a person, causes quarrels, when seen.

[Since the author has used नैर्ऋतीम् in the accusative, it may be taken along with अभितः, which would mean—facing the south-west. Otherwise, why should he have not used the expression नैर्ऋते ? The word अभितः may also be taken in the sense of 'on either side'.]

लग्नेऽथवेन्दोर्भुगुभांशसंस्थे विदिक्स्थितोऽधोवदनश्च रौति ।

दीप्तः स चेत्सङ्ग्रहणं करोति योन्या तया या विदिशि प्रदिष्टा ॥ ८ ॥

Or, when the omen cries with its face hung down, standing in an intermediate quarter and in the Navāṁśa of Venus (i.e. Libra) in the Ascendant of Cancer (which is presided over by the Moon), and being *blasted* (in place or sound), the person will get a woman of the type assigned to the particular corner (vide LXXXVI. 79).

[योन्योन्यायाददिशि सम्प्रदिष्टः, another reading. This would mean: He will meet somebody that is assigned to that quarter (where the omen is situated) and that happens to go along the same path. It appears that there is another reading viz. इन्द्रे in the place of इन्द्रे: which is not noticed by the commentator. If such a reading be accepted, the meaning would be: When the Ascendant or the Moon occupies at the time a sign or Aṁśa owned by Venus, or when the Moon is in the Ascendant in an Aṁśa of Venus.]

पुंराशिलग्ने विषमे तिथौ च दिक्स्थः प्रदीप्तः शकुनो नराख्यः ।

वाच्यं तदा सङ्ग्रहणं नराणां मिश्रे भवेत् षण्ढकसम्प्रयोगः ॥ ९ ॥

An omen that is *Blasted* and posited in a male (odd) Ascendant, in an odd Tithi (lunar day) and in a cardinal direction is

*For a detailed account of the Karaṇas refer to the author's 'Fundamentals of Astrology' p. 185.

termed *Masculine*. In this case one will come in contact with men; if it is mixed i.e. in a male sign and in an even Tithi or *vice versa* or if the male omen is situated in an intermediate (female) quarter or *vice versa*, he will meet eunuchs.

एवं रवेः क्षेत्रनवांशलग्ने लग्ने स्थिते वा स्वयमेव सूर्ये ।

दीप्तोऽभिधत्ते शकुनो विरोति पुंसः प्रधानस्य हि कारणं तत् ॥ १० ॥

Similarly, if an omen that is *blasted*, cries, when the Ascendant or its Navāṁśa is owned by the Sun or when the Sun himself occupies the Ascendant, the arrival of an eminent personage is indicated.

[The word एवम् indicates that the conditions mentioned in the previous verse are to be repeated here.]

प्रारभ्यमाणेषु च सर्वकार्येष्वर्कान्विताद्वादशघण्टेऽहिलम्नम् ।

सम्प्रतिपच्चेति यथाक्रमेण सम्प्रतिपच्चेति तथैव वाच्या ॥ ११ ॥

At the commencement of all works, count the distance in signs from the one occupied by the Sun to the Ascendant in the manner of 'Weal' and 'Woe' in order. Accordingly, prosperity or adversity of undertakings will have to be predicted.

[If the Ascendant is an odd number from the Sign occupied by the Sun, the result will be auspicious; if even, harmful. In the next two verses the description of persons one is likely to meet is given.]

काणेनाक्षणा दक्षिणेनैति सूर्ये चन्द्रे लग्नाद् द्वादशे चेतरेण ।

लग्नस्थेऽर्के पापदृष्टेऽथ एव कुब्जः स्वर्क्षे श्रोत्रहीनो जडो वा ॥ १२ ॥

क्रूरः षष्ठे क्रूरदृष्टो विलग्नाद् यस्मिन् राशौ तद्गृहाङ्गे व्रणोऽस्य ।

एवं प्रोक्तं यन्मया जन्मकाले चिह्नं रूपं तत्तदस्मिन् विचिन्त्यम् ॥ १३ ॥

If the Sun occupies the 12th house from the Ascendant at the time, the person whom one will meet will be blind of the right eye; if the Moon be there, he will be blind of the left eye; if the Sun be in the Ascendant itself and be aspected by malefic, he will be completely blind. If the Sun in the above condition be in his own Sign, the person will be hunch-backed, deaf or an imbecile. If the 6th house from the Ascendant be occupied and aspected by malefics, the person will have an ulcer in the limb indicated by that sign. In this way, whatever marks or forms (or colours) have been expounded by me in connection with the time of births will have to be adopted here too.

[This is a clear reference to the Bṛhajjātaka which was evidently written before this work. In that work I.4 he explains the various limbs of the Time-Being beginning with the head. Here the first Sign, Aries, represents the head. Cf. also "त्रिकोणने जे विबलैस्तथापरमुखाङ्घ्रिहस्तद्विगुणैस्तदा भवेत्" (IV, 17). Vide the following also. (IV, 18-20):—

सौम्यवांशे रविजह्मिरी चेतसदन्तोऽत्र जातः
कुब्जः स्वर्क्षे शशिनि तनुगे मन्दमाहेयदृष्टे ।
पङ्कगुर्मीने यमशशिकुर्जैर्वीक्षिते लग्नसंस्थे
सन्धौ पापे शशिनि च जडः स्यान्न चेतसौम्यदृष्टिः ॥
सौरशशाङ्कदिवाकरदृष्टे वामनको मकरान्त्यविलम्बे ।
धीनवमोदयगैश्च दृकाणः पापयुतैरभुजाङ्घ्रिशिराः स्यात् ॥
रविशशियुते सिंहे लग्ने कुर्जाकिनिरीक्षिते
नयनरहितः सौम्यासौम्यैः सबुद्बुदलोचनः ।
व्ययगृहगतश्चन्द्रो वामं हिनस्त्यपरं रवि-
रभुगदिता योगा याप्या भवन्ति शुभेक्षिताः ॥

Here the the commentator remarks thus : अथागतस्याख्या न ज्ञानमाचार्यः करोति । तच्चाल्पबहुलं स्वल्पग्रन्थं मृदुबुद्धीनामगम्यमतोऽस्माभित्ते देव बोधियात्रायां यवनेश्वरकृतपञ्चाक्षरकोशो व्याख्यायते । Then he comments on all the 32 verses of the Akṣarakośa of Yavaneśvara.]

अतः परं लोकनिरूपितानि द्रव्येषु नानाक्षरसङ्ग्रहाणि ।
इष्टप्रणीतानि विभाजितानि नामानि केन्द्रक्रमशः प्रवक्ष्ये ॥ १ ॥

Hereafter (after ascertaining the nature of the query) I shall explain in the order of the Kendras (angles) the names that are held by the objects of the world viz. minerals, vegetables and animals, with multifarious distinctions made at will and composed of various syllables.

[इष्टप्रणीतानि is interpreted by Utpala thus: इष्टैराप्तैरारियणाकं वसिष्ठपराशरमयप्रभृतिभिः प्रणीतानि So far Yavaneśvara has been treating of the method of guessing the exact object of the query.]

लग्नान्बुसंस्थास्तनभःस्थितेषु क्षेत्रेषु ये लग्नगता गृहांशाः ।
तेभ्योऽक्षराण्यात्मगृहाश्रयाणि विन्याद्ग्रहाणां स्वगणक्रमेण ॥ २ ॥

The syllables belonging to the signs in accordance with the respective classes of sounds assigned to the planets will have to be

gathered from the Navāṃśas of the signs signifying the Ascendant, the 4th, the 7th and the 10th houses.

कवर्गपूर्वात् कुजशुक्रचन्द्रजीवाकंजानां प्रवदन्ति वर्गान् ।
यकारपूर्वाः शशिनो निरुक्ता वर्णास्त्वकारप्रभवा रवेः स्युः ॥ ३ ॥

The guttural, palatal, lingual, dental and labial class of consonants belong severally to Mars, Venus, Mercury, Jupiter and Saturn; the eight letters beginning with *ya* belong to the Moon; and the vowels to the Sun.

द्रेष्काणवृद्ध्या प्रवदन्ति नाम त्रिपञ्चसप्ताक्षरमोजराशौ ।
युग्मे तु विन्याद् द्विचतुष्कषट्कं नामाक्षराणि गृहदृष्टिवृद्ध्या ॥ ४ ॥

The number of letters constituting a name is to be deduced from the decanate that is rising. In an odd sign, the numbers will be three, five and seven respectively for the first, second and third decanates; and in an even sign, they will in order be 2, 4 and 6. They are also ascertained from the strength of the aspect of planets.

[There are four kinds of aspects viz. the *quarter* on the 3rd and 10th, the *half* on the 5th and the 9th; the *three-fourths* on the 4th and the 8th and the *full* aspect on the 7th house. Saturn, Jupiter and Mars exercise their *full* aspects even when they are $\frac{1}{2}$, $\frac{1}{4}$ and $\frac{3}{4}$ respectively.]

वर्गोत्तमे द्व्यक्षरकं चरांशे स्थिरक्षभागे चतुरक्षरं तत् ।
ओजेषु चैभ्यो विषमाक्षराणि स्युर्द्विस्वभावेषु तु राशिवच्च ॥ ५ ॥

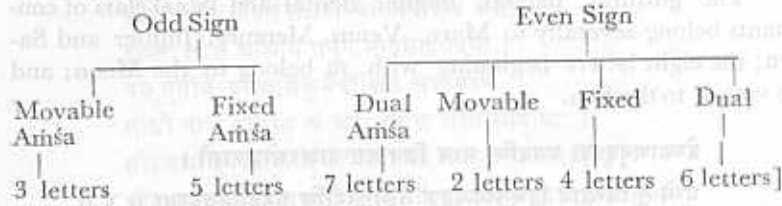
If the Vargottama Navāṃśa of a Sign be signified by an even and a movable one, the name would consist of two syllables; if by an even and at the same time a fixed sign, four syllables. If the Vargottama Navāṃśa be an odd as well as a movable sign, there would be three letters; if it be a fixed as well as odd sign, five letters. If the Lagna be a dual sign, the name will consist of as many letters as correspond to the nature (odd or even) of the Sign.

[If Cancer or Capricorn be the Vargottamāṃśa rising at the time of query, it is both even and movable Rāṣi (2 letters). The Vargottamāṃśa of Taurus, Leo, Scorpio and Aquarius is fixed, but of Taurus and Scorpio even (4 letters) and of Leo and Aquarius odd (5 letters). When the said Aṃśa is movable in an odd sign, the name will have three letters; if it is a fixed one in the same sign, five letters. Among the dual signs, if the Vargottama is an odd Aṃśa (in Gemini

and Sagittarius), it will have three and seven letters respectively. On the other hand, if it is an even Arṇśa (in Virgo and Pisces), the name will consist of four and six letters respectively. Vide the following:—

विषन्वसप्ताक्षरमोजराशौ युग्मे तु विन्धाद् द्विचतुष्कपट्कम् ॥

The result of this may be shown in the following diagram:



द्विमूर्तिसञ्ज्ञे तु वदेद् द्विनाम सौम्येक्षिते द्विप्रकृतौ च राशौ ।

यावान् गणः स्वोदयगोशकानां तावान् ग्रहः सङ्ग्रहेऽक्षराणाम् ॥ ६ ॥

In the case of a dual Sign, two names will have to be predicted; when it is aspected by benefics, then too the same result. The particular Navārṇśa rising at the time gives the number of letters constituting the name.

[सौम्येक्षिते is construed as 'when seen by Mercury', by the commentator.]

संयोगमादी बहुलेषु विन्धात् कूटेषु संयोगपरं वदन्ति ।

स्वोच्चांशके द्विकृतमृक्षयोगाद् गुर्वक्षरं तद्भुवनांशके स्यात् ॥ ७ ॥

If the rising sign be odd, the name would begin with a conjunct consonant; if even, with a letter followed by a conjunct consonant. When the planet (contributing a letter to the name) is posited in his highest exaltation, the letter is repeated according to the nature of the particular sign (odd or even); a name will have a strong syllable (Guru) in the particular place signified by the Navārṇśa rising at the time.

[The examples for the odd sign are Śrīdhara, Kṣīra, Smara etc.; those for the even sign Padma, Dharma, Vatsa etc. In a four-syllabled name it is like Vasudatta, Vasugupta etc. If the ascendant is an odd sign and if its lord is in his highest exaltation (vide Bṛhaj-jātaka I.13), then the letter in the odd place will be repeated, e.g. Darada, Dāmodara etc.; and if it is even, or in the even place, e.g. Devadeva, Dharādhara; in a two-syllabled name it will be like Kappa, Yappa, Valla etc. In an odd Sign the Guru syllable will be in the odd place, as in Kapittha, Aśvattha etc.; and in an even

sign, in the even place, as in Khukkha, Ghaggha, 'Suddha (in two-syllabled names), and Suddhodana etc. (in four-syllabled ones).]

मात्रादियुक् स्याद् ग्रहयुक् त्रिकोणे द्रेष्कानपर्यायवक्षरेषु ।

नभोबलेषु ध्वमधोऽम्बुजेषु ज्ञेयो विसर्गोऽस्तबलान्वितेषु ॥ ८ ॥

When the 5th or 9th house is occupied by planets, there will be an extra syllabic instant in the letter signified by the decanate. When the 10th house is strong, there will be the upper sign of a long syllable; when the 4th, lower sign; when the 7th, a Visarga.

[Vide the following:—

मनुष्यरूपा बलिनो विलम्बाश्चतुष्पदाश्चाक्षरमध्यसंस्थाः ।

जलोद्भवाद्या बलिनो जलस्थाः कीटोऽस्तगो व्योमतले द्विमूर्ताः ॥

also the Bṛhaj-jātaka I. 17—

कण्टककेन्द्रचतुष्टयसञ्ज्ञाः सप्तमलग्नचतुर्ध्वमानाम् ।

तेषु यथा विहितेषु बलादद्याः कीटनराम्बुचराः पशवश्च ॥]

शीर्षोदयेषु ध्वमशुशन्ति मात्रामधश्च पृष्ठोदयशब्दितेषु ।

तिर्यक् च विन्धादुभयोदये तां दीर्घेषु दीर्घाभितरेषु चान्याम् ॥ ९ ॥

When a Śīrṣodaya (that rises with head foremost) Sign is rising, the syllabic instant will be upwards; when it is a Prṣṭhodaya (that rises with the hind part first), it will be downwards. In the case of a dual sign rising (Pisces which rises both ways), it is across; when it is a long sign, there is a long syllable; when it is medium or short, it will be short.

[Vide the following:—

शीर्षोदया मानुषसर्वरूपाः ससिहकीटा यवनैर्निरुक्ताः ।

मत्स्यद्वयं तूभयतः प्रवृत्तं पृष्ठेन शेषास्तु यदोदयन्ति ॥

also B. J. I.10—

गोजश्विकर्मिथुनाः समृगा निशाद्याः

पृष्ठोदया विमिथुनाः कथितास्त एव ।

शीर्षोदया दिनवलाश्च भवन्ति शेषा

लग्नं समेत्युभयतः पृथुरोमयुग्मम् ॥

The upper Mātrās are, we are told, *O* and *Au*; the lower ones, *U* and *U*; and the transverse, *E* and *Ai*. The commentator says that the long (Dīrgha) ones are *Ā*, *Ī*, *Ū*, *E*, *Ai*, *O* and *Au*. In that case

there would be overlapping of all the varieties. Hence it is necessary to demarcate their spheres.

The signs Leo, Virgo, Libra and Scorpio are said to be long; Gemini, Cancer, Sagittarius and Capricorn, medium; and Aries, Taurus, Aquarius and Pisces, short.*

Vide the following:—

आद्यन्तराश्वोरुदयप्रमाणं द्वौ द्वौ मूहूर्तौ नियतं प्रदिष्टम् ।
क्रमोत्क्राम्यामतिपञ्चमं स्याच्चक्रार्धयोर्विद्वद्भुदयप्रमाणम् ॥
एवं प्रमाणानि गृहाणि बुद्ध्या ह्रस्वानि मध्यानि तथायतानि ।
चक्राङ्गमेदैः सदृशीकृतानि मार्गप्रमाणान्यपि कल्पयन्ति ॥

प्राग्लग्नतोयास्तनमःस्थितेषु भेष्वंशकेभ्योऽक्षरसङ्ग्रहः स्यात् ।

क्रूरोऽक्षरं हन्ति चतुष्टयस्थो दृष्टचापि मात्रां च त्रिकोणगो वा ॥ १० ॥

The letters of a name are derived from the Navāṁśas of the signs that are the 1st, 4th, 7th, and 10th houses. A malefic situated in a Kendra (angle) destroys a syllable, while in a Koṇa (triangular one), he destroys a Mātrā (syllabic instant). The same result takes place even by his aspect.

शुभप्रहस्तुजितवीर्यभागी स्थानांशतुल्याक्षरवः स चोक्तः ।

पश्यन् स्थितः केन्द्रत्रिकोणयोर्वा स्वोच्चेऽपि वर्णद्वयमात्मभागे ॥ ११ ॥

A strong benefic is said to contribute as many syllables as the Navāṁśas travelled by him; or when he is posited in a Kendra, Koṇa, exaltation or own Navāṁśa and aspects the Lagna, he gives two letters.

क्षेत्रेश्वरे क्षीणबलेशके च मात्राक्षरं नाशमुपैति तज्जम् ।

सम्भवेऽप्युद्धवमेति तस्मिन् वर्गाद्यमुच्चांशयुजीशदृष्टे ॥ १२ ॥

When the lord of the Ascendant as also its Navāṁśa are weak, the syllabic instant as well as the syllable caused by that is destroyed. Still, in its stead, the first letter of the particular class comes into being, provided the said lord is posited in the Navāṁśa that is owned by his exaltation sign and the Navāṁśa sign aspected by its own lord (or, and aspected by the lord of that sign or Navāṁśa sign?).

*For a different classification vide the "Fundamentals of Astrology", p. 10.

[The first part of the second half is interpreted in a confusing manner by Utpala. For, he says:

तस्मिन्नेव क्षीणेश्वरे क्षीणबलांशके चासम्भवे तस्य मात्राक्षरस्य नाश उद्धवमेत्युद्धृति लभते । This would mean—'When it is not possible to have either a weak lord or Aṁśa, the Mātrā and letter contributed by him and by it get lost'. This meaning is not at all convincing.]

केन्द्रे यथास्थानबलप्रकर्षं क्षेत्रस्य तत्क्षेत्रपतेश्च बुद्ध्वा ।

कार्योऽक्षराणामनुपूर्वयोगो मात्रादिसंयोगविकल्पना च ॥ १३ ॥

The order of the letters as well as the joining of the Mātrās (upper, lower and transverse), conjunct consonants at the beginning or the end should be fixed only after ascertaining fully the extent of the positional strength of the Kendra houses and their lords.

[Among the four lords of Kendras the strongest will give the first letter. It is not clear why the commentator interprets wrongly स्थानबल as स्थानं च बलं च, which would show that there are two different sources of strength viz. position and strength. Later he says

स्थानबलेन प्रथमो लभ्यते, दृष्टिबलेन द्वितीयादयः ।

I feel that the strength of aspect is not intended here.]

तत्रादिराश्यादितुर्विलग्नमाद्यंशकादिक्रमपर्ययेण ।

ग्रहांशकेभ्यः स्वगणाक्षराणामन्वर्थेन प्राप्तिरियं विधायी ॥ १४ ॥

In reconstructing a name the following method is to be adopted: Take the four Kendras beginning with the first sign (i.e. Aries, Cancer, Libra and Capricorn) and their Navāṁśas in regular order for the first; then take the letters of the classes belonging to the respective planets owing to their position in the Navāṁśas identical with the above ones.

[In the following 15 verses Yavaneśvara gives the letters for the different Kendras when the nine Navāṁśas rise. At the end of the section a table is provided to facilitate the readers' memory.]

मेघे ककारो ह्रिक्के यकारस्तुले चकारो मकरे पकारः ।

मेघे छकारो ह्रिक्केऽप्यकारस्तुले खकारो मकरे फकारः ॥ १५ ॥

When the first Navāṁśa of Aries is rising, the letter is *Ka*; for Cancer the 4th house, *Ta*; for Libra the 7th, *Ca*; for Capricorn the 10th, *Pa*; similarly for the second Navāṁśas of these four signs, the letters are in order *Cha*, *A*, *Kha* and *Pha*.

[It has been explained that the letters are to be deduced from the Navāṁśas of the four Kendras, 1, 4, 7 and 10, on the basis of the planets that own the Amśas. When Aries happens to be the rising sign and when its first Navāṁśa is in question, we have to consider the lords of all the four initial Navāṁśas of Aries, Cancer, Libra and Capricorn. These are owned by Mars, the Moon, Venus and Saturn respectively. Since they are the first Amśas, we have to take the first letters of the classes belonging to the planets, viz. क, घ, च and प. In the case of the second Navāṁśas of the same four signs, the letters will be for the same reason the second letters of the respective classes. In Aries the second Amśa belongs to Venus, so the second letter of चवर्ग i.e. छ, should be taken. There is one exception to this rule i.e. if a certain class of letters comes in for the first time, then irrespective of its place we have to take only the first letter of that class.]

मेघे टकारो हिवुके ठकारस्तुले तकारो मकरे थकारः ।

मेघे तु रेफो हिवुके जकारस्तुले वकारो मकरे गकारः ॥ १६ ॥

When the third Navāṁśa of Aries is rising, the letter for it is *Ta*; for the fourth i.e. Cancer, it is *Tha*; for the seventh i.e. Libra, *Ta*; for Makara (Capricorn), *Tha*. For the 4th Navāṁśas of Meṣa, Karka, Tulā and Makara, the letters are in order *Ra*, *Ja*, *Ba* and *Ga*.

[Though the Amśa is the 3rd, still the letter taken is the first of Mercury's class *Ta*, since it is the first occasion that the planet gets a chance. Look at the 4th Amśa; it gets the letter *Ra* which is not the 4th in the Moon's चवर्ग, but only the second, because this is the second chance that she gets in this scheme.]

आकारमाद्येऽम्बुगते धकारमस्ते भकारं मकरे शकारम् ।

लग्ने डकारं हिवुके दकारमस्ते धकारं मकरे ढकारम् ॥ १७ ॥

17. When the 5th Navāṁśa of Aries is rising, the letters for the four houses are *Ā*, *Gha*, *Bha* and *Jha* respectively; similarly for the sixth Navāṁśas of these four houses, the letters are in order *Ḍa*, *Da*, *Dha* and *Ḍha*.

लग्ने ञकारो हिवुके ञकारस्तुले डकारो मकरे लकारः ।

लग्ने ककारो हिवुके पकारस्तुले चकारो मकरे इकारः ॥ १८ ॥

When the 7th Navāṁśa of Aries is rising, the letters for

the four Kendras are *Ṇa*, *Ma*, *Na* and *La* respectively; for the 8th Navāṁśa, they are in order *Ka*, *Pa*, *Ca* and *I*.

लग्ने नकारो हिवुके तकारस्तुले णकारो मकरे टकारः ।

इत्येतदुक्तं चरसञ्ज्ञकस्य वक्ष्ये स्थिराह्वस्य चतुष्टयस्य ॥ १९ ॥

When the 9th Navāṁśa of Aries is rising, the letters for the four Kendras are *Na*, *Ta*, *Na* and *Ta* respectively. Thus have I explained the letters for the Kendras that are movable signs. Now I shall explain the same for those that are fixed signs.

वृषे फकारो हिवुके खकारः कीटे वकारो नृघटे छकारः ।

आद्यांशकेभ्यो मतिमान् विदध्यादनुक्रमेण स्थिरसंज्ञकेषु ॥ २० ॥

When the first Navāṁśa of Taurus is rising, the letters for the four Kendras are *Pha*, *Kha*, *Va* and *Cha* respectively. In this manner, the letters for the initial Navāṁśas of the fixed signs are to be deduced in regular order by a wise man.

लग्ने वकारो हिवुके जकार ईकारमस्तेऽम्बरगे गकारः ।

वृषे थकारो हिवुके टकारः कीटे डकारो नृघटे दकारः ॥ २१ ॥

21. When the second Navāṁśa of Taurus is rising, the letters for the four Kendras are *Ba*, *J*, *I* and *Ga* respectively; for the third Amśas of these, they are in order *Tha*, *Ta*, *Da* and *Da*.

वृषे घकारो हिवुके शकारः कीटे ञकारो नृघटे भकारः ।

लग्ने ञकारो हिवुके उकारः कीटे डकारो नृघटे मकारः ॥ २२ ॥

22. When the fourth Navāṁśa of Vṛṣabha is rising, the letters for the four Kendras are in order *Gha*, *Śa*, *Jha* and *Bha*; for the 5th Amśa, they are in order *Ṇa*, *U*, *Na* and *Ma*.

लग्ने डकारोऽथ जले णकारश्चास्ते घकारोऽम्बरगे नकारः ।

वृषे पकारो हिवुके चकारः कीटे पकारो नृघटे फकारः ॥ २३ ॥

When the 6th Navāṁśa of Taurus is rising, the letters for the four Kendras are *Ḍha*, *Na*, *Dha* and *Na* respectively; for the 7th Amśa, they are in order *Śa*, *Ca*, *Pa* and *Ka*.

ऊकारमाहुर्वृषमे जले खमस्ते फकारो नृघटे छकारः ।

अन्ये वृषे टं तमुशन्ति सिंहे थं सप्तमे ठं प्रवदन्ति कुम्भे ॥ २४ ॥

When the 8th Navāṁśa of Taurus is rising, the letters for the four Kendras are in order *Ū, Kha, Pha* and *Cha*; for the 9th Aṁśa they are *Ṭa, Ta, Tha* and *Ṭha* respectively.

द्विमुत्तिसंज्ञे मिथुने जकारः षष्ठे वकारः प्रथमांशके स्यात् ।

धनुर्धरेऽस्तोपगते गकारो मीनद्वये चाम्बरगे सकारः ॥ २५ ॥

When the first Navāṁśa of Gemini, a dual sign, is rising, the letters for the four Kendras will be in order *Ja, Ba, Ga* and *Sa*.

लग्ने घकारो हिवुके भकारश्चास्ते झकारोऽम्बरमध्यगे ई ।

लग्ने वकारो हिवुके घकारमस्ते डकारं विदुरम्बरे डम् ॥ २६ ॥

When the second Navāṁśa of Gemini is rising, the letters for the four Kendras are in order *Gha, Bha, Jha* and *I*; for the third Aṁśa they are *Da, Dha, Ḍa* and *Dha* respectively.

लग्ने मकारो हिवुके डकारश्चास्ते हकारोऽम्बरगे जकारः ।

लग्ने पकारो जलगे चकार ऐकारमस्तेऽम्बरगे ककारः ॥ २७ ॥

When the 4th Aṁśa of Gemini is rising, the letters for the four Kendras are *Ma, Na, Ha* and *Na* respectively; for the 5th Navāṁśa, they are in order *Pa, Ca, Ai* and *Ka*.

प्राग्लग्नगे न जलगे यमाहुरस्तं गते टं नभसि स्थिते तम् ।

प्राग्लग्नगे खं जलगे यमाहुरस्तं गते छं नभसि स्थिते फम् ॥ २८ ॥

When the 6th Navāṁśa of Gemini is rising, the letters for the four Kendras are *Na, Na, Ṭa* and *Ta* respectively; for the 7th Navāṁśa, they are in order *Kha, Ya, Cha* and *Pha*.

लग्ने जमोकारमथाम्बरसंस्थे गमस्तसंस्थे विदुरम्बरे बम् ।

ठं लग्नगेऽन्ये हिवुकाश्रिते डं थमस्तगे दं नभसि स्थिते वं ॥ २९ ॥

When the 8th Navāṁśa of Gemini is rising, the letters for the four Kendras are in order *Ja, O, Ga* and *Ba*; and for the 9th Aṁśa they are *Ṭha, Ḍa, Tha* and *Da* respectively.

एवं विकल्पोक्षरसङ्ग्रहोऽयं नाम्नां निरुद्धविधान उक्तः ।

सर्वेषु लग्नेषु च केचिदेवमिच्छन्ति पूर्वोक्तविधानवत् ॥ ३० ॥

In this manner the given method of gathering the letters

constituting names has been explained. Some sages have thus opined as given above for all the signs rising at the time of query.

[From the reference made to केचित् by Yavaneśvara it appears that this system of reconstructing a name was very ancient and was derived from the works of ancient sages of India.]

केन्द्राणि वा केन्द्रगतांशकैः स्वैः पृथक्पृथक् सङ्गुणितानि कृत्वा ।

त्रिकृद्भिन्नतं विदुरक्षरं तत् क्षेत्रेश्वरस्यांशपरिक्रमस्वम् ॥ ३१ ॥

Or, multiply separately the several Kendra Signs by their corresponding rising Navāṁśas (according to their ownership) and divide the result by 9. The remainder will reveal the letter required belonging to the Navāṁśa of the planet.

[In each set of Kendras there are 4 Signs. In working out this problem we have to take the number of the signs, e.g. in the first set take 1, 4, 7 and 10; in the second set 2, 5, 8 and 11; and in the third set 3, 6, 9 and 12. Now multiply the number representing the sign of each Kendra by the number of its Navāṁśas (i.e. the no. of planets owning its 9 Aṁśas) and divide the product by 9; the remainder gives a particular Navāṁśa from whose lord the letter is to be deduced.

Let us take Aries to be rising; then multiply 1 by the number 6, because 6 planets own its 9 parts, and divide by 9. Thus we get $\frac{1 \times 6}{9}$

Here the remainder is 6. This means it is the 6th Navāṁśa of Aries, which belongs to Mercury. So the letter must belong to द्वर्ग. If the Navāṁśa rising is the first, then it will be डकार itself. In this manner the letters will have to be ascertained.

The following table gives the results of this section for easy reference:—

मेघ	वृषभ	मिथुन	कर्कटक	सिंह	कन्या	तुला	वृश्चिक	धनु	मकर	कुम्भ	मीन
क	फ	ज		ख	व	च	व	ग	प	छ	स
छ	व	घ	ग्र	ज	भ	ख	ई	झ	फ	ग	ई
ट	भ	द	ठ	ट	ध	त	ड	ड	थ	द	ढ
र	घ	म	ज	गा	ङ	ब	झ	ह	ग	भ	ञ
आ	ञ		घ	उ	च	भ	ङ	ऐ	झ	म	क

ङ	ढ	न	द	ण	ण	घ	घ	ट	ढ	न	त
ञ	प	ख	म	च	य	ड	प	छ	ल	क	फ
क	ऊ	ज	प	ख	ग्रो	च	फ	ग	इ	छ	व
न	ट	ठ	त	त	ड	ण	थ	थ	ट	ठ	द

सन्धिततप्राथितनिर्गतेषु नष्टक्षतस्त्रीरतिभोजनेषु ।

स्वप्नक्षचिन्तापुरुषादिवर्गेष्वेतेषु नामान्युपलक्षयेत् ॥ ३२ ॥

One ought to find out the names in connection with queries relating to (1) things thought of, (2) things wished for, (3) departures, (4) lost articles, (5) damaged things, (6) women, (7) sports or sexual act, (8) food, (9) dreams, (10) stars, (11) worries and (12) groups of men and others from the four Kendras in order.

[The commentator takes स्त्रीरति as one word and says उत्तमार्तिस्त्रिया सह रमणम्, but later when he wants to have 12 subjects for the sake of bringing them under the three groups of four Kendra houses he separates them. He says that the names of 1, 5 and 9 should be deduced from the Ascendant; those of 2, 6 and 10 from the 4th Kendra; those of 3, 7 and 11 from the 7th Kendra; and those of 4, 8 and 12 from the 10th Kendra.

The commentator closes this section of Akṣarakośa with the following verse:

रचिताक्षरकोशस्य टीका शिष्यहितावहा ।

भट्टोत्पलेन सुस्पष्टा श्लोकैः खड्गाश्वत्थमिश्रैः ॥

ध्वक्षरं चरगृहांशकोदये नाम चास्य चतुरक्षरं स्थिरे ।

नामयुग्ममपि च द्विमूर्तिषु व्यक्षरं भवति चास्य पञ्चभिः ॥ १४ ॥

If at the time of a query or somebody's arrival the rising sign and or Navāṁśa is movable, the name of the person concerned will consist of two syllables; if it is fixed, of four syllables; if it is a dual sign (or Amśa), he will have a double name, of which the first will have 3 syllables and the second 5.

[The metre is रथोद्धता.]

काद्यास्तु वर्णाः कुजशुक्रसीम्यजीवाकजानां क्रमशः प्रदिष्टाः ।

वर्णाष्टकं यादि च शीतरश्मे रवेरकारात्क्रमशः स्वराः स्युः ॥ १५ ॥

नामानि चान्यद्बुक्कुमारविष्णुशक्रेन्द्रपत्नीचतुराननानाम् ।

तुल्यानि सूर्यात्क्रमशो विचिन्त्य द्विद्यादिवर्णैर्घटयेत्स्वबुद्ध्या ॥ १६ ॥

The guttural, palatal, lingual, dental and labial classes respectively belong to Mars, Venus, Mercury, Jupiter and Saturn; the eight letters beginning with *Ta*, to the Moon; and the vowels beginning with *A*, to the Sun. For the planets beginning with the Sun (owning the rising sign or Navāṁśa) the names will be synonymous with those of Fire, Water, Subrahmaṇya (or Kārttikeya), Viṣṇu, Indra, Śaci and Brahman respectively; and they will have to be reconstructed as consisting of two, three, four or five syllables, with one's own intelligence.

[The method of reconstructing names has been explained in the Akṣarakośa. If the concerned planet is in Vargottamāṁśa, own house, own decanate, Navāṁśa, exaltation or is retrograde, then the letter will have to be doubled or trebled as in the case of the calculation of the span of life. A malefic, not posited in Vargottama etc., will destroy the letter contributed by him. In the reconstruction of a name one should start with Lagna Kendra and take up the other Kendras viz. 4th, 7th and 10th in order. It may also be started with the letter contributed by the strongest of the planets owning the Amśas of the Kendras. According to other scholars, referred to by Utpala, for every 150° traversed by the Sun in the sign occupied there should be one syllable belonging to his class in regular order; for every 225° traversed by the Moon; and for every 200°, by other planets. When the Sun happens to be the lord of the Ascendant or its Amśa (when he is stronger of the two), the person's name will be synonymous with Agni (Fire). He adds: बलिर्नो ग्रहस्याक्षरमुत्तरम् । मध्यबलस्य मध्यगतम् । बलहीनस्याधो योज्यम् ।

These verses are in उपजाति and इन्द्रवज्रा respectively. The following is in उपेन्द्रवज्रा metre.]

वयांसि तेषां स्तनपानबाल्यव्रतस्थिता यौवनमध्यवृद्धाः ।

अतीव वृद्धा इति चन्द्रभौमजशुक्रजीवाकशनैश्चराणाम् ॥ १७ ॥

The ages of persons will have to be deduced from the planets, the Moon, Mars, Mercury, Venus, Jupiter, the Sun and Saturn, as those of a sucking baby (upto 2 years), a child (upto 6 years), a

Brahmacārin (religious student upto 16 years), a youth (upto 30 years), a middle-aged person (upto 50 years), an old man (upto 80 years) and a very old man (upto 100 years) respectively.

[As the big section of omens closes with this chapter the commentator composes a verse at the end, meaning that he has constructed this 'boat of explanation to enable students to cross the 'ocean of omens' made by the Teacher Varāhamihira.]

पाकाध्यायः ॥ ६७ ॥

Chapter XCVII—Time of Fruition of Effects

पक्षाद्भानोः सोमस्य मासिकोऽङ्गारकस्य वक्रोक्तः ।

आदर्शनाच्च पाको बुधस्य जीवस्य वर्षेण ॥ १ ॥

पङ्क्तिः सितस्य मासैरब्देन शनैः सुरद्विषोऽब्दाधात् ।

वर्षात् सूर्यग्रहणे सद्यः स्यात् त्वाष्ट्रकीलकयोः ॥ २ ॥

त्रिभिरेव धूमकेतोर्मासैः श्वेतस्य सप्तरात्रान्ते ।

सप्ताहात् परिवेष्टेन्द्रचापसन्ध्याभ्रसूचीनाम् ॥ ३ ॥

The effects, good or bad, accruing from the transit of the Sun will come to pass within a fortnight; of the Moon, within one month; of Mars, within the period taken for his retrograde motion (vide VI *supra*); of Mercury, before he gets eclipsed; of Jupiter, within a year; of Venus, within 6 months; of Saturn, within a year; of Rāhu (i.e. lunar eclipse), within 6 months; of solar eclipse, within 1 year; of Tvāṣṭra and Tāmasakilaka, the same day; of Dhūmaketu (dusky comet), within 3 months; of Śvetaketu (white comet), within one week; of halos, rainbows, twilight and shapes of clouds within a week.

[The commentator reads वक्रोक्ताः as वक्रोक्ताः and explains it as the time prescribed for the various kinds of वक्र mentioned in VI *supra*, but he forgets that no time-limit has been given there for the fruition of effects. Moreover, उष्णवक्र, अश्रुमुख, व्यालामुख etc. are different types of the planet's retrograde motion. Hence the reading वक्रोक्तः alone is correct, and it means that the period of fruition of its effect is the same as his retrograde motion i.e. before Mars becomes direct again.]

शीतोष्णविपर्यासः फलपुष्पमकालजं दिशां दाहः ।

स्थिरचरयोरन्यत्वं प्रसूतिविकृतिश्च षण्मासात् ॥ ४ ॥

The effects of the bad omens caused by the reversal of the nature of hot and cold things (or seasons), appearance of flowers

and fruits out of season, burning of quarters, reversal of the states of moving and stationary objects and abnormal births, will come to pass within six months.

अक्रियमाणकरणं भूकम्पोऽनुत्सवो दुरिष्टं च ।
शोषश्चाशोष्याणां स्रोतोऽन्यत्वं च वर्षार्धात् ॥ ५ ॥

Things being done without an agent, earthquake, stoppage of festivities, terrible calamities, withering or drying of never-drying things, and streams flowing upwards (or tanks drying or increasing), will have their effects felt within six months.

[The commentator explains अक्रियमाणकरणम् as अप्राप्त्यकारणम्... अथवा यन्न कदाचित् कृतमकस्मात् क्रियते । The expression स्रोतोऽन्यत्वं may also be construed as 'changing of the course of rivers'.]

स्तम्भकुसुमार्चानां जल्पितरुदितप्रकम्पितस्वेदाः ।
मासत्रयेण कलहेन्द्रचापनिर्घातिपाकाश्च ॥ ६ ॥

The effects of the speaking, weeping, quaking and sweating of pillars, granaries and images as well as those of quarrels, rainbows and portentous thunder will be felt within three months.

[In verse 3 above the effect of rainbow is stated to be felt within a week. Here it is extended upto three months. The idea is that the effect should be felt latest in three months.]

कीटाखुमक्षिकोरगबाहुल्यं मृगविहङ्गविरुत्तं च ।
लोष्टस्य चाप्सु तरणं त्रिभिरेव विपच्यते मासैः ॥ ७ ॥

The effects of the increase of pests viz. insects, rats, flies and snakes, of the cries of beasts and birds, and of the floating of clods of earth in water, will be felt undoubtedly within three months.

[तरणं, according to our commentator, means मज्जनं *sinking*, not *floating*.]

प्रसवः शुनामरूपे वन्यानां ग्रामसम्प्रवेशश्च ।
मधुनिलयतोरणेन्द्रध्वजाश्च वर्षात् समधिकाद्वा ॥ ८ ॥

The effects of bitches bringing forth their young ones in the forest, the entry of wild animals into the village, bee-hives, arches and Indra's Banner will be felt in a year or a little more.

गोमायुगध्रसङ्घा दशाहिकाः सद्य एव तूर्यरवः ।
आकृष्टं पक्षफलं वल्मीको विदरणं च भुवः ॥ ९ ॥

Groups of jackals and vultures make their effects felt within ten days; the sound of musical instruments (when no sound appears, being struck or when sound is heard even when it is not struck), the same day; imprecations, sudden appearance of anthills in a house, and bursting of the earth, in a fortnight.

अहुताशप्रज्वलनं घृततैलवसादिवर्षणं चापि ।
सद्यः परिपच्यन्ते मासेऽध्यर्धे च जनवादः ॥ १० ॥

The effects of flames appearing without the existence of fire, the shower of ghee, oil, fat and the like (i.e. blood, flesh, food, drink, flowers, fruits, leaves, mud and stones), come to pass the same day; and those of the utterances of people, in a month and a half.

छत्रचितियूपहुतवह्वीजानां सप्तभिर्भवति पक्षैः ।
छत्रस्य तोरणस्य च केचिन्मासात्फलं प्राहुः ॥ ११ ॥

The effects of (omens connected with) royal umbrellas, sacrificial altars, sacrificial posts, fire and seeds will be felt in three months and a half; but, according to some, the effects of umbrellas and arches will be felt in a month.

[Vide Sage गणं—

चितियूपहुताशेषु फलं पक्षैस्तु सप्तभिः ।
आतपत्रफलं मासात् तोरणस्यैवमस्त्विति ॥]

अत्यन्तविरुद्धानां स्नेहः शब्दश्च विपति भूतानाम् ।
मार्जारनकुलयोर्मूषकेण सङ्गश्च मासेन ॥ १२ ॥

The effects of friendship between deadly enemies, sounds of animals in the sky, and sexual union of the cat or the mongoose with the rat will come to pass in a month.

गन्धर्वपुरं मासादसर्वकृत्यं हिरण्यविकृतिश्च ।
ध्वजवेश्म पांसुधूमाकुला दिशश्चापि मासफलाः ॥ १३ ॥

The effects of aerial cities, sudden change of taste of articles, dis-colouration of gold, breaking of flags, some unnatural happenings in houses, and the quarters filled with dust or smoke will be felt in a month.

[Hereafter he explains the effects of omens or portents relating to asterisms.]

नवकैकाष्टदशकैकषट्त्रिकत्रिकसंख्यमासपाकानि ।

नक्षत्राण्यश्विनपूर्वकाणि सद्यःफलाश्लेषा ॥ १४ ॥

The eight asterisms beginning with *Aśvinī* (when their *yogatārā* is afflicted) make their effects felt in nine, one, eight, ten, one, six, three and three months respectively and *Āśleṣā*, the same day.

[This verse suffers from metrical defect, as the third *Gaṇa* contains a *Jagaṇa* and the conjunct consonant *त्रि* has been treated as a simple one. The line can be rectified as follows:

नवकैकाष्टदशकैकषट्त्रिकत्रिकसंख्यमासपाकानि ।]

पितृयान्मासः षट् षट् त्रयोऽर्द्धमष्टौ च त्रिषडेकैकाः ।

मासचतुष्केऽष्टाडे सद्यःपाकाभिजितारा ॥ १५ ॥

The twelve asterisms beginning with *Maghā* (when afflicted) make their effects felt in one month, six months, six months, three months, half a month, eight months, three months, six months, one month, one month, four months and four months respectively; and *Abhijit*, the same day.

[This verse too contains a metrical flaw in the second quarter. This makes one suspect the genuineness of such verses. It is possible that the manuscript was illegible or damaged in this part of the work and some astrologer without sufficient knowledge of prosody might have completed the verses. The correct form would be:—

त्रयोऽर्द्धमष्टौ त्रयः षडेकैकाः ॥]

सप्ताष्टावध्यर्धं त्रयस्त्रयः पञ्च चैव मासाः स्युः ।

श्रवणादीनां पाको नक्षत्राणां यथासङ्ख्यम् ॥ १६ ॥

The asterisms beginning with *Śravaṇa* make their effects felt in seven, eight, one and a half, three and five months respectively.

[The portents whose times of fruition have not been mentioned here are enumerated in XXXII 23, 30. When abnormal occurrences are sighted, their evil effects can be warded off through proper propitiatory rites. The author answers the question, "What would happen if propitiations were not done?" in the following verse.]

निगदितसमये न दृश्यते चेदधिकतरं द्विगुणे प्रपच्यते तत् ।

यदि न कनकरत्नगोप्रदानैरुपशमितं विधिवद् द्विजेश्च शान्त्या ॥ १७ ॥

If the effects of the portents and evil omens mentioned above do not come to pass at the prescribed time, they will do so with redoubled vigour at double the time, if they are not warded off by expiatory ceremonies performed according to the *Śāstraic* rules by *Brāhmaṇas*, along with gifts of gold, gems and cows.

[Indian tradition believes in propitiatory rites and is an indication that man is not utterly helpless in the hands of a cruel Fate. He can try to improve his position by means of Vedic recitations, charities and the like. The metre is *पुष्पिताग्रा*.]

नक्षत्रकर्मगुणाध्यायः ॥ ६८ ॥

Chapter XCVIII—Functions and Properties of the Asterisms

शिखिगुणरसेन्द्रियानलशशिषयगुणर्तुपञ्चवसुपक्षाः ।

विषयकचन्द्रभूतार्णवाग्निरुद्राशिववसुदहनाः ॥ १ ॥

भूतशतपक्षवसवो द्वात्रिंशच्चेति तारकामानम् ।

क्रमशोऽश्विन्यादीनां कालस्ताराप्रमाणेन ॥ २ ॥

नक्षत्रजमुद्राहे फलमब्देस्तारकामितैः सदसत् ।

दिवसैर्ज्वरस्य नाशो व्याधेरन्यस्य वा वाच्यः ॥ ३ ॥

The number of stars constituting the constellations from Aśvinī are 3, 3, 6, 5, 3, 1, 5, 3, 6, 5, 8, 2, 5, 1, 1, 5, 4, 3, 11, 2, 8, 3, 5, 100, 2, 8 and 32 respectively. The periods also of these constellations are represented by the number of stars. The effect, good or bad, of an asterism at a marriage will come to pass in as many years as there are stars in it. A fever or some other ailment will disappear in so many days.

[In verse 2 भूतशत is another reading. Its meaning would be 5 and 5. The star Mṛgaśīras is highly praised for marriage. It consists of three stars. So the beneficial effects of a marriage should be realized in 3 years. Similarly, the bad effects of forbidden stars, e.g. Ārdrā, will be felt in one year. If a person falls ill on a day ruled by Viśākhā, he should be free from it in 5 days.

In the next two verses the presiding deities of the constellations are given.]

अश्विन्यमदहनकमलजशशिगुणभूददितिजीवफणिपितरः ।

योन्ययमदिनकृत्वष्टपवनशक्राग्निमित्राश्च ॥ ४ ॥

शक्रो निर्ऋतिस्तोयं विश्वे ब्रह्मा हरिर्वसुधरुणः ।

अजपादोऽहिर्बुध्न्यः पूषा चेतीश्वरा भानाम् ॥ ५ ॥

The presiding deities of the 28 asterisms beginning with Aśvinī are the Divine Physicians, the God of Death, Fire, the Creator, the

Moon, Rudra, Aditi, Jupiter, Serpent, the Manes, Bhaga, Aryaman, Savitr, Tvaṣṭr, the Wind, Indra-Agni, Mitra, Indra, Nirrti, Water, Viśve-devas, Brahman, Viṣṇu, Vasu, Varuṇa, Ajaikapāt, Ahir-budhnya, and Pūṣan respectively.

त्रीण्युत्तराणि तेभ्यो रोहिष्यश्च ध्रुवाणि तैः कुर्यात् ।

अभिषेकशान्तिरुत्तराग्रधर्मबोजध्रुवारम्भान् ॥ ६ ॥

Among these 28 constellations the four viz. the three Uttaras and Rohiṇi are called *Dhruva* or Fixed. Coronations, expiatory rituals, planting of trees, laying the foundation of towns, commencement of meritorious deeds, sowing seeds and other permanent things should be undertaken when the Moon passes through these asterisms.

[Vide पराणर—

चत्वारो हि चतुष्का ध्रुवो मृदुर्दक्षिणस्तथा क्षिप्रः ।

उग्राणि पञ्च पञ्च च चराणि साधारणे द्वे च ॥

चत्वारि खलु नक्षत्रेषु ध्रुवाणि भवन्ति । प्राजापत्यं त्रीण्युत्तराणि । तेषु पुरनगरग्राम-काननोपवनभवनानि । वेशन्तर्गुसुमवीजवपनस्विरनिधिनितानकृषिधनगोश्वमित्रसङ्ग्रह-णस्तपनालङ्कुराण्युद्धहनचरणाभिगमननृपतिनायकामिषेकमन्त्रेज्याव्रतनियमायुष्यपोष्टि-कशान्तिकघान्मान्यन्यानि स्थिराणि कारयेत् । ऋणधनप्रयोगपथगमनमद्यवैरक्षीराणि च वर्जयेत्]

मूलशिवशक्रभुजगाधिपानि तीक्ष्णानि तेषु सिध्यन्ति ।

अभिघातमन्त्रवेतालबन्धवधभेदसम्बन्धाः ॥ ७ ॥

The following asterisms are called *Tikṣṇa* (Dāruṇa—dreadful): Mūla, Ārdrā, Jyēṣṭhā and Āśleṣā. These are good for success in attacks, incantations, raising of goblins, imprisonment of others, murders, separation of friends and alliance with kings and the like.

[Vide पराणर—

चत्वारि नक्षत्रेषु दारुणानि भवन्ति । आर्द्राश्लेषा ज्येष्ठा मूलमित्येतेष्वरितनगरस्कन्धावा-रावरोधनमथ नरेन्द्राभिघातयुद्धकलहकूटसाहसोपधानभेदस्वन्नविवादचौर्यान्तशपथकि-तवच्छलनपणयन्त्रायुधग्रहणकरणदर्शनाभिचारगदवियोगवधभूत्यनिग्रहचतुष्पदमनभटनि-योगान् । विशेषतो मूले मूलकर्म । रुद्रक्षेपे पीडनवपनधान्यतरुसुमवीजवेशमप्रवेशस्थिर-निधिनियोगाश्च कारयेत् । सर्वेषु च सर्वे दारुणं कर्म ॥]

उग्राणि पूर्वभरणीपितृयाण्युत्सावनाशशाठ्येषु ।

योज्यानि बन्धविषदहनशस्त्रघातादिषु च सिद्ध्यन्ति ॥ ८ ॥

The following five asterisms are termed *Ugrā* or Fierce:—the three *Pūrvas* (*Pūrvaphalgunī*, *Pūrvāṣādhā* and *Pūrvābhadrāpadā*); *Bharaṇī* and *Maghā*. They are to be used with success in ruining enemies, destruction, deceit, imprisoning, poisoning, arson, striking with weapons and murders and the like.

[Vide पराशर—

पञ्च नक्षत्रेषु ग्राणि भवन्ति । मघा भरणी त्रीणि पूर्वाणीति । एषु भटचोरगुल्मपुरुषदूत-
कारशौल्यशाठिकक्षुद्रान् स्थापयेत् । तथा निभूतनियमनप्रणिधिसम्प्रयोगवैरोत्यानकलह-
कोलाहलसम्प्रहारवञ्चनविवादान्यद्रव्यहरणान्यदारगमनचूताभिसारविलप्रवर्तनयुद्धयोद्धा-
युधग्रहणकरणदर्शनारम्भाणि । नगरसामजनपदपुराभिघातयन्त्रोपकरणदुर्गक्रियाणां
परायिकप्रयोगान् । युद्धसङ्ग्रामाभियोगेषु प्रथममरयोऽभिहन्तव्या इत्यादिषु विषययोगा-
नलविसर्गाभिचारं कारयेत् । विशेषतः पितृपितृपिण्डसम्प्रदानक्रोष्टागारविधिघातकार-
निघानानि । भाग्ये सौभाग्यकस्यावरणानि आप्ये जलवाहसुरासवकूपनदीवाहकुल्याखननानि
सर्वेषु । सर्वमुग्रं च ॥

लघु हस्ताश्विनपुष्याः पण्यरतिज्ञानभूषणकलामु ।

शिल्पीवधयानादिषु सिद्धिकराणि प्रदिष्टानि ॥ ६ ॥

The asterisms *Hasta*, *Aśvinī*, and *Puṣya* (*Abhijit* too) are termed *Kṣīra* or Swift. They are beneficial in trade, sensual sports, education, decorations (or making ornaments), fine arts, skilled labour (like carpentry, smithy etc.), medical treatment, journey and the like (taking or giving loan etc).

[Vide पराशर—

चत्वारि नक्षत्राणि क्षिप्राणि भवन्ति । हस्तः पुष्योऽभिजिदश्विनमित्येतेषु विविधपण्य-
विक्रयधनप्रयोगोऽप्यवाश्वतरकरभदमनस्कन्धावारबलसार्धनिर्याणदूतचरसम्प्रेषणाध्वग-
मनयजनयाजनाध्ययनाध्यापनशिल्पारम्भध्वजपताकातपत्रवालव्यजनसमुच्चयस्नपनगज-
ग्रहणारोहणभेषज्यरक्षोग्रदगदौषधग्रहणधारणानि सर्वाण्येव चात्र क्षिप्राणि कर्माणि
कारयेत् ॥

मृदुवर्गोऽनूराधाचित्रापोष्णन्दवानि मित्रार्थे ।

सुरतविधिवस्त्रभूषणमङ्गलगोतेषु च हितानि ॥ १० ॥

The four asterisms, *Anurādhā*, *Citrā*, *Revatī* and *Mṛgaśīras*, are known to belong to the class of *Mṛdu* or Tender ones. They are used with advantage in making friends, sexual union, use of garments and ornaments, performance of auspicious ceremonies (like marriage, *Upanayana* and *Cūdākarana*) and singing.

Vide पराशर—
चत्वारि नक्षत्रेषु मृदूनि भवन्ति । मृगशिरश्चित्रानूराधा रेवतीत्येतेषूपनयनचूडा-
करणगोदानादिप्रतनियमजप्यस्वस्त्रयनवहनवपनविस्मापनकौतुकमङ्गलयज्ञवाहनाध्ययना-
ध्यापनकन्यावरणपाणिग्रहणधनप्रयोगान् गुरुनरेन्द्राणां वाद्यगीतनृत्ताभिनयालापहास्योद्या-
नहर्षपरिवर्धनान्यारभेत । मणिरजतालङ्काराम्बरधारणकरणसङ्ग्रहणविक्रयशिल्पप्रयोग-
गमनप्रयोगमुहूर्तसम्बन्धिवान्धवसम्बन्धान्यायुष्यपीठिकधर्मार्थकामयुक्तानि सर्वाण्येव चात्र
नयनाञ्जनसौभाग्यविविधचित्राणि विशेषतः सर्वेषु सर्वाणि मृदूनि कर्माणि कारयेत् ॥

हीतभुजे सविशाखं मृदुतीक्ष्णं तद्विमिश्रफलकारि ।

श्रवणत्रयमादित्यानि च चरकर्मणि हितानि ॥ ११ ॥

The two asterisms *Kṛttikā* and *Viśākhā* are known as *Mṛdu-
tikṣṇa* or Tender-Dreadful (or *Sādharaṇa*) and yield mixed results. The
five asterisms *Śravaṇa*, *Dhanīṣṭhā*, *Śatabhiṣak*, *Punarvasu* and *Svātī*
are termed *Cara* or Temporary and are beneficial for ephemeral
things.

[Vide पराशर—

द्वे नक्षत्रे साधारणे भवतः । कृत्तिका विशाखेति । तयोर्मृदूनि दारुणानि कर्माणि कुर्यात् ।
घातुत्पादनावर्तनभाण्डागारविपणिपण्योपकरणानि । यज्ञेष्टिदहनोपतापनेक्षुधृतविपाचनं
वृषभोत्सर्गपशुसङ्कलनदमनान्यारभेत । सर्वप्रहरणानि कारयेत् ग्रामशिविरपुरव्रजननगर-
व्युत्पथवन्धम् । विशाखायां विशेषेण क्षुब्धबीजलताकुसुमानि वापयेत् ॥

पञ्च नक्षत्राणि चराणि भवन्ति—स्वातिः पुनर्वसुः श्रवणं धनिष्ठा शतभिषगिति ।
एतेषु कुञ्जरमृगमहिषतुरगखरकरभगवां समाब्रूहानि । विशेषेण पुनर्वसौ पुनर्मृगमनं
विटकरणम् । वारुणे सुरासवसन्धानसरःसरित्सेत्वोपधविधानानि । सर्वेषु विशेषेण सर्वं
चरकर्म कुर्यात् ॥

Here the commentator shows his knowledge of Pāṇini's gram-
mar by quoting two Sūtras viz. IV.3-120 and VII.2.117 to explain
the formation of होतभुजम्.]

हस्तत्रयं मृगशिराः श्रवणत्रयं च

पूर्वाश्विषाशक्रगुरुभानि पुनर्वसुश्च ।

क्षीरे तु कर्मणि हितान्युदये क्षणे वा

युक्तानि चोदुपतिना शुभतारया च ॥ १३ ॥

The asterisms recommended for shave are *Hasta*, *Citrā*, *Svātī*,
Mṛgaśīras, *Śravaṇa*, *Dhanīṣṭhā*, *Śatabhiṣak*, *Revatī*, *Aśvinī*, *Jyēṣṭhā*,
Punarvasu and *Puṣya*. It is to be had when these asterisms rise,
or when the *Muhūrtas* bearing the names of the deities presiding

over the asterisms are current, when the Moon is auspicious i.e. passing through the 1st, 3rd, 6th, 7th, 10th or 11th with respect to the Janma-rāśi (sign occupied by the natal Moon) and when the asterism is favourable to the person concerned i.e. the 2nd, 4th, 6th or 8th from his natal one.

[There are five conditions mentioned here, viz. the asterism ruling the day, the ascendant, the Muhūrta, Candrānukūlya and Tārānukūlya. Of these four are essential, the second and third being interchangeable. If one cannot get the proper Muhūrta, one can have any of these stars on the ascendant. For example Aśvinī is one of the stars permitted for shave. Now Aśvinī will be on the ascendant when 13°-20' of Aries rise. To get at an appropriate Muhūrta proceed thus: There are 15 Muhūrtas in the daytime and an equal number in the night. Each Muhūrta has a name, as shown in the verse quoted below. If this name and that of the deity owning an asterism are the same or synonymous, the Muhūrta is beneficial. The deity of Hasta is Sūrya and the third Muhūrta of the day is called Mitra meaning the Sun. So one can opt for this Muhūrta. For the names of the Muhūrtas refer to याज्ञ—

Gl. in the notes the verse शिवमुजग...under XLIII. 12 *supra* with the difference in the reading viz चन्द्रादिति there, and इन्द्रादिति here. The source was not mentioned there. This and the following verse are in वसन्ततिलका metre.]

न स्नातमात्रगमनोन्मुखभूषिताना-

मभ्यक्तभुक्तरणकालनिरासनानाम् ।

सन्ध्यानिशाशनिकुजार्कतिथौ च रिक्ते

क्षौरं हितं न नवमेर्जितं न चापि विष्टयाम् ॥ १३ ॥

It is not advisable to have a shave soon after bath, just before starting on a journey, after decorating oneself, anointing oneself with oil for bath, eating food, at the time of war, without a seat, at a twilight (morning or evening), at night, on Saturdays, Tuesdays and Sundays, in Riktā lunar days (i.e. 4th, 9th, 14th), on a day that is 9th from that of the previous shave, and in the Viṣṭi Karṇa.

[There is a grammatical error in 'रिक्ते तिथौ'. In the last line in the place of न नवमेर्जितं there is the reading, न च नवेर्जितं, which is interpreted as 'not on the 1st, day of the fortnight'. Some explain the term नवमेर्जितं thus: 'Though the ninth lunar day has been already debarred owing to its being a Riktā Tithi, its re-statement is intended to show its complete rejection, while the 4th and 14th are not so bad'. The

commentator rejects these explanations and accepts only the one given above. See what व्यासमहर्षि says:

चतुर्थी चैव षष्ठी च अष्टमी च चतुर्दशीम् ।

तथा पञ्चदशी चैव ब्रह्मचारी भवेत्सदा ॥

श्मश्रुकर्मशिरोऽभ्यङ्गमञ्जनं दन्तधावनम् ।

पर्वस्वेतानि यः कुर्यात्तल्लक्ष्मीस्तत्र न तिष्ठति ॥

Vide तन्त्रान्तरोक्तम्—

क्षौरं न निशि न भुक्ते न पक्षसन्धौ न जन्मनक्षत्रे ।

न प्रसवनोपवासे न देवपितृकार्ययोरन्तः ॥

Vide पराशर—

प्रतिपत्त्यष्टचोविवाहक्षेत्रासववास्तुबीजवपनभिन्नधनसङ्ग्रहाभिषेकसत्रादिस्थिरमिष्ट-
मनिष्टमध्वाध्यापनमध्ययनं क्षुरकर्मति ॥

सन्ध्यायामशुभे चन्द्रे विष्टयां सोमदिनोदये ।

क्षुरकर्म कृतं विन्ध्यादनायुष्यकरं नृणाम् ॥

The following verses are quoted by Utpala with the statement, आचार्येण प्रदेशान्तरेण प्रदर्शितम्—

राजः कार्यं पञ्चमे पञ्चमेर्जितं क्षौरर्क्षे वा श्मश्रु तस्योदये तु ।

त्यक्ता तारा सप्तमी च त्रिपूर्वा यात्राकाले नैव कार्यं न युद्धे ॥

मासाहूर्ध्वमनायुष्यमघ्नः पक्षान्न सम्पदः ।

पञ्चमे पञ्चमे वापि राजः क्षौरं प्रशस्यते ॥

These verses are taken from the योगयात्रा, according to IAIB.

He adds: तथा च वैदिकः पठ्यते—

'पञ्चमकं दशमकं वा प्रत्यायुष्यम्' आयुष्यं क्षौरपर्यायः प्रति प्रति आयुष्यं प्रत्यायुष्यम् ।
पञ्चमे पञ्चमे दिवसे कर्तव्यम् । क्षौरदिवसात् पञ्चमे दिवसे यदि क्षौरं न कृतं
ततस्तस्मात्प्रथमदिवसाद् दशमे दिवसे क्षौरं कर्तव्यम् । न नवमदिवसे । अस्मि-
न्नेवार्थे स्पष्टतरः श्लोकः—

क्षौरं राजः सदा शस्तं पञ्चमे पञ्चमे दिने ।

क्षौराहर्षवमे त्वह्नि नेष्टमात्ययिकेऽपि ॥

He quotes the following verse, possibly from the योगयात्रा, as he says तन्त्रान्तर, to prove that the 9th day after arrival is forbidden for departure:

निगमान्नवमे त्वह्नि प्रवेशं चात्र वर्जयेत् ।

शुभनक्षत्रयोगेऽपि प्रवेशाद्वापि निर्गमम् ॥

नृपाज्ञया ब्राह्मणसम्भते च विवाहकाले मृतसूतके च ।

बद्धस्य मोक्षे ऋतुदोक्षणासु सर्वेषु शस्ते क्षुरकर्म भेषु ॥ १४ ॥

Shaving is approved under all asterisms, if there is a royal command, advice of Brāhmaṇas, the occasion of a marriage, pollution caused by death, release from prison, and consecration for a sacrifice.

[This verse is in उपजाति metre, while verse 16 is in इन्द्रवज्रा.]

हस्तो मूलं श्रवणा पुनर्वसुर्मुगशिरस्तथा पुष्यः ।

पुंसञ्जितेषु कार्येष्वेतानि शुभानि घिष्यानि ॥ १५ ॥

The asterisms Hasta, Mūla, Śravaṇa, Punarvasu, Mṛgaśīrṣa and Puṣya are auspicious for all masculine sacraments or works.

['Marriage' is a masculine sacrament, but Punarvasu is not one of the prescribed stars for that. This verse is not found in some editions. Hence it may be an interpolation, since Utpala's commentary is not found. Moreover the same idea is repeated in the next verse.]

सावित्रपोष्णानिलमंत्रतिथ्यत्वाष्ट्रे तथा चोदुगणाधिपक्षे ।

संस्कारदीक्षाव्रतमेखलादि कुर्याद्गुरो शुक्रबुधेन्दुयुक्ते ॥ १६ ॥

Sacraments (like the naming ritual), consecrations (for sacrifices), vows, upanayana (initiation of a twice-born boy into religious studentship) and such other things (like the tonsure ceremony) should be performed on a Thursday, Friday, Wednesday or Monday, when the Moon is in conjunction with Hasta, Revatī, Svātī, Anurādhā, Puṣya Citrā or Mṛgaśīrṣa.

[Bhaṭṭotpala comes to our help in explaining गुरो etc. Otherwise it should mean—'When Jupiter is conjoined with Venus, Mercury or the Moon'.

शुद्धैर्द्वादशकेन्द्रनैघनगृहैः पापैस्त्रिषष्ट्यायने-

लंने केन्द्रगतेऽथवा सुरगुरो देत्येन्द्रपूजयेऽपि वा ।

सर्वारम्भफलप्रसिद्धिरुदये राशौ च कर्तुः शुभे

संग्राम्यस्थिरभोदये च भवनं कार्यं प्रवेशोऽपि वा ॥ १७ ॥

All undertakings will be crowned with success, if the 12th, 8th and the Kendra houses (i.e. 4th 7th and 10th, as well as the elected ascendant) are uncontaminated (i.e. not occupied by malefics), the malefics occupy the 3rd, 6th or the 11th house (from the

Lagna), and Jupiter or Venus, the ascendant or any other Kendra. A house should be constructed or entered when the rising Sign and the one occupied by the Moon are favourable to the owner (i.e. when they do not happen to be the 12th or 8th from his natal ascendant and Moon) and when the ascendant happens to be a rural and fixed sign.

[The rural signs are Aries, Taurus, Gemini, Virgo, Libra, Sagittarius and Aquarius. Of these only two viz. Taurus and Aquarius, are fixed signs. But Aquarius is not good as the ascendant.

Vide वनेश्वर—

लग्नेषु जीवैन्दवभागवेषु पश्यत्सु चैतेषु गृहक्षमंशम् ।

राशावस्थो वा विचरे गृहस्थे गृहांशयोर्वा भूगुणन्देन्दोः ॥

जलाशये वा गृहमागतेऽंशे गृहे स्वनाथाश्रितलक्षिते वा ।

चन्द्रे शुभस्थे च शुभानि विन्वाद् वास्तुप्रवेशादिनिवेशनानि ॥

The metre is शार्ङ्गलक्षिकीति.

तिथिकमगुणाध्यायः ॥ ६६ ॥

Chapter XCIX—Functions and Properties of Lunar Days

कमलजविघातृहरियमशशङ्खपङ्कजवसुभुजगाः ।

धर्मेशसवितृमन्मथकलयो विश्वे च तिथिपतयः ॥ १ ॥

पितरोऽमावास्यायां सञ्ज्ञासदृशाश्च तैः क्रियाः कार्याः ।

नन्दा भद्रा विजया रिक्ता पूर्णा च तस्त्रिविधाः ॥ २ ॥

यत्कार्यं नक्षत्रे तद्वत्पासु तिथिषु तत्कार्यम् ।

करणमुहूर्त्तैर्वपि तत् सिद्धिकरं देवतासदृशम् ॥ ३ ॥

The lords of the lunar days are in their order: (1) Brahman, (2) Vidhātṛ, (3) Viṣṇu, (4) Yama, (5) the Moon, (6) Subrahmanya (Kārttikeya), (7) Indra, (8) the Vasus, (9) Serpent, (10) Dharma, (11) Rudra, (12) Āditya (the Sun), (13) Manmatha (Cupid), (14) Kali and (15) Viśve-devas; those of the New Moon are the *Manes*. Functions appropriate to the presiding deities must be performed on their respective Tithis. These are further divided into five classes of three days each: 1, 6 and 11. *Nandas*; 2, 7 and 12. *Bhadrās*; 3, 8 and 13. *Jayas*; 4, 9 and 14. *Riktās*; and 5, 10 and 15. *Pūrṇas*. Works that are prescribed for the several asterisms should be done on the lunar days that are owned by the same deities. In the same manner, they should be done with reference to the *Karaṇas* and *Muhūrtas* by the identity of the presiding deities for ensuring success.

[Since Brahman presides over the first lunar day, all Brahminic ceremonies such as marriage may be performed that day; on the second, laying of foundations for houses etc.; on the 3rd tonsure etc.; on the 4th, things for harming enemies etc. may be undertaken; on the 5th, emetics, tonics etc. may be taken; on the 6th, getting new friends coronation etc. may be done; on the 7th, construction of vehicles, journeys etc; on the 8th, taking up of arms, fortification etc.; on the 9th, ruining and killing enemies; on the 10th, meritorious deeds, worship of Brāhmaṇas, etc.; on the 11th, things that are permanent, ephemeral, and tender; on the 12th, installation of the

sacred fire, etc.; on the 13th, forming friendship, enjoyment of sensual pleasures etc.; on the 14th, administration of poison, mercury, etc.; on the 15th, propitiation of the *Manes*, etc. In the following extract sage paraśara gives separate names for all the 15 Tithis and the rituals to be performed:

तिथयस्तु नन्दा भद्रा जया रिक्ता पूर्णा मासा मित्रा महाबलोप्रसेना सुधन्वा सुनन्दा यमा जयोग्रा सिद्धिरिति । तासु कर्माणि प्रतिपत्पञ्चम्योविवाहक्षेत्रासववास्तुबीजवपनमित्र-धनसङ्ग्रहाभिषेकसत्रादि स्थिरमिष्टमनिष्टमध्वाध्यापनमध्ययनं क्षुरकर्मैति । द्वितीयासप्त-मीत्रयोदशीषु पत्युद्वहनभवनशयनशकटयानक्रियाध्वगमनाम्बरालङ्कारधारणशिल्पभेषज्य-स्वस्त्ययनपौष्टिकप्रतायुष्याणि । विशेषतो मित्रायां मित्रकर्मनुपतिशासनसन्धानानि । तृतीयायां बलकरणदमनानि । प्रतिपदि द्वितीयायां चतुर्थ्यामपि विषमयनदमनबन्धनानि चारभेदकवाटाभियोगानिविषसम्प्रयोगक्रियोग्रसेनयोश्च । पञ्चमीदशम्येकादशीषु भवन-शयनस्वस्त्ययनौषधपौष्टिकसुभगाध्वगमनकेदारव्यवहारभूषणकन्यावरणोद्वहनस्थिरचरसौ-म्यमृदुकर्माणि । एकादश्यां स्त्रीभृत्यनिग्रहा विशेषेण । अष्टम्यां बलोपकरणदर्शनायुध-ग्रहणदुर्गोपकरणवारणपरिखाभिखननकेदारव्यवहारभूषणकन्यावरणोद्वहनस्थिरचरसौम्य-गुप्तिकरणानि । द्वादश्यां स्थिरचरकर्मग्न्याधानपञ्चोपनयननिधितिधानपाणिग्रहणानि । पञ्चदश्यां पितृयज्ञदेवगोमुखवत्युपवासेष्टिक्रियाः प्रशस्यन्ते । अपि च ब्रह्मामरमन्त्रि-जनार्दनयमसोमकुमारमुनिवसुपिशाचीधर्मरुद्ररविकामरुद्रपितरस्तथिदेवाः ॥

Since Rohiṇī star and Pratipad (1 lunar day) are presided over by Brahman, all the works that are allowed under the star can be performed on the Tithi too. Similarly, it is with regard to the star Abhijit and the second lunar day; Śravaṇa and the 3rd day; Bharaṇī and the 4th; Mṛgaśīrṣa and the 5th; Kṛttikā and the 6th; Jyēṣṭhā and the 7th; Hasta and the 12th; Pūrvaphalgunī and the 13th; Āśleṣā and the 14th, Uttarāṣādhā and the 15th; and Maghā and the New Moon. Vide *Garga*:—

नन्दा प्रतिपदित्युक्ता प्रशस्ता ध्रुवकर्मसु ।
ज्ञानस्य च समारम्भे प्रवासे च विगहिता ॥
नाद्यादत्र तपः कुर्यात् पुष्टिसौभाग्यमेव च ।
जन्म चात्रोत्तमं विन्धात्स्वयम्भूर्देवता यतः ॥
भद्रेत्युक्ता द्वितीया तु शिल्पिव्यायामिनां हिता ।
आरम्भे भेषजानां च प्रवासे च प्रवासिताम् ॥
आवाहांश्च विवाहांश्च वास्तुक्षेत्रगृहाणि च ।
पुष्टिकर्मकरश्रेष्ठा देवता च बृहस्पतिः ॥
बलेत्युक्ता तृतीया तु बलसम्पच्च कारयेत् ।
गोऽश्वकुञ्जरभृत्यानां दमनं मानसानि च ॥

कुर्यादासवकर्माणि बीजान्यपि च वापयेत् ॥
 बलकर्मारभेतैव विष्णुं विन्ध्याच्च दैवतम् ॥
 रिक्ता प्रोक्ता चतुर्थी च क्षुद्रकर्म प्रयोजयेत् ।
 गोघ्नं दारुणं कुर्यात् कूटशास्त्रं समारभेत् ॥
 अत्र सम्मारणं कुर्यादभिधाताश्रयाणि च ।
 ध्रुवसेनावधं कुर्याद्यमं विन्ध्याच्च दैवतम् ॥
 पूर्णा च पञ्चमी प्रोक्ता प्रशस्ता ध्रुवकर्मणि ।
 नवान्नाग्रयणानां च शयनासनवेशनानाम् ॥
 जन्मक्षेत्रविभूषार्था व्यवहारोपध्वक्रिया ।
 प्रशान्तं पौष्टिकं कर्म सोमं विन्ध्याच्च दैवतम् ॥
 षष्ठी मासा तिथिर्नाम प्रशस्ता ध्रुवकर्मसु ।
 क्षेत्रारम्भं गृहं कुर्याद् देवतायतनानि च ॥
 कारयेत् सङ्क्रमद्वारगोपुराद्यालयाणि च ।
 आधानं च न कर्तव्यं कुमारश्चात्र दैवतम् ॥
 सप्तमी मित्रनामा तु मित्रकार्याध्रुवाणि च ।
 कुर्याद्वाजो ध्वजं छत्रमासनं शयनानि च ॥
 रत्नानि मणिमुक्तादिवस्त्राण्याभरणानि च ।
 कारयेद् भूषणाद्यांश्च देवाः सप्तर्षयस्तथा ॥
 महाबलाष्टमी चैव कुर्याद् बालनिर्दानम् ॥
 अधिकारान् प्रयुञ्जीत यन्त्राकारधनुं पि च ॥
 कुर्याच्च नगरे गुप्तिं सुरङ्गान् परिखास्तथा ।
 हस्त्यश्वान् च प्रयुञ्जीत वसवश्चात्र दैवतम् ॥
 उग्रसेना तु नवमी बन्धने वधबन्धने ।
 अमित्रदमनार्थं च हितां शत्रुवधाय च ॥
 अश्वानं च न गच्छेत् प्रोष्यं न प्रविशेद् गृहम् ।
 संहरेत् विपादीनि रुद्राणी चात्र दैवतम् ।
 सुधन्वा दशमीं प्राह ध्रुवं विन्ध्याद्यशस्करम् ।
 कूपान् खनेन्नदीश्चैव कूपं पुष्करणीयुतम् ॥
 आरामान् नगरीश्चैव क्षेत्राणि च गृहाणि च ।
 पुण्यशालां सभां कुर्यादमं विन्ध्याच्च दैवतम् ॥
 सुनन्दैकादशीमाह ध्रुवं विन्ध्यान्महानसम् ।
 निवेशनगरग्रामयज्ञविप्रसभास्तथा ॥
 स्त्रीषु चोग्रं प्रवर्तेत दासकर्मकरेषु च ।
 गूढार्थं न प्रयुञ्जीत कामशत्रुश्च देवता ॥

द्वादशीं तु यमोमाह ध्रुवं विन्ध्याद्यशस्करम् ।
 मङ्गल्यान्यत्र कुर्वीत चूडोपनयनानि च ॥
 कोष्ठागाराणि कुर्वीत निधानं च निधापयेत् ।
 ऋणं चात्र न गृहणीयादादित्यश्चात्र देवता ॥
 जया त्रयोदशीमाह कर्तव्यं कर्म शोभनम् ।
 वस्त्रमाल्यमलङ्कारविप्राण्याभरणानि च ॥
 सौभाग्यकरणं स्त्रीणां कन्यावरणमेव च ।
 मुण्डनं युग्मवसनं कामं विन्ध्याच्च देवताम् ॥
 उग्रां चतुर्दशीं विन्ध्यादारुणान्यत्र कारयेत् ।
 बन्धनं रोधनं चैव घातनं च विशेषतः ॥
 पूर्वाभिहननं चैव दारुणं वधघातनम् ।
 ग्रामसेनावधं कुर्याद् विन्ध्याद्बुद्धोऽत्र दैवतम् ॥
 अमावस्या तु सिद्धार्था पितृयज्ञोऽत्र शस्यते ।
 देवकार्याणि कुर्वीत गोकुलं तु निवेशयेत् ॥
 पुरोहिताय वरणं कुर्याद् यज्ञक्रियां तथा ।
 बलिं चैवोपहारांश्च पितरश्चात्र देवता ॥
 कल्याणी पौर्णमासी तु देवकर्माधिकारिणी ।
 विप्रकार्यैर्जनिकार्यै च गवां घोषे निवेशयेत् ॥
 राज्ञः पुरोहितं कुर्याद् यज्ञानि विविधानि च ।
 शुभं कर्म च कर्तव्यं सोमं विन्ध्याच्च देवताम् ॥

As asterisms and lunar days are treated on a par with each other on account of their common rulership, even so are the lunar mansions and the Karasas: Jyesthā and Bava Karaṇa; Rohiṇī and Bālava; Anurādhā and Kaulava; Uttaraphalgunī and Taitila; Jyesthā and Jara; Śravaṇa and Vaṇij; Bharāṇī and Viṣṭi; Āśleṣā and Śakuni; Rohiṇī and Catuspād; Āśleṣā and Nāga; Svāti and Kīrtistughna.

[Vide पराशर—

शकुनी शकुनिग्रहणप्रहरणमृत्ययोद्धयुद्धोपकरणक्रियाः सर्वमुग्रं कुर्यात् । चतुष्पदे नृपति-
 विजयाभिषेकपितृदेवधर्मक्रियाचतुष्पददानानि । नगरे सलिलोपकरणावेशनप्रवेशागदगदोषध-
 धारणानि । किस्तुध्ने सुरगुरुतीर्थव्रतदीक्षाभिगमनस्तपनानि । बवे मणिकनकरजतालङ्कार-
 वास्तुक्रियाभिप्रयाणासवकुसुमगन्धाधिकाराणि । बालवे व्रतोपवासनियमसत्तयज्ञद्विजगुरु-
 सेवनानि । कौलवे पुरक्षेत्रलेख्यगन्धगान्धर्वपितृदेवधर्मक्रियाः । तैतिले निष्कर्मसाहसच्युत-
 युद्धाभिषेकमङ्गलव्रतदीक्षागृहप्रवेशाः । गरे दाहदानवनाधिकारिकोपभोगा वैवाहिका-
 दिकरणानि । वणिजि वणिक्प्रयोगाध्ययनशिल्पसम्बन्धार्थाभिवादावनबलिकर्मविधिभिर्य-
 स्यथारभ्यते क्रिया काचित् । विष्टयां न किमपि समृद्धिमेति बीजमिव यथोपरप्राप्तम् ॥

The pairs of asterisms and Muhūrtas having common rulers are the following:—Ārdrā and Śiva; Āśleṣā and Bhujaga; Anurādhā and Mitra; Maghā and Pitṛ; Dhaniṣṭhā and Vasu; Pūrvāṣāḍhā and Jala; Uttarāṣāḍhā and Viśva; Abhijit and Virañci; Rohiṇī and Brahman; Viśākhā and Indrāgni; Mūla and Naisṛta; Śatabhiṣaj and Vāruṇa; Uttaraphalgunī and Aryaman; P. Phalgunī and Bhāgya; P. Bhādra and Ajaikapāda; U. Bhādra and Ahirbudhnya; Revatī and Pūṣan; Āśvinī and Dasra; Bharāṇī and Antaka (Yama); Kṛttikā and Āgneya; Mṛgaśīras and Indu; Punarvasu and Aditi; Puṣya and Guru; Śravaṇa and Hari; Hasta and Ravi; Citrā and Tvaṣṭṛ; and Svātī and Anila.

Vide the following:—

नक्षत्रतत्त्वणानां परिघातादीश्वरैः समं चिन्त्यम् ।

फलमपि तदेव दृष्टं गर्गादिपराशरश्लोकैः ॥

अहोरात्रं च सम्पूर्णं चन्द्रनक्षत्रयोजितम् ।

तत्रक्षत्रमुहूर्ताश्च समकर्मगुणाः स्मृताः ॥

Cf. पराशर—

रौद्रमितमैत्रसाधनसारभटात्मसहवैश्यदेवाभिजिद्रोहिणीन्द्रबलजयपितृभाम्यवरुणनैऋतान्नेययाम्यगन्धर्वध्यानपदराक्षसेन्द्रान्नेयप्राजापत्याश्विनेन्द्रब्रह्मगुरुसावित्र्यवैष्णवपौष्णाः । तेषां यत्समानदैवतनक्षत्रं तत्रक्षत्रवत् कर्माभ्यारभेत । विशेषोपदेशमुपदेश्या (क्षया ?) मः— तत्र श्वेतमैत्रात्मसहरोहिणीषु रोहिणीव सर्वसाधनम् । इष्टिब्रताधानाध्ययननि । सारभटे अभिचारवधवादान् । अभिजित सर्वकर्माणि । बले नृपतिबलसमारम्भाः । जयेऽन्नप्रमाणम् । मन्धर्वे गान्धर्वरतिविवाहाः । ध्यानपदेऽभिषेकभूषणमङ्गल्यानि । सन्ध्योस्तु पूर्वाग्निदेवता पश्चिमा रौद्री तयोर्न किञ्चित्कर्मारम्भो नान्यत्र नियमात् प्रयत्नमूपतिष्ठन्नोपासीत । पश्चिमायां विशेषतश्चान्नी न प्रविशन्नाशनीयात्र मैथुनमभिगच्छेत् ॥

The reader may note here that some of the names of the Muhūrtas in Parāśara's list are different from those given by our author. The words Pāścimā and Agni in Parāśara's text may better be taken in the sense of the evening and morning Sandhyā respectively. (See the table giving details of asterisms, Tithis, Karaṇas, Muhūrtas and the rituals or undertakings prescribed under them.)]

करणगुणाध्यायः ॥ १०० ॥

Chapter C—Qualities of the Karaṇas

बवबालवकोलवर्ततिलाख्यगरवणिजविष्टिसंज्ञानाम् ।

पतयः स्युरिन्द्रकमलजमित्रायंममूत्रियः सयमाः ॥ १ ॥

The lords of the seven movable Karaṇas, viz. Bava, Bālava, Kaulava, Taitila, Gara, Vaṇija and Viṣṭi, are Indra, Brahman, Mitra, Aryaman, Bhū (Earth), Śrī (Goddess of Wealth) and Yama (Death) respectively.

कृष्णचतुर्दश्यर्धाद् ध्रुवाणि शकुनिश्चतुष्पदं नागम् ।

किंस्तुधनमिति च तेषां कलिवृषफणिमाहताः पतयः ॥ २ ॥

The fixed or Dhruva Karaṇas, viz. Śakuni, Catuspada, Nāga and Kimstughna, begin from the latter half of the 14th day of the dark fortnight and are presided over by Kali, Vṛṣa, Phaṇin (Serpent) and Māruta (Wind) respectively.

[The fixed Karaṇas appear only once in a lunar month. A Karaṇa is equal to half a Tithi. So there must be 60 Karaṇas in a month. But the fixed ones are assigned to the latter half of the dark 14th day, the two halves of the new moon and the first half of the first lunar day of the bright fortnight. Hence 56 Karaṇas remain to be filled with the 7 Karaṇas repeated 8 times. Bava prevails in the latter half of the bright Pratipad; Bālava and Kaulava in the two halves of the second; Taitila and Gara in the two parts of the third Tithi; Vaṇij and Viṣṭi in those of the fourth. In this manner these seven movable Karaṇas have to be repeated in both the fortnights, without touching the provinces of the four fixed Karaṇas.]

कुर्याद्ववे शुभचरस्थिरयोष्टिकानि

धर्मक्रियाद्विजहितानि च बालवाह्ये ।

सम्प्रतिमित्रवरणानि च कोलवे स्युः

सौभाग्यसंश्रयगृहाणि च तैतिलाह्ये ॥ ३ ॥

कृषिवीजगृहाश्रयजानि गरे वणिजि ध्रुवकार्यवणिग्युतयः ।

न हि विष्टिकृतं विदधाति शुभं परिघातविषादिषु सिद्धिकरम् ॥ ४ ॥

One should do in Bava Karṇa auspicious, temporary, permanent and things that increase one's health and strength; in Bālava, religious or meritorious acts, and things that are beneficial to Brāhmaṇas; in Kaulava, things based on love, choosing friends as well as selecting a bride; in Taitila, things leading to popularity, taking shelter, and affairs connected with a house; in Gara, cultivation of lands, sowing seeds and construction of houses and the like; in Vanij, lasting things, trading and association. Nothing done in Viṣṭi leads to beneficial results, but attacking enemies, administering poison and such other things do succeed.

[The metres of the two verses are वसन्ततिलका and तोटक respectively.]

कार्यं पौष्टिकमौषधादि शकुनी मूलानि मन्त्रस्तथा
गोकार्याणि चतुष्पदे द्विजपितृनुद्दिश्य राज्यानि च ।
नागे स्थावरदारुणानि हरणं दीर्घाग्यकर्माभ्यतः

किंस्तुघ्ने शुभमिष्टिपुष्टिकरणं मङ्गल्यसिद्धिक्रियाः ॥ ५ ॥

In Śakuni, tonics, medicines, herbs (roots) and spells become fruitful; in Catuṣpada, things relating to cattle, Brāhmaṇas, manes and countries (political affairs); in Nāga, things pertaining to immovable objects, cruel acts, taking things by force as well as hateful activities; in Kīṁstughna, meritorious acts, sacrifices, nutritive things, auspicious ceremonies like marriage and those that promote the above things.

[Vide गण—

आद्यं तु शकुनिर्नाम रात्रौ कृष्णचतुर्दशी ।
आदानग्रहणे चैवमिष्टमत्र पलायनम् ॥
योधानां शकुनानां च ग्रहणं पोषणं तथा ।
चिकित्सा चैव युद्धं च सर्वमेतत् प्रशस्यते ॥
ततश्चतुष्पदं नाम कृष्णपञ्चदशी दिवा ।
चतुष्पदानां सर्वेषां कर्मारम्भेषु शस्यते ॥
पितृश्च पूजयेदेव प्रेतकार्यं च कारयेत् ।
नष्टं दृष्टिपथाल्लब्धं ब्रूयादत्र न संशयः ॥
नागं तु करणं रात्रौ कृष्णपञ्चदशी भवेत् ।
तन्नावमर्दसाध्यानि प्रसह्य हरणानि च ॥
भेदनानि च कर्माणि मूलानि च फलानि च ।
कर्माणि चोदनीयानि सर्वाण्येव प्रकल्पयेत् ॥

अतः परं प्रवक्ष्यामि किंस्तुघ्नं करणं ध्रुवम् ।

॥ ५ ॥ तत्तु शुक्लप्रतिपदि दिवसे प्रतिपद्यते ॥

तस्मिन् दिव्यानि कार्याणि वैश्वदेवमथानलम् ।

प्राजापत्यं च यत्कर्म सर्वमत्र प्रयोजयेत् ॥

इत्येतानि निबद्धानि ध्रुवाणि करणानि च ।

अतः परं प्रवक्ष्यामि ववान्यन्यानि सप्त वै ॥

बवं च बालवं चैव कौलवं तैतिलं तथा ।

गराद्यं वणिजं चैव विष्टिर्ज्ञेया तु सप्तमी ॥

बवे तु ध्रुवकर्माणि क्षिप्राप्यपि च कारयेत् ।

निर्याणे च प्रवेशे च तद्धि सर्वायसाधकम् ॥

बालवं ब्राह्मणानां तु सर्वारम्भेषु शस्यते ।

जनारम्भोऽत्र वर्णानां शेषाणामिति निश्चयः ॥

मित्रयुक्तं च यत्कर्म यच्च स्यात् सिद्धिकारणम् ।

स्थावराणि च सर्वाणि कौलवे सम्प्रयोजयेत् ॥

तैतिलेन च कर्तव्यं राजद्वारिकमेव यत् ।

अलङ्कारांश्च विविधान् सर्वाधिकरणानि च ॥

गरादिना च कर्तव्यं कर्म गृहसमुद्भवम् ।

कुपि प्रवेशं वस्तुनां ग्रहणं क्षेत्रकर्मणाम् ॥

सर्वकार्याणि वणिजि विवादोत्थानि कारयेत् ।

पण्यविक्रयणं चैव शस्त्रारम्भं च कारयेत् ॥

विष्टिर्नामिह करणं येन कर्म न कारयेत् ।

यत्नेनापि कृतं कर्म भवत्यल्पफलोदयम् ॥

The metre is शार्दूलविक्रीडित; so is that of 7 and 8. In the next verse the author gives auspicious planetary positions for boring the ear-lobes.]

लाभे तृतीये च शुभेः समेते पार्ष्विहीने शुभराशिलग्ने ।

वेधयो च कर्णावमरेज्यलग्ने पुष्येन्दुचित्राहरिषोष्णभेषु ॥ ६ ॥

When benefics are posited in the 11th and the 3rd houses, when an auspicious sign (owned by benefic) is rising and is free from malefics, and Jupiter is in the Ascendant, the boring of the ear-lobes may be done, provided the Moon is posited in any one of the following asterisms: Puṣya, Mṛgaśīras, Citrā, Śravaṇa and Revatī.

[The auspicious signs are Taurus, Gemini, Virgo, Libra, Sagittarius, Pisces and Cancer (when the Moon is waning). The metre is इन्द्रवज्रा.]

रोहिण्युत्तररेवतीमृगशिरामूलानुराधामघा-

हस्तस्वातिषु षष्ठतौलिमिथुनेषूद्यत्सु पाणिग्रहः ।

सप्तष्टान्त्यबहिःशुभैरुपतावेकादशद्वित्रिग
कूरैस्त्यायषडष्टगैर्न तु भृगौ षष्ठे कुजे चाष्टमे ॥ ७ ॥

दम्पत्योद्विनवाष्टराशिरहिते चारानुकूले रवौ
चन्द्रे चार्ककुजाकिशुकविद्युते मध्येऽथवा पापयोः ।
त्यक्त्वा च व्यतिपातवैधृतिदिनं विष्टि च रिक्तां तिथिं
क्रूराहायनपौषचैत्रविरहे लग्नांशके मानुषे ॥ ८ ॥

Marriage may be solemnized in any of the asterisms, Rohiṇī, the three Uttārās, Revatī, Mṛgaśīras, Mūla, Anurādhā, Maghā, Hasta and Svāti, when Gemini, Virgo or Libra is rising, when benefics are posited in houses other than the 7th, 8th, and 12th, when the Moon is in the 2nd, 3rd or 11th house from the ascendant, when the malefics are in the 3rd, 6th, 8th and 11th houses, when Venus is not in the 6th, and Mars not in the 8th. It should also be noted that the natal signs (Janma-rāsis) of the bride and the bride-groom are not 2nd and 12th, 5th and 9th, or 6th and 8th from the elected Moon's sign (i.e. they may be in opposition, 3rd and 11th the same Rāśi, or 4th and 10th), that the Sun for the bride-groom and the Moon for the bride are favourable in their transit, that the Moon is not in conjunction with the Sun, Mars, Saturn or Venus (she may be conjoined with Jupiter or Mercury or both), that she is not hemmed in between malefics, that the day chosen is free from Vyatipāta and Vaidhṛti yoga, Viṣṭi Karaṇa and Riktā Tithi; that the day is presided over by a benefic planet, that the season chosen is the northern solstice, that the month is any one but Caitra and Pauṣa, (even in the southern solstice the months of Kārttika and Mārgaśīrṣa are acceptable), and that the rising Navāṁśa is owned by a biped sign (Gemini, Virgo or Libra).

[Vide the following:—

हस्तोत्तरास्वातिमघानुराधाप्राजेशपौर्णन्दवनैर्ऋतेषु ।
उद्वाहसौभाग्यमुखानि कन्या प्राप्नोति शैवैः सुतभर्तृशोकम् ॥
कन्यातुलाबन्मिथुनेषु साध्वी शेषेणसाध्वी धनवजिता च ।
अन्येषु भेषु द्विपदांश इष्टः कन्यादिलम्बेषु न चान्त्यभागः ॥
सौम्यान् व्यास्तनिधनेष्वरिभे च शुक्रं
हित्वा स्थितस्त्रिधनलाभगतः शशाङ्कः ।
पापास्त्रिषड्निधनलाभगता विवाहे
हित्वाष्टमं क्षितिजमिष्टफलानि दद्युः ॥
त्रिकोणषष्ठाष्टधनव्ययेषु पापप्रदानं शुभमन्यभेषु ।

गोचरशुद्धाविन्दुं कन्याया यत्नतः शुभं वीक्ष्य ॥
तिग्मकिरणं च पुंसां शेषैरबलैरपि विवाहः ।
नान्यैः समेतः शुभकृच्छशाङ्कः केषाञ्चिद्विष्टो बुधजीवयुक्तः ॥
मध्ये पापग्रहयोः पाणिग्रहणे शशी न सौख्यकरः ।
तस्माद्यत्नाच्चन्द्रः कन्यायाः सुस्थितो देवः ॥
न वै धृतिदिनं कुर्याद् व्यतीपातयुतेऽह्नि ।
रिक्तायु च न कर्तव्यं न विष्टिदिवसे तथा ॥

आग्नेयग्रहवासरेषु कलहः प्रीतिस्तु सत्सूतमा ।
केचित्स्थैर्यमुशन्ति सौरदिवसे चन्द्रे ससापत्यकम् ॥

उत्तरां भजमानेन काष्ठां वै सप्तसप्तिना ।
चतुर्णामपि वर्णानां विवाहः श्रेष्ठ उच्यते ॥

माघफाल्गुनवैशाखा ऐन्द्रसौम्यानलास्तथा ।
षष्ठे पूजिता मासायचातुर्वर्ष्येऽपि नित्यशः ॥

एषुहा शुभगा साध्वी पुत्रिणी धर्मवत्सला ।
धनिनी देवभक्ता च यथासङ्ख्यं प्रकीर्तिता ॥

आषाढचैत्रपौषाश्च नभस्यः श्रावणस्तथा ।
कुत्सिताः सर्ववर्णानां विवाहेषु मनीषिभिः ॥

आषाढे नष्टशौचा तु खला सन्तानवजिता ।
वैशाखे सर्वसामान्या चैत्रे चातुर्मास्युना ॥

पौषे भर्तृविहीना स्यान्नभस्येऽपि च दुर्मगा ।
एवमाश्वयुजोढा तु श्रावणे तु मृतप्रजा ॥

द्विपदभवनं प्राप्तो योऽंशः शुभोऽन्यगृहोदये ।
द्विपदभवनेष्वप्यन्यांशा भवन्त्यशुभावहाः ॥

विलग्नांशः स्वनाथेन यद्युद्वाहे न दृश्यते ।
पुविनाशस्ततोऽस्तांशो यद्येवं योषितस्ततः ॥

नक्षत्रजातकाध्यायः ॥ १०१ ॥

Chapter CI—Effects of Birth in the Asterisms

This chapter is a mere repetition of XVI of the Bṛhad Jātaka.

प्रियभूषणः सुरूपः सुभगो दक्षोऽश्विनीषु मतिमांश्च ।

कृतनिश्चयसत्यारुदक्षः सुखितश्च भरणीषु ॥ १ ॥

One born under the asterism Aśvinī will be fond of ornaments, lovely in appearance, attractive or liked by all, efficient and intelligent. The asterism Bharanī makes one carry out one's determination, truthful, free from ill health, efficient and happy.

[The intellect has got eight functions as enunciated below:—

शुश्रूषा श्रवणं चैव ग्रहणं धारणं तथा ।

ऊहापोहार्यविज्ञानं तत्त्वज्ञानं च धीगुणाः ॥

Vide पराशर also:—

विज्ञानवानरोगो भिषक् प्रदातार्यभृत्यवन्तिशः ।

दक्षः क्षितिपतिसेवी जातः स्यादाश्विने शूरः ॥

धीरः क्रूरोऽनृतवाक् परवित्तहरो नरश्चपलबुद्धिः ।

बहुशत्रुपुत्रभृत्यो याम्ये प्रियमांसमद्यश्च ॥

Thus, we see that the effects of both Aśvinī and Bharanī are quite good according to our author; but, according to Parāśara, Bharanī makes one cruel, untruthful, fickle-minded, a thief etc.]

बहुभुक्परदाररतस्तेजस्वी कृत्तिकासु विख्यातः ।

रोहिण्यां सत्यशुचिः प्रियंवदः स्थिरमतिः सुरूपश्च ॥ २ ॥

Birth under the asterism Kṛttikā makes one a glutton, addicted to others' wives, brilliant and famous. The person born under Rohinī will be truthful, pure, sweet-tongued, with a steady mind, and lovely in appearance.

[Sage पराशर gives a good certificate in the following verse to one born under Kṛttikā. The effects of Rohinī are a little better here:

धर्ममतिर्वहुवित्तः स्वाध्यायाभिजनरूपसम्पन्नः ।

अकृपणमतिः शशियुते जातः स्यादग्निदैवत्ये ॥

सुतघ्ननपशुमान् विद्वान् दाता धीरोऽल्पवाक् स्थिरमतिश्च ।

वृषभगतस्तेजस्वी प्राजापत्ये नरो जातः ॥]

चपलश्चतुरो भीरुः पटुत्साहो धनी मृगे भोगी ।

शठगवितः कृतघ्नो हिंस्रः पापश्च रौद्रश्च ॥ ३ ॥

One born under the star Mṛgaśīrṣa becomes fickle, clever, timid, eloquent, industrious, wealthy and endowed with sensual pleasures. The asterism Ārdrā makes one perfidious, haughty, (irascible), ungrateful, cruel and sinful.

[The Vārāṇaseya edition reads the second line as—शठगवित-चण्डकृतघ्नहिंस्रपापश्च रौद्रश्च ।

Vide पराशर—

अतिशीलरूपदृष्टः सौम्यमतिः सोद्यमः श्रुतिरहस्यः ।

चपलमतिः सुविनीतो जातः स्यादिन्दुदैवत्ये ॥

रौद्रः क्रूरः क्रोधी परदारार्थापहारशीलश्च ।

वाग्निष्टुरोऽतिधीरो जातः स्याद् रुद्रदैवत्ये ॥]

दान्तः सुखी सुशीलो दुर्मेधा रोगभाक् पिपासुश्च ।

अल्पेन च सन्तुष्टः पुनर्वसो जायते मनुजः ॥ ४ ॥

One born under the star Punarvasu will be self-controlled, happy, of good character, dull-witted, ailing, very thirsty and easily satisfied.

[Vide पराशर—

क्षयवृद्धिभावनायां यशसि विविशो भवन्ति कृच्छ्राणि ।

व्याधिवहुलो बहुसुतः पुनर्वसो जायते मनुजः ॥]

शान्तात्मा सुभगः पण्डितो धनी धर्मसंश्रितः पुण्ये ।

शठसर्वभक्षपापः कृतघ्नधूर्तश्च भोजङ्गे ॥ ५ ॥

One born under the star Puṣya will possess a tranquil mind, amiable features, learning, affluence and attachment to meritorious deeds. The asterism Āśleṣā makes one insincere, inclined to eat everything, sinful, ungrateful and deceitful.

[Vide पराशर—

श्रुतिकान्तिसत्त्वयुक्तो बहुश्रुतो दारदासघ्नचेष्टः ।

विपुलकुलवंशकर्ता बभता पुण्ये नरो जातः ॥]

स्वल्पगतिर्जिह्वाक्षः क्रूरः क्रोधी नरः सदाभयः ।
दाता हन्ता भोक्ता सार्पे जातो बहुव्यसनः ॥

बहुभृत्यधनो भोगी सुरपितृभवतो महोद्यमः पितृये ।
प्रियवाग्दाता द्युतिमानदतो नृपसेवको भाग्ये ॥ ६ ॥

A person whose birth takes place under the star Maghā will be very rich and will have many servants, will enjoy pleasures, worship the Gods and the *manes*, and be very industrious. The star Pūrvaphalgunī makes one sweet-tongued, liberal in gifts, bright in appearance, fond of wandering, and a servant of the king.

[Cf. पराशर—

पितृभक्तः क्रोधवशो मात्रा पितृयज्ञसन्नयाजी च ।
द्विचतुष्पदमित्राढ्यो बह्वरिमित्रो नरः पितृये ॥
बहुभाग्योऽल्पापत्यः सुभगः प्रियदर्शनो नरोऽल्पधनः ।
नातिप्रबुद्धबुद्धिः परभाग्यविभुर्भवति भाग्ये ॥

सुभगो विद्याप्तधनो भोगी सुखभाग्द्वितीयकालगुण्यम् ।
उत्साही धृष्टः पानपोऽधृणी तस्करो हस्ते ॥ ७ ॥

The person born under the star Uttaraphalgunī will be very popular, will earn money by his learning, will be voluptuous and happy. The star Hasta makes one industrious, impudent, fond of drinking, merciless and thievish.

[Cf. पराशर—

हयगजरथप्रयायी दाता भोक्ता विहाररतिशीलः ।
मृदुवागीतरतिः स्यादायं म्णे मानवो विद्वान् ॥
उपचितकरचरणभुजो बहुविधधनधान्यताम्रणीः सेष्यः ।
धर्मार्थकामभागी हस्ते सुतवान् नरो जातः ॥

चित्राम्बरमाल्यधरः सुलोचनाङ्गश्च भवति चित्रायाम् ।

दान्तो वणिक् कृपालुः प्रियवाग्धर्माश्रितः स्वाती ॥ ८ ॥

Under the asterism Citrā one comes to have colourful garments and flower-garlands as well as beautiful eyes and limbs. The star Svāti makes one self-controlled, clever in trade, kind-hearted, virtuous and of pleasant speech.

[Instead of कृपालुः, वृषानुः is another reading.]

Cf. पराशर—

वेदार्थशास्त्रकुशलः पशुमानत्यन्तशिल्पकर्मा च ।
चित्राक्षश्चित्रायां सुभगश्च नरस्तिपुत्रश्च ॥
बहुजनभर्ता वक्ता त्रिवर्गभोक्ता प्रियो महोत्साहः ।
वामाचारोऽल्परिपुः स्वाती जातः कुलाम्बश्च ॥

ईर्ष्यलुब्धो द्युतिमान्बचनपटुः कलहकृद्दिशाखासु ।

आदचो विदेशवासी क्षुधालुरदतोऽनुराधासु ॥ ९ ॥

One born under Viśākhā becomes jealous, greedy, bright in appearance, clever in speech, and quarrelsome. The person born under Anurādhā becomes very wealthy, dwells in foreign lands, is unable to endure hunger and wanders from place to place.

[Cf. पराशर—

श्रीमानिज्याभिरतः प्राज्ञोऽनुपसाधुकृत् कृतार्थपतिः ।
तीक्ष्णोऽभिमानयुक्तश्चैन्द्राग्नौ ख्यातकीर्तिश्च ॥
स्थिरमित्रस्तेजस्वी सुतवानत्यन्तसौख्यभागी च ।
जातिष्वग्नौऽर्थपरो जातः स्यान्मित्रद्वैतव्ये ॥

This sage gives only good effects for Anurādhā.]

ज्येष्ठामु न बहुमित्रः सन्तुष्टो धर्मकृत्यचुरकोपः ।

मूले मानी धनवान् सुखी न हिंस्रः स्थिरो भोगी ॥ १० ॥

One born in the star Jyēṣṭhā will not have many friends, will be contented, interested in meritorious deeds and exceedingly irritable. Under Mūla one becomes proud, wealthy, happy, of a gentle nature, firm-minded and luxurious in his living.

[Cf. पराशर—

ज्ञातिषु गुणेषु राजसु पूजां प्राप्नोति नाशयति शत्रून् ।
तेजोऽधिकोऽर्थभागी जातः स्यादिन्द्रदैवत्ये ॥
धनधान्याढ्यो दाता परवित्तहरो नरः कलहशीलः ।
क्रूरः परोपतापी मूले मूलोपजीवी च ॥

इष्टानन्दकलत्रो मानी दृढसौहृदश्च जलदंवे ।

वैश्वे विनीतधार्मिकबहुमित्रकृतजसुभगश्च ॥ ११ ॥

The person born under Pūrvāṣādhā will have an amiable and jolly wife, will be proud and firm in friendship. The star Uttarā-

śāḍhā will make one modest, virtuous, have many friends, grateful and attractive.

[वीरो is another reading for मानो.]

Cf. पराशर—

सलिलपथकर्मसिद्धः क्लेशसहिष्णुः परस्य दारेच्छुः ।

नित्यमकल्यणशरीरः प्रियमद्यः पूर्वपाठासु ॥

यानोद्यानवनरतिः प्रवाससुरतीर्थसाधुसेवी च ।

बहुशिल्पार्थः प्रियवाक् जातः स्याद्वैश्वदेवे च ॥]

श्रीभाञ्जवणे श्रुतवान्दारदारो धनान्वितः स्यातः ।

दाताऽऽद्यशूरगीतप्रियो धनिष्ठासु धनलुब्धः ॥ १२ ॥

One born under the asterism Śravaṇa becomes learned, has a generous wife, and is possessed of wealth and fame. Star Dhaniṣṭhā makes one charitable, heroic, wealthy, greedy for money, and fond of music.

[The alliteration in the first line is pleasing. Utpala gives two explanations of उदारदारः, उदारेषु दारः and the other, the correct one. It is not clear as to what he means by the first explanation.]

Cf. पराशर—

ज्ञातिश्रेष्ठो धनवान्दानरुचिर्भवति दक्षिणो दक्षः ।

नित्यमरोगशरीरः श्रवणे हृतशत्रुपक्षश्च ॥

धनधान्यसञ्चयानामीशः स्यान्नृपतिसत्कृतो यज्वा ।

अक्लेशभान् जितरिपुः श्रविष्ठ्याभीष्टता (दा ?) रश्च ॥]

स्फुटवाग्व्यसनी रिपुहा साहसिकः शतभिषक्षु दुर्गह्यः ।

भद्रपदासूद्विग्नः स्त्रीजितधनपटुरदाता च ॥ १३ ॥

One born in the star Śatabhiṣaj speaks clearly (or frankly), is unfortunate (or has some vice), conquers his enemies, is daring and hard to be won over. Under the star Pūrvabhadrapadā one will be unhappy, henpecked, wealthy and clever, but a miser.

[Vide पराशर—

परदारमद्यसेवी क्लेशसहो वारुणे नरो धीरः ।

स्थिरसञ्चयः स्थिरसुहृद्भिषक्क्रियापण्डितो रोगी ॥

दारुणकर्मा क्रोधी निशाचरस्तीक्ष्णविक्रमश्चपलः ।

विषमः प्रसह्य हन्ता प्राक्प्रोष्ठपदे भवति जातः ॥

The commentator interprets स्फुटवाक् as निष्ठुरभाषी—one who speaks harshly.]

वक्ता सुखी प्रजावान् जितशत्रुर्धार्मिको द्वितीयासु ।

सम्पुर्णाङ्गः सुभगः शूरः शुचिर्यवान् पौष्णे ॥ १४ ॥

The person born under the asterism Uttarābhādra will be a good speaker, happy, blessed with children, will vanquish his enemies and be virtuous. The star Revatī makes one have a symmetrical body (a perfect body), attractive, heroic, pure and wealthy.

[Vide पराशर—

नृपसत्कृतो बहुसुतः प्रदानशीलो जले सततभीरुः ।

इज्याध्ययनरतिः स्यादाहिर्बुध्ये नरो जातः ॥

सर्वार्थभुक् प्रदाता प्रवासनिरतो विशुद्धकुलशीलः ।

गोमाननल्पपुत्रः पौष्णे विद्वान् नरो जातः ॥]

The Sign Libra comprises the latter half of Citrā, the whole of Svāti and the initial three quarters of Viśākhā; sign Scorpio, the last quarter of Viśākhā and the whole of Anurādhā and Jyēṣṭhā.

मूलमघाडा पूर्वा प्रथमश्चाप्युत्तरांशको धन्वी ।

मकरस्तत्परिशेषं श्रवणः पूर्वं धनिष्ठाद्यम् ॥ ५ ॥

Sign Sagittarius consists of the whole of Mūla and Pūrvāṣādhā and the first quarter of Uttarāṣādhā; sign Capricorn, of the remaining three quarters of Uttarāṣādhā, the whole of Śravaṇa, and the first half of Dhaniṣṭhā.

कुम्भोऽन्यधनिष्ठार्धं शतभिषगंशत्रयं च पूर्वायाः ।

मित्रपदायाः शेषं तथोत्तरा रेवती च ज्येष्ठा ॥ ६ ॥

Sign Aquarius comprises the latter half of Dhaniṣṭhā, the whole of Śatabhiṣaj, and the first three quarters of Pūrvābhādra; sign Pisces, the last quarter of Pūrvābhādra, and the whole of Uttarābhādra and Revatī.

अश्विनीपित्र्यमूलाद्या मेघसिंहहयादयः ।

विषमर्क्षान्निवर्तन्ते पादवृद्ध्या यथोत्तरम् ॥ ७ ॥

The signs Aries, Leo and Sagittarius commence with the beginning of Aśvinī, Maghā and Mūla respectively and the following odd asterisms (3rd, 5th, 7th and 9th) retire from each sign with one or more quarters in an increasing order.

[The 3rd star is Kṛttikā and so it closes Aries with its first quarter. Mṛgaśīras is the 5th in order. So it retires with two quarters; Punarvasu, being the 7th retires with three quarters, and lastly the 9th, Āśleṣā, with its fourth quarter. The metre is *Śloka*.]

राशिविभागः ॥ १०२ ॥

Chapter CII—Division of the Zodiac into Signs

[This chapter appears to be an interpolation done before our commentator, since the author does not include it in his table of contents at the end of this work. Some scholar must have added this chapter on the rudiments of astrology in order to make this work complete in all aspects of the Science.]

अश्विन्योऽथ भरण्या बहुलापादश्च कीर्त्यते मेघः ।

वृषभो बहुलाशेषं रोहिण्योऽर्धं च मृगशिरसः ॥ १ ॥

The Sign Aries comprises the whole (all the four quarters of) asterisms of Aśvinī and Bharanī and the first quarter of Kṛttikā; Sign Taurus, the remaining three quarters of Kṛttikā, the whole of Rohiṇī and the first half of Mṛgaśīras.

[In the Bṛhad Jātaka our author states:

मेघाश्वप्रथमा नवर्क्षचरणाश्चक्रस्थिता राशयः । (I.4)]

मृगशिरसोऽर्धं रौद्रं पुनर्वसोरंशकत्रयं मिथुनः ।

पादश्च पुनर्वसुतस्तिष्यः श्लेषा च कर्कटकः ॥ २ ॥

Sign Gemini is constituted by the latter half of Mṛgaśīras, the whole of Ārdrā and the first three quarters of Punarvasu; sign Cancer, by the last quarter of Punarvasu, the whole of Puṣya and Āśleṣā.

सिंहोऽथ मघा पूर्वा च फल्गुनी पाद उत्तरायाश्च ।

तत्परिशेषं हस्तश्चित्राद्यर्धं च कन्याख्यः ॥ ३ ॥

The Sign Leo consists of the whole of Maghā and Pūrvaphalgunī and the first quarter of Uttaraphalgunī; Sign Virgo, of the remaining three quarters of Uttaraphalgunī, the whole of Hasta, and the first half of Citrā.

तौलिनि चित्रान्त्यार्धं स्वातिः पादत्रयं विशाखायाः ।

अलिनि विशाखापादस्तथानुराधान्विता ज्येष्ठा ॥ ४ ॥

from poverty; while Jupiter, Venus or Mercury therein make the girl abundantly rich and have a long-lived husband. The Moon in that position confers many children on her.

सूर्येन्दुमौमगुरुशक्रदुष्टास्तृतीये

कुर्युः सदा बहुसुतां धनभागिनीं च ।

व्यक्तां दिवाकरसुतः सुभगां करोति

मृत्युं ददाति नियमात् खलु संहिकेयः ॥ ३ ॥

The Sun, Moon, Mars, Mercury, Jupiter or Venus in the 3rd house from the ascendant make her always wealthy and blessed with many children; Saturn makes her famous, and attractive to her husband; while Rāhu invariably causes death.

स्वल्पं पयः स्रवति सूर्यसुते चतुर्थे

दीर्घायुमुष्णकिरणः कुरुते शशी च ।

राहुः सपत्नमपि च क्षितिजोऽल्पवित्तं

दद्याद्भूगुः सुरगुरुश्च बुधश्च सौख्यम् ॥ ४ ॥

Saturn occupying the 4th house causes scarcity of breast-milk in the bride; the Sun or the Moon in that position makes her unfortunate (i. e. disliked by the husband); Rāhu creates enemies (or a co-wife); Mars causes poverty; Venus, Jupiter or Mercury bestow happiness.

नष्टात्मजां रविकुजौ खलु पञ्चमस्थौ

चन्द्रात्मजो बहुसुतां गुरुभार्गवी च ।

राहुदंदाति मरणं शनिरुग्ररोगं

कन्याविनाशमचिरात्कुरुते शशाङ्कः ॥ ५ ॥

The Sun and Mars (singly or together) in the 5th house from the Lagna will certainly destroy her issue; Mercury, Jupiter and Venus bestow many children; Rāhu causes death; Saturn, a fell disease; the Moon brings about the girl's death before long.

षष्ठाश्रिताः शनिदिवाकरराहुजीवाः

कुर्युः कुजश्च सुभगां श्वशुरेषु भक्ताम् ।

चन्द्रः करोति विधवामुशना दरिद्रा-

मृदां शशाङ्कतनयः कलहप्रियां च ॥ ६ ॥

The Sign Ithra comprises the latter half of Cancer, the whole of Leo and the initial three quarters of Virgo; the Sign Scorpio, the last quarter of Virgo and the whole of Libra and Scorpio.

विवाहपटलम् ॥ १०३ ॥

(विन्ध्यवासिकृतम्)

Chapter CIII—Planetary Combinations at Marriage

(Written by Vindhyavāsin)

[This chapter is patently by another author named above. The commentator could have, however, added this chapter at the end of Chapter C, where he comments upon विवाहपटल of two verses, with the remark: “इदानीं संक्षेपेणावसरप्राप्तं विवाहपटलमाह ।” For, what is treated of in this chapter is nothing but an elaboration of the matter contained in those two verses. The reason for this must be that before our commentator, others must have seen this work with the inclusion of this Vivāhapātala as a separate chapter, since he notices a variant reading in verse 8 *infra*.]

मूर्तीं करोति विनकृद्विधवां कुजश्च

राहुविपन्नतनयां रविजो दरिद्राम् ।

शक्रः शशाङ्कतनयश्च गुरुश्च साध्वी-

मायुः क्षयं प्रकुरुतेऽथ विभावरीशः ॥ १ ॥

If the Sun or Mars occupy the ascendant at a marriage, the girl would become a widow; if Rāhu, she would lose her children; if Saturn, she would become penniless; if Venus, Mercury or Jupiter, she would be blessed with an ideal character; and if the Moon, her life would be cut short.

[All the verses in this chapter, except the last one which is in अष्टरा metre, are in the वसन्ततिलका metre.]

कुर्वन्ति भास्करशनैश्चरराहुभौमा

दारिद्र्यदुःखमतुलं नियतं द्वितीये ।

वित्तेश्वरीमविधवां गुरुशक्रसौम्या

नारीं प्रभूततनयां कुरुते शशाङ्कः ॥ २ ॥

The Sun, Saturn, Rāhu or Mars occupying the 2nd house from the ascendant cause undoubtedly indescribable miseries arising

Saturn, the Sun, Rāhu, Jupiter and Mars occupying the 6th house make the bride beloved of her husband, and devoted to the elders (such as the father-in-law and mother-in-law); the Moon makes her a widow; Venus, penurious; and Mercury, wealthy, but fond of quarrels.

[It the 6th house five planets are beneficial, while the Moon is definitely bad, Mercury being partly favourable.]

सौरारजीवबुधराहुरवीन्दुशुक्रः

कुर्युः प्रसह्य खलु सप्तमराशिसंस्थाः ।

वेधव्यवन्धनवधशयमर्थनाश-

व्याधिप्रवासमरणानि यथाक्रमेण ॥ ७ ॥

Saturn, Mars, Jupiter, Mercury, Rāhu, the Sun, the Moon and Venus occupying the 7th house, cause perforce widowhood, imprisonment, destruction, decay, loss of wealth, disease, absence from home and death respectively.

[It is a well-known rule to be observed in electional astrology relating to marriage that the 7th house from the ascendant at the time of marriage must be free from planets. That is why no good effect has been given here for any planet.]

स्यानेष्टमे गुरुबुधो नियतं विप्रोपं

मृत्युं शशी भृगुसुतश्च तथैव राहुः ।

सूर्यः करोत्यविधवां सख्यां महीजः

सूर्यात्मजो धनवतीं पतिवल्लभां च ॥ ८ ॥

Jupiter and Mercury in the 8th house cause separation between the husband and wife for certain; the Moon, Venus and Rāhu cause death; the Sun makes her predecease her husband; Mars, sickly; Saturn, wealthy and beloved of her husband.

[According to this only two planets namely the Sun and Saturn, are beneficial in the 8th house. The commentator speaks of a different reading in the third line viz. सुभगां instead of सख्याम्.]

धर्मो स्थिता भृगुदिवाकरभूमिपुत्रा

जीवश्च धर्मनिरतां शशिजस्त्वरोगाम् ।

राहुश्च सूर्यतनयश्च करोति वन्ध्यां

कन्याप्रसूतिमटनां कुरुते शशाङ्क ॥ ९ ॥

Venus, the Sun, Mars and Jupiter posited in the 9th house make the girl devoted to virtue or religion; Mercury gives her good health; Rāhu and Saturn make her barren; and the Moon gives her daughters and a wandering habit.

राहुर्नभःस्थलगतो विधवां करोति

पापे रतां दिनकरश्च शनश्चरश्च ।

मृत्युं कुजोऽप्यरहितां कुलटां च चन्द्रः

शेषा प्रहा धनवतीं सुभगां च कुर्युः ॥ १० ॥

Rāhu occupying the 10th house from the ascendant at marriage makes a girl a widow; the Sun and Saturn therein lead her to sinful activities; Mars causes death; the Moon makes her indigent and unchaste; and the others viz. Mercury, Jupiter and Venus, wealthy and beloved of the husband.

आये रविर्बहुसुतां सघनां शशाङ्कः

पुत्रान्वितां क्षितिमुतो रविजो धनाढ्याम् ।

आयुष्मतीं सुरगुरुः शशिजः समृद्धां

राहुः करोत्यविधवां भृगुरथयुक्ताम् ॥ ११ ॥

The Sun situated in this 11th house bestows many sons; the Moon, wealth; Mars, sons; Saturn, much wealth; Jupiter, long life; Mercury, great prosperity; Rāhu, long life on the husband; and Venus, riches.

अन्ते गुरुधनवतीं दिनकृद्द्विद्रां

चन्द्रो धनव्ययकरो कुलटां च राहुः ।

साध्वीं भृगुः शशिसुतो बहुपुत्रपौत्रौ

पानप्रसक्तहृदयां रविजः कुजश्च ॥ १२ ॥

Jupiter in the 12th house confers wealth on the bride; the Sun leads to poverty; the Moon makes her a spend-thrift; Rāhu, immoral; Venus, devoted to her husband; Mercury bestows many children and grand children; Saturn and Mars make her an addict to drink.

गोपैर्यष्ट्या हतानां खुरपुटदलित्वा या तु धूलिदिनान्ते

सोद्वाहे सुन्दरीणां विगुलधनमुतारोग्यसौभाग्यकरीं

तस्मिन्काले न चर्क्षं न च तिथिकरणं नैव लग्नं न योगः

व्यातः पुंसां सुखार्थं शमयति दुरितान्युत्थितं गोरजस्तु ॥ १३ ॥

The dust that is raised in the evening by the pointed hoofs of the cows beaten with sticks by the cow-herds, is favourable for the marriage of charming girls. It bestows abundant wealth, sons, sound health and husband's affection. It is not at all necessary at this time to consider the asterism, the lunar day, karana, yoga and ascendant. For, the dust raised by cows is noted for giving happiness to men, as it wards off all sins.

[The results of this section can be put in a table for ready reference as shown below:

Planets Houses	Sun	Moon	Mars	Mur- cury	Jupi- ter	Venus	Saturn	Rāhu
I	Widow	Short Life	Widow	Chas- tity	Chas- tity	Chas- tity	Poverty	Loss of children
II	Suffer- ing due to poverty	Many child- ren	Suffer- ing due to poverty	Riches & auspi- cious- ness	Riches & auspi- cious- ness	Riches & auspi- cious- ness	Suffer- ing due to poverty	Suffer- ing due to poverty
III	Many sons & wealth	Many sons & wealth	Many sons & wealth	Many sons & wealth	Many sons & wealth	Many sons & wealth	Famous & belo- ved of husband	Death
IV	Unfort- unate	Unfort- unate	Pover- ty	Happi- ness	Happi- ness	Happi- ness	Little milk in breasts	Enemies
V	Loss of children	Death soon	Loss of child- ren	Many child- ren	Many sons	Many child- ren	fell disease	Death

VI	Attrac- tive & respect- ful to elders	Widow	Attrac- tive & res- pectful to elders	Rich & quarrel- some	Attrac- tive & res- pectful to elders	Poor	Attrac- tive & res- pectful to elders	Attrac- tive & respect- ful to elders
VII	Disease	Going away from home	Im- prison- ment	Decay	Death	Death	Widow- hood	Sons of wealth
VIII	Long lived hus- band	Death	Sickly	Sepa- rative	Sepa- rative	Death	Rich & beloved of husband	Death
IX	Virtu- ous	Birth of only daugh- ters & wand- ering	Virtu- ous	Heal- thy	Virtu- ous	Virtu- ous	Barren	Barren
X	Sinful	Poor & immo- ral	Death	Rich & attrac- tive	Rich & attrac- tive	Rich & attrac- tive	Sinful	Widow- hood
XI	Many sons	Rich	Many child- ren	Rich	Long life	Weal- thy	Rich	Long- lived husband
XII	Poor	Spend- thrift	Drun- kard	Many child- ren & grand child- ren	Rich	Chaste	Drunk- ard	Immoral

The aim of the author is to include in his work all branches of learning, though his main object is to teach astrological and allied principles. So he wants to illustrate many of the metres while expounding the effects of planetary transits. Being a great scholar endowed with a creative genius, he uses many figures of speech and introduces cleverly the names of metres, he employs, through fun. Primarily Sanskrit metres are classified under two heads viz. Vṛtta and Jāti. The former is based on groups of three syllables called Akṣara gaṇas, while the latter, upon groups of four Mātrās or syllabic instants. There are 8 Akṣaragaṇas viz. Ma, Ya, Ra, Sa, Ta, Ja, Bha and Na. They are shown below:

मगणः = — — — ; आदित्यः	तगणः = — — — ; विघ्नेश
यगणः = — — — ; पिताकः	जगणः = — — — ; पुरारि
रगणः = — — — ; शङ्करः	भगणः = — — — ; मूसुर
सगणः = — — — ; सततम्	नगणः = — — — ; गिरिश

Here (—) stands for a long syllable, while (—) for a short one. These Gaṇas have their own presiding deities viz. the Earth, Water, Fire, Wind, Sky, Sun, Moon and Heaven. According to Piṅgala, Antaka or Death takes the place of Wind, and Serpent instead of Heaven. Their effects in order are: Prosperity, growth, death, journey, emptiness, disease, fame and joy. The following verse gives the mutual relationship of the Gaṇas:

मनो सखायो कथितो भयो भृत्यावुदीरितो ।
उदासीनो तजो प्रोक्तो सरो शत्रु मताविह ।

The Jāti type of metre is based on syllabic instants. Here a Gaṇa has four syllabic instants. Among the Akṣaragaṇas there are only three viz. सगण, जगण and नगण, which have four Mātrās. In addition to these we can have भगण and one लघु. Our author is fond of the आपा metre belonging to the Jāti group. In the ordinary variety

of this Āryā, the first and third quarters must have three groups of four Mātrās each; the second, 4 groups with a long syllable (which has two Mātrās) at the end. The fourth quarter has 15 Mātrās, distributed among four Gaṇas followed by a long syllable. In this, the third Gaṇa is represented by only one Mātrā of a short syllable. It is a rule that the odd groups ought not to have Jagāṇa (— — —) and the sixth (i.e. the 3rd in the second quarter) ought to have Jagāṇa or a Nagaṇa and a Laghu (— — —). The author names here several varieties of the Āryā viz. मुखचपला, जघनचपला, पथ्या, विपुला, वक्त्र, वतालीय, श्रोत्रचन्द्रिका, Daṇḍakas viz. चण्डवृष्टिप्रयात, चण्डकदम्बक, समुद्रदण्डक, and 47 Vṛttas.

प्रायेण सूत्रेण विनाकृतानि प्रकाशरन्ध्राणि चिरन्तनानि ।

रत्नानि शास्त्राणि च योजितानि नवगुणैर्भूषयितुं क्षमाणि ॥ १ ॥

Generally ancient gems and Śāstras (scientific works) which are without strings (i.e. unstrung) and a metrical form (respectively), whose bores are quite visible and faults apparent (as a result of obsolete words), become fit to be worn as ornaments and to be held in high esteem, when they are joined together with new strings and excellent ideas couched in fine metres (respectively).

[Here the author uses pun (Śleṣa) and Samuccayālaṅkāra. The metre is उपजाति.]

प्रायेण गोचरो व्यवहार्योऽस्तत्फलानि वक्ष्यामि ।

नानादृत्तरार्या मुखचपलत्वं क्षमस्व नः ॥ २ ॥

Generally, the transit of planets comes within the purview of our daily experience. Hence I shall expound its effects, O noble scholars, in varied metres. Kindly excuse my volubility.

[Here he has introduced the name of the metre मुखचपला with pun, as it also means 'talkative'. In society people speak about their good and bad prospects accruing from the transit of the planets with reference to their natal Moon. Hence it is a very useful subject in which even ordinary persons are unusually interested. Now to understand मुखचपला type of शर्मा, we have to know first what is चपला. In both the halves there should be जगण in the second and fourth places, being surrounded (i. e. preceded and followed) by Gurus or long syllables. It is arranged thus:

— — —, — — —, — — —, — — —, — — —, — — —, Long,
— — —, — — —, — — —, — — —, — — —, — — —, Long,,

When the Sun passes in transit through the 5th house, there will be innumerable troubles caused by illness and enemies; through the 6th, he removes illness, enemies and grief; through the 7th, he causes wearisome travelling, diseases of the stomach, and humiliation; through the 8th, the person will suffer from illness and fright; and consequently his own wife will speak harshly to him.

[This verse is in the सुवदना metre which is defined as :

जेया सप्ताश्वपङ्क्तिर्मरभनययुतो भूः सुवदना ।]

रवावापद्भ्यं रुगिति नवमे वित्तचेष्टाविरोधो

जयं प्राप्नोत्वुग्रं दशमगृहो कर्मसिद्धिं क्रमेण ।

जयस्थानं मानं विभवमपि चैकादशे रोगनाशं

सुवृत्तानां चेष्टा भवति सफला द्वादशे नेतरेषाम् ॥ ७ ॥

The Sun in the 9th house causes danger, poverty (or humiliation), disease and impediments to acquisition of wealth and undertakings; in the 10th house, a mighty task will be completed successfully, and all the projects will be carried to success. In the 11th house, the native will attain an illustrious position, honour, wealth and freedom from disease. When the Sun passes through the 12th house, the activities of only those of an ideal character will be successful and not of others.

[Cf. the following regarding good results accruing to the virtuous:—

मङ्गलाचारयुक्तानां नित्यं च प्रयत्नात्मनाम् ।

जपतां जुह्वतां चैव विनिपातो विनश्यते ॥

Vide the फलदीपिका XXVI. 50.

Vide also यवनेश्वर—

हृद्रोगशोकाध्वविवाहदैन्यक्रोधक्षयव्याधिभयातिदोषान् ।

स्थाने शशाङ्कस्य रविः करोति व्यर्थश्रमोद्वेगमपि द्वितीये ॥

तृतीयसंस्थो धनमानधर्मस्थानासनप्रीतिमुखप्रदोऽर्कः ।

चतुर्थगस्तु क्षतजप्रवृत्तिज्वरामयो भेदविवादकारी ॥

नृपावमर्दात्मजबन्धुशोकव्याधिप्रदः पञ्चमसंस्थितोऽर्कः ।

आरोग्यसौख्यारविनाशहृष्यति क्रियासिद्धिकरश्च षष्ठः ॥

जामिन्नसंस्थो रुधिरप्रवृत्तिज्वरक्लमाजीर्णविपाध्वकारी ।

सूर्योऽष्टमे स्त्रीसुतबन्धुदुःखव्याधिप्रदोऽष्टममृत्युकृत्स्यात् ॥

दैन्यस्थितिभ्रंशगुरुस्वबन्धुप्रदेषकृत् स्यान्नवमाश्रितोऽर्कः ।

मेघूरणस्थो द्विचतुष्पदस्त्रीहिरण्यरौप्याम्बरलाभकर्ता ॥

एकादशे स्थानयशःप्रहर्षमिष्टाशनारोग्यसुखप्रदोऽर्कः

स्थाने निरुक्तं शशिनो विधिर्जैः क्रियाफलाघातकृदन्तराशौ ॥

The metre of the verse is सुवृत्ता which is defined thus :
यमो न्मौ रौ गश्चेद् द्विरसमुनिभिः स्याद्विरामैः सुवृत्ता ।

It is also known as मेघविस्फूर्जिता, according to the Vṛttaratnākara, which defines it thus:

रसत्वंश्वैर्मौ न्मौ ररगुरुयुतौ मेघविस्फूर्जिता ।]

शशौ जन्मन्यन्नप्रवरचयनाच्छादनकरो

द्वितीये मानार्थान् स्तपयति सविघ्नश्च भवति ।

तृतीये वस्त्रस्त्रीधनविजयसौख्यानि लभते

चतुर्थेऽविश्वासः शिखरिणि भुजङ्गेन सदृशः ॥ ८ ॥

When the Moon passes through the natal sign, one gets excellent food, couches and clothes; through the second house, one loses honour and wealth, and experiences obstacles; through the 3rd, one gets garments, damsels (or conjugal felicity), wealth, success and happiness; through the 4th house, one loses trust in others, as in a mountain infested with snakes.

[The poet introduces a simile combined with pun. The metre is शिखरिणी which is defined thus:

रसौ रुद्रैश्छिन्ना यमनसभला गः शिखरिणी ।]

दैन्यं व्याधिं शुचमपि शशौ पञ्चमे मार्गविघ्नं

षष्ठे वित्तं जनयति सुखं शत्रुरोगक्षयं च ।

यानं मानं शयनमशनं सप्तमे वित्तलाभं

मन्दाक्रान्ते फणिनि हिमगौ चाष्टमे भीमं कस्य ॥ ९ ॥

The Moon passing through the 5th house brings about humiliation, illness, grief and obstruction to journey; through the 6th, confers wealth and happiness, and destroys enemies and diseases; through the 7th, confers vehicles, honour, couches, food and money. Whoever is not frightened when the Moon is in the 8th house, as when a snake is accidentally trodden upon ?

[Here too he uses pun and Samuccayālarikāra. The metre is मन्दाक्रान्ता which is defined thus:

मन्दाक्रान्ता जलधिपङ्गुम्भौ नती तादृगुरु चेत् ।]

नवमगृहो बन्धोद्वेगश्रमोदररोगकृद्

दशमभवने चाज्ञाकर्मप्रसिद्धिकरः शशौ ।

उपचयसुहृत्संयोगार्थप्रमोदमुपानयनो

वृषभचरितादोषानन्त्ये करोति च सव्ययान् ॥१०॥

The Moon in the 9th house causes imprisonment, agony, weariness and stomach diseases; in the 10th, she confers a position of authority and accomplishment of one's objects; in the 11th, prosperity, association with friends, riches and joy; in the 12th, causes expenses and blemishes caused by one's own foolishness, as in the case of a bull (which spoils both its hoofs and horns by striking the earth etc.).

[The metre is called वृषभचरित or हरिणी, which is defined thus : वृषभचरितं न्यो स्त्री स्त्री गो रसोदघिसप्तकी । or रसयुग्महृदं न्यो स्त्री स्त्री गो यदा हरिणी तदा ।

Vide यवनेश्वर—

स्वस्थानगो भोजनगन्धमाल्यनारीसुहृदस्त्ररतिप्रदः स्यात् ।

चन्द्रो द्वितीयक्षगतस्तु तस्माद् बहुव्ययायासविवादकारी ॥

तृतीयगो वस्त्रहिरण्ययोषित्सुहृद्यशोभोजनदो हिमांशुः ।

स्वबन्धुपीडाघननाशजानि कुर्वीत दुःखानि चतुर्थसंस्थः ॥

धनक्षयार्जीर्णरुग्धवदन्यविशोभकृत् पञ्चमगः शशाङ्कः ।

शत्रुक्षयारोग्यसुखार्थसिद्धिं स्निग्धगमप्रीतिकरश्च षष्ठः ॥

जामित्रगः स्त्रीजनवन्धुशय्याहिरण्यभोज्याम्बरदः शशाङ्कः ।

क्षुब्ध्याध्विचिन्ताकलहार्थनाशो मृत्युक्षयोपद्रवदोऽष्टमस्थः ॥

धनक्षयारिव्ययमानभङ्गरोगादिकारी नवमः शशाङ्कः ।

मेघूरणस्वो बहुमानहर्षचेष्टाकलीदार्यविरोधकारी ॥

एकादशः स्निग्धविवाहशय्यास्त्रीभोजनप्राप्तिसुखार्थकारी ।

निशाकरो द्वादशगस्तु दैन्यमालस्यमीप्यपिचयं च कुर्यात् ॥

कुजेऽभिघातः प्रथमे द्वितीये नरेन्द्रपीडाकलहारिदोषः ।

भृशं च पित्तानलचौररोगरूपेन्द्रवज्रप्रतिमोऽपि यः स्यात् ॥११॥

Mars passing through the natal sign causes bodily affliction; through the second sign, trouble from the king and enemies, quarrels, excessive biliousness, fire accidents, robbery and disease, though the person may be like Upendra (Viṣṇu) or the thunderbolt.

[The person may be as great as Indra's younger brother or his chief weapon. The metre is called उपेन्द्रवज्रा, defined thus:

उपेन्द्रवज्रा तु जतौ जगौ गः ।]

तृतीयगश्चौरकुमारकेभ्यो भीमः सकाशात्फलमावधाति ।

प्रदीप्तिमाज्ञां धनमीणिकानि धात्वाकराह्यानि किलापराणि ॥१२॥

Mars in the 3rd confers benefits through thieves and urchins, energy, authority, wealth, woollen articles, mineral wealth and the like.

[This verse is in the उपजाति metre which is a combination of the इन्द्रवज्रा and उपेन्द्रवज्रा. In this the first Gaṇa of the feet may be both जगण and तगण.]

भवति धरणिजे चतुर्थगे ज्वरजठरगदासुगुद्भुवः ।

कुपुरुषजनिताच्च सङ्गमात्प्रसभमपि करोति चाशुभम् ॥१३॥

Mars in the 4th causes fever, stomach ailments and bleeding as well as great harm through the association with the wicked.

[The metre is called प्रसभ which is defined thus: प्रसभमपि ननो रलो गः । In the Vṛttaratnākara it is called सुभद्रिका or चन्द्रिका.]

रिपुगदकोपभयानि पञ्चमे तनयकृताश्च शुचौ महोमुते ।

द्युतिरपि नास्य चिरं भवेत् स्थिरा गिरसि कपेरिव मालती यथा ॥१४॥

Mars in the 5th causes enmity, anger, illness, fear, grief on account of children, and a quick loss of energy like the tossing of a jasmine wreath from the head of a monkey.

[The metre is called मालती which is defined thus:

भवति नजावथ मालती जरी ।]

रिपुभयकलहेर्धिवजितः सकनकविद्रुमताम्रकागमः ।

रिपुभयनगते महोमुते किमपरवत्त्रविकारमीक्षते ॥१५॥

When Mars passes through the 6th house, one will be free from danger from enemies, (or from enemies and fear) as well as quarrels; one will also get gold, corals and copper, so that one may hold one's head aloft (i.e. one need not look for signs of others' pleasure and pain).

[The metre is called अपरवत्त्र which is defined as : अयुजि ननरला गुरुः समे तदपरवत्त्रमिदं नजी जरी । This is an वर्धनमवृत्त where the odd feet have 11 syllables, while the even ones 12.]

कलत्रकलहाक्षिरुजठररोगकृतसप्तमे

क्षरतक्षतजरुक्षितः क्षपितवित्तमानोऽष्टमे ।

कुजे नवमसंस्थिते परिभवार्यनाशादिभि-

विलम्बितगतिर्भवत्यवलदेहधातुक्लमैः ॥१६॥

Mars in the 7th house causes quarrels with one's wife, eye-disease and stomach-ailment; in the 8th, makes the native weak through bleeding, and lose wealth and honour; in the 9th house, suffer insults, loss of wealth and impeded gait owing to the loss of bodily fluids and consequent weakness.

[The Dhātus are mentioned in the following line:

वसाऽसृग्मांसमेदोऽस्थिमज्जाशुक्राणि धातवः ।

The metre is called विलम्बितगति which is defined thus: विलम्बितगतिर्जसौ जस्यलैर्गयुक्तेर्भवेत् । The same is called दृष्टी in the V. Ratnākara.]

दशमगृहगते समं महीजे विविधघनान्तिरूपान्त्यगे जयश्च ।

जनपदमुपरि स्थितश्च भुङ्क्ते यन्मिव षट्चरणः सुपुष्पिताग्रम् ॥१७॥

Mars in the 10th house produces neutral effects; in the 11th, confers various types of riches as well as success, and enables one to exercise power and authority over the country, just as the bee has free movements and enjoyment in a forest of abundant flowers.

[The metre is called पुष्पिताग्रा of the अर्धतमवृत्त group and is defined thus : अयुजि नयुगरेफतो यकारो युजि च नजी जरगाश्च पुष्पिताग्रा ।]

नानाव्ययैर्द्वादशगे महीमुते सन्ताप्यतेऽनर्थगतैश्च मानवः ।

स्त्रीकोपपित्तैश्च सनेत्रवेदनैर्योऽपीन्द्रवंशाभिजनेन गर्वितः ॥१८॥

Mars in the 12th house tortures a person with expenditure on various counts, innumerable disasters, wrath of women (or wife), bilious affections and eye-trouble, though he may be proud of his being a scion of Indra.

[The metre is called इन्द्रवंशा which is defined thus: 'स्पादिन्द्रवंशा ततजै-रस्यूतः ।' This is just like वंशस्य with the difference that here we have a long initial syllable instead of the short one.

Vide यवनेश्वर—

नृपानलव्यालविषान्निशस्त्रव्याधयर्शनाशी क्षयभङ्गकारी ।

भौमः शशिस्थानगतो द्वितीये त्वनर्थसूयामिपवञ्चनाकृत् ॥

ऐश्वर्यमानद्युतिहर्षकारी तृतीयसंस्थोऽन्नसुवर्णदश्च ।

चतुर्थगस्तूदररुजरासृक्प्रवृत्तिनिर्वेदकरो धराजः ॥

सुतार्थनाशक्षतवैरमोषव्याधिप्रदः पञ्चमराशिसंस्थः ।

षष्ठे कुजेऽरिश्चयमानहर्षप्रख्यापनारोग्यसमृद्धिकारी ॥

जामित्रसंस्थो धनमित्रनाशक्लेशोदराक्ष्यामयरोगकृत्स्यात् ।

भौमेऽष्टमे रुक्मिणशत्रुणस्त्रक्षतक्षयोपद्रवदैव्यकारी ॥

शस्त्रक्षताक्षेमसुवर्णनाशखेदाह्वकारी नवमो महीजः ।
मेवरुणे व्याधिरिणस्तचौरव्रणातिकृत् सिद्धिकरणश्च पश्चात् ॥
मानात्मजाज्ञाक्षितिताम्रहेमद्युतिप्रदो रदपदेऽरिजिच्च ।
स्त्रीविग्रहोद्वेजनपादरोगस्वप्नावभङ्गश्रमदः कुजोऽस्त्ये ॥]

बुष्टवाक्यपिशुनाहितभेदैर्वन्धनैः सकलहैश्च हृतस्वः ।

जन्मगे शशिसुते पथि गच्छन् स्वागतेऽपि कुशलं न शृणोति ॥१९॥

When Mercury passes through the first sign in transit, a man will be deprived of his wealth by wicked persons (using foul language), tale-bearers, enemies, duplicity, imprisonment and quarrels, and he will not hear even a kind word of welcome in his travels.

[The metre is स्वागता whose definition is—

स्वागतेति रनभाद् गुरुगुग्मम् ।]

परिभवो धनगते धनलब्धिः सहजगे शशिसुते सुहृदापिः ।

नृपतिशत्रुभयशङ्कितचित्तो द्रुतपदं व्रजति दुश्चरितैः स्वैः ॥२०॥

When Mercury passes through the 2nd house, one will suffer humiliation, but acquire wealth; when he travels through the 3rd, one will have new friends, will be afraid of the king and enemies and will run away as a result of his own wicked deeds.

[The metre is द्रुतपद which is defined thus:

द्रुतपदं नभजयैः कथितं तत् ।]

चतुर्थगे स्वजनकुटुम्बवृद्धयो धनागमो भवति च शीतरश्मिजे ।

सुतस्थिते तनयकलत्रविग्रहो निवेद्यते न च रुचिरामपि स्त्रियम् ॥२१॥

During Mercury's transit through the 4th house the person's kinsmen and family will prosper, and he will gain wealth; through the 5th house, the native will have quarrels with his wife and sons and will not be able to enjoy even his charming wife.

[The metre is रुचिरा, defined thus:

जम्भो सजी गिति रुचिरा चतुर्गहैः ।]

सौभाग्यं विजयमथोन्नतिं च षष्ठे वैवर्ण्यं कलहमतीव सप्तमे ज्ञः ।

मृत्युस्ये जयसुतवस्त्रवित्तलाभा नैपुण्यं भवति मतिप्रहर्षणीयम् ॥२२॥

During Mercury's transit through the 6th house the person concerned gets popularity, victory and rise; through the 7th sign,

he loses his lustre and has frequent quarrels; through the 8th, he will have gains, success, children, clothes, money and skill that brings joy to his heart.

[The metre is प्रहर्षणीय defined thus:

मनो जी गस्त्रिदशयतिः प्रहर्षणीयम् ।]

विघ्नकरो नवमः शशिपुत्रः कर्मगतो रिपुहा धनदश्च ।

सप्रमदं शयनं च विधत्ते तद्गृहदोऽथ कथां स्तरणं च ॥२३॥

When Mercury passes through the 9th house, he creates obstacles to all undertakings; through the 10th house, destroys the enemies and bestows wealth, a beautiful damsel on a couch, her house property, sweet words and sheets.

[In the place of कथां स्तरणं there is another reading viz. कुशस्तरणं which means—the rug that is spread on the elephant's back. The metre is द्यौषक, defined thus:— 'द्यौषकवृत्तमिदं भ्रमभादगुः ।' The name of the metre is cleverly introduced in the verse by means of verbal pun or Mudrālaṅkāra.]

धनमुत्सुख्योऽपिन्मित्रबाह्वाप्तिरुष्टि-

स्तुतिनकिरणपुत्रे लाभगे मृष्टवाक्यः ।

रिपुपरिभवरोगः पीडितो द्वादशस्थे

न सहति परिभोक्तुं मालिनीयोगसौख्यम् ॥२४॥

When Mercury passes in transit through the 11th house, the native will be jubilant with the attainment of wealth, sons, happiness, wife, friends and vehicles; he will also speak sweetly and pleasantly; when his transit takes place through the 12th house, the person will be troubled by enemies, insults and diseases, and consequently he will not be able to enjoy the pleasure of union with his bedecked beloved.

[Here for the sake of metre the author has forsaken the grammatical rule regarding the root Sah which is Ātmanepadin. He could have put it thus : प्रभवति न हि भोक्तुं . . . The metre is मालिनी, defined thus : नमयययुतेयं मालिनी भोगिनीकैः ।

Vide यवनेश्वर—

स्थाने शशाङ्कस्य शशाङ्कसूनुः सौभाग्यविद्यामतिमानहर्ता ।

द्वितीयसंस्थस्त्वपवादशोकस्त्वेरक्रियामन्वतिदैन्यकारी ॥

तृतीयगो बन्धुविरोधरोधव्यापत्तिकर्ता द्रविणस्य सौम्यः ।

चतुर्थगो मानगुणप्रणंसाप्रमोदयोषिद्धनलाभकारी ॥

नैष्ठान्यमुद्वेगमनर्थचयां कुर्याद्विबुधः पञ्चमगोऽरतं च ।

षष्ठे विवृद्धि मनसः प्रहर्षमुत्साहलाभोपचयं करोति ॥

जामित्रगश्चान्द्रिनिष्टमार्गसन्तापदैन्याद्विचरोधकारी ।

स्यादष्टमस्थो विविधोपकारी बुद्धिप्रसादस्थितिसौख्यकर्ता ॥

भङ्गापवादाध्वपरिश्रमान्तरायापकारी तवमक्षसंस्थः ।

क्रियाप्रसिद्धिं दणमेऽर्थलाभं विस्त्रव्यमानं च बुधो ददाति ॥

एकादशे मानचतुष्पदस्त्रीचिन्तार्थसौभाग्यविनोदकर्ता ।

बुधोऽन्त्यराशौ विचरंश्च कुर्यादुद्वेजनं कार्यपरिश्रमं च ॥]

जीवे जन्मन्यपगतधनधीः स्थानभ्रष्टो बहुकलहयुतः ।

प्राप्यार्थेऽर्थान् व्यरिरपि कुरुते कान्तास्याब्जे भ्रमरविलसितम् ॥२५॥

When Jupiter in transit is in the natal sign, the person will lose his wealth, intellectual clarity and position; he will also have quarrels frequently; when he moves through the 2nd house, the person will obtain wealth and be free from enemies and will sport with the mouth of his beloved as does a bee with the lotus.

[The metre is भ्रमरविलसित defined thus:

ममो न्ली गः स्याद् भ्रमरविलसितम् । or मो गो नी गो भ्रमरविलसितम् ।]

स्थानभ्रंशात् कार्यविघाताच्च तृतीयेऽ-

नेकैः क्लेशैर्बन्धुजनोत्प्रेष्य चतुर्थे ।

जीवे शान्तिं पीडितचित्तश्च स विन्दे-

श्रैव ग्रामे नापि वने मत्तमयूरे ॥२६॥

When Jupiter passes through the 3rd house, the native will be troubled by loss of position, and by the ruination of his undertakings; when through the 4th house, he will be afflicted by all kinds of worries caused by his kith and kin, and consequently he will get peace of mind neither in the village (i.e. at home), nor in the forest abounding in intoxicated peacocks.

[The metre is मत्तमयूर, defined thus:

वेदै रन्ध्रैस्तौ यशसा मत्तमयूरम् ।]

जनयति च तनयभवनमुपगतः

परिजनशुभसुतकरितुरगवृषान् ।

सकनकपुरगृह्यवतिवसनकु-

न्मणिगुणनिकरकुदपि विबुधगुरुः ॥२७॥

Jupiter moving through the 5th house bestows servants, meritorious acts (or auspicious rituals), sons, elephants, horses, bulls, gold, houses in town, marriage with a young woman, garments, gems and a number of virtues such as learning and valour.

[The metre is called मणिगुणनिकर, defined as:

वसुभिर्वयिरिति मणिगुणनिकरः. The V. Ratnākara, however, calls it मणिगुणनिकर.]

न सखीवदनं तिलकोज्ज्वलं न च वनं शिखिकोकिलनादितम् ।

हरिणप्लुतशावविचित्रितं रिपुगते मनसः सुखदं गुरौ ॥२८॥

When Jupiter passes through the 6th house, even the wife's face bright (attractive) with the Tilaka will not please a person's heart; nor will the forest that resounds with the notes of pea-cocks and cuckoos and looks wonderful by the frisking of the fawns.

[Here the word सखी should not be taken in its narrow sense of 'female-companion' but in that of 'one's life-partner'. The expression suggests that even the most intimate, affectionate persons become enemies and good things appear distasteful. The metre is हरिणप्लुत, defined as—

सयुगात् सलघूविषमे गुरुयुजि नभौ च भरौ हरिणप्लुता ।]

त्रिदशगुरुः शयनं रतिभोगं धनमशनं कुसुमान्युपवाहम् ।

जनयति सप्तमराशिमपेतो ललितपदां च गिरं धिषणां च ॥२९॥

Jupiter in the 7th house confers fine couches, erotic pleasures, wealth, tasty food, flowers, vehicles, elegant speech and intellectual eminence.

[The metre is called ललितपद, defined as—'ललितपदं नजयैर्भवतीह', but this does not include the second जगण. Hence it should be emended as—'ललितपदं नजयैः सयकारैः'. This is called तामरस in the V. Ratnākara—“इति वद तामरसं नजयैः ।”]

बन्धं व्याधिं चाष्टमे शोकमुग्रं मार्गक्लेशान् मृत्युतुल्यांश्च रोगान् ।

नैपुण्याज्ञातुव्रकर्मार्थसिद्धिं धर्मं जीवः शालिनीनां च लाभम् ॥३०॥

Jupiter in the 8th house causes imprisonment, disease, intense grief, hardships on a journey, and ailments almost amounting to death. In the 9th he confers skill in work, authority, sons, success in undertakings, wealth and fertile lands.

[Bhaṭṭotpala gives another meaning also of the expression शालिनीनाम् । 'अथवा स्वगुणैर्वाः स्त्रियः शालन्ते श्लाघन्ते (शोभन्ते ?) तासां लाभं करोति', which means—'Getting or marrying virtuous or illustrious women.' The metre is called शालिनी, defined as—

मातौ गौ चेच्छालिनी वेदलोके ।]

स्थानकल्पधनहा दशक्षंगस्तत्प्रदो भवति लाभगो गुरुः ।

द्वादशोऽध्वनि विलोमदुःखभाग् याति यद्यपि नरो रथोद्धतः ॥३१॥

Jupiter in the 10th destroys one's position, health and wealth; in the 11th, he bestows the above things; in the 12th, he gives grief arising from the person's swerving from the right path, though he may be rich enough to drive in a chariot.

[The metre is रथोद्धता defined as—

रान्नराविह रथोद्धता लगौ ।

Vide यवनेश्वर—

मोहार्थनाशस्थितिमानभङ्गघ्नमाध्वरुजातिविरोधवैरान् ।

गुरुः शशिस्थानगतः करोति स्थानात्मजाज्ञानदो द्वितीये ।

गुरुस्तृतीये स्वजनार्थनाशक्रियावघादध्वश्रमवचनाङ्कत् ।

विमानसेष्टापचयापवादवन्धुक्षयोद्वेगकरश्चतुर्थे ॥

भृत्याम्बरस्थानसुवर्णमानपुत्रप्रदः पञ्चमगोऽरिजिच्च ।

षष्ठे गुरुबन्धुविवादवैरज्ञास्त्रचेष्टाफलहानिकारी ॥

जामित्रगः स्त्रीवसनान्नपानसौमुख्यसुस्तीतकलाध्वकर्ता ।

जीवोऽष्टमस्थो वधभङ्गबन्धव्याधिश्रमानर्थविवादकारी ॥

करोति जीवो नवमे सुतस्त्रीभूस्थानमानार्थसमृद्धिमश्याम् ।

मेपूरणस्थोऽक्षिरुगिष्टहानिश्लेषमामयापाससुतान्तकारी ॥

एकादशे भूभवनात्मजस्त्रीहिरण्यधान्याम्बरबाहानानाम् ।

दाता गुरुद्वादशगोऽथ चन्द्राद्विदेशचर्याश्रमशोककारी ॥]

प्रथमगृहोपगो भृगुसुतः स्मरोपकरणः

सुरभिमतोजगन्धकुसुमाम्बररूपचयम् ।

शयनगृहासनाशनयुतस्य चानुकुरुते

समदविलासिनीमुखसरोजषट्चरणताम् ॥३२॥

When Venus in transit travels through the first house (viz. the natal lunar sign) he confers on a person all kinds of erotic requisites (couch, ornaments, dress, scents, music and dance), fragrant and attractive perfumes, flowers and garments, couches, houses, seats

and tasty dishes. Consequently, the person will act the part of a bee on the lotus of the face of an intoxicated (or proud) young beloved.

[The expression अनुकुर्वे in the text is misleading, as it would mean 'imitates' whereas he intends to convey the sense of making or conferring. The metre is विलासिनी which is defined as:—

भवति विलासिनी यदि नञौ भजौ भलगुरु ।

This is found neither in the Piṅgalacchandas nor in the Vṛttaratnākara, which points to the possibility of the existence of some other ancient work on prosody that was studied by our author.]

शुक्रे द्वितीयगृहे प्रसवार्थधान्य-

भूपालसन्नतकुटुम्बहितान्यवाप्य ।

संसेवते कुसुमरत्नविभूषितश्च

कामं वसन्ततिलकद्युतिमूर्धजोऽपि ॥३३॥

Venus passing through the second house bestows children, wealth, corn, royal favour, family prosperity, flowers and gems for ornaments. Consequently, the person though grown old with grey hair (as white as the Tilaka—clerodendrum phlomoides flowers in the spring), enjoys sexual pleasures.

[The commentator interprets भूपालसन्नत as—

भूपालो राजा सन्नतः सम्यग् नतः प्रह्वो भवति, राजबालस्यम् ।

If this were the meaning, he should have explained it as भूपालस्य सन्नतं सम्मानः, भावे क्तः । He says further on : वसन्ततिलको वृक्षः, but the tree is named only तिलक and the compound means वसन्ते तिलकः Tilaka in the spring. For, it blossoms in that season. Vide Kālidāsa :

मुखे मधुश्रोस्तिलकं प्रकाश्य ।

रागेण बालारुणकोमलेन चूतप्रबालोष्ठमलञ्चकार ॥

The metre is the well known वसन्ततिलका, defined as :—

उक्ता वसन्ततिलका तभजा जगौ गः ।]

आज्ञार्थमानास्पदमूतिवस्त्रशत्रुक्षयान् दैत्यगुरुस्तृतीये ।

दत्ते चतुर्थश्च सुहृत्समाजं रुद्रेन्द्रवज्रप्रतिमां च शक्तिम् ॥३४॥

When Venus travels in the 3rd house, the person gets authority, wealth, honour, position, prosperity, clothes and destruction of enemies. When he is in the 4th, the person associates with friends, and gets power and strength similar to that of Rudra, Indra and the thunderbolt.

[The metre is called इन्द्रवज्रा defined thus:]

स्यादिन्द्रवज्रा यदि तौ जगौ गः ।

जनयति शुक्रः पञ्चमसंस्थो गुरुपरितोषं बन्धुजनाप्तिम् ।

सुतधनलब्धि मित्रसहायाननवसितत्वं चारिवलेषु ॥३५॥

Venus in the 5th house leads to the favours of elders and teachers, meeting with one's relations (or getting new ones), attainment of wealth, friends and companions, birth of sons and demoralization in the army of the enemy.

[The commentator makes use of a term, सार्धिनः to explain the word सहायान्. No doubt, the word सार्ध meaning a group, is in vogue in the Sanskrit language, but not its adjectival form. It is to be found out whether this usage was due to the influence of Utpala's regional or mother tongue. The metre is called अनवसिता which is defined as: अनवसिता स्यो म्यौ गुरुन्ते ।]

षष्ठो भूगुः परिभवरोगतापदः स्त्रीहेतुकं जनयति सप्तमोऽशुभम् ।

यातोऽष्टमं भवनपरिच्छदप्रदो लक्ष्मीवतीमुपनयति स्त्रियं च सः ॥३६॥

When Venus travels in the 6th house, the native will suffer humiliation, disease, and mental torment; when in the 7th, some disaster pertaining to or caused by women; when in the 8th, he gets houses, attendants and a rich woman as his partner.

[The metre is लक्ष्मी whose definition is—

लक्ष्मीरियं तभसजगैरुदाहृता ।]

नवमे तु धर्मवनितासुखभाग् भूगुजेऽर्थवस्त्रनिचयश्च भवेत् ।

दशमेऽवमानकलहान् नियमात्प्रमिताक्षराण्यपि वदन् लभते ॥३७॥

When Venus passes through the 9th house, the subject performs religious acts, gets women (or marries), happiness, wealth and clothes; when through the 10th, he suffers insults and quarrels invariably, although he speaks very few words.

[The metre is प्रमिताक्षरा, defined thus :

प्रमिताक्षरा सजससैरुदिता ।]

उपान्त्यगो भूगोः सुतः सुहृद्वनान्नगन्धदः ।

घनाम्बरागमोऽन्त्यगः स्थिरस्तु नाम्बरागमः ॥३८॥

When Venus passes through the 11th house, the person gets friends, wealth, food and perfumes; when through the 12th, he gets wealth and garments, but loses some of the latter.

[The metre is स्विह defined as—लघो स्विहः प्रकीर्तितः। However, it is called प्रमाणिका in the Vṛttaratnākara.

Vide यवनेश्वर—

हिरण्यनारीरथतार्थविद्यासुताम्बरस्थानचतुष्पदानाम् ।
लाभं शशिस्थानमुपेत्य शुक्रः कुर्याद् द्वितीये तु वराङ्गनाप्तिम् ॥
मित्राश्वस्त्रात्मजमानहर्षस्थानाङ्गनारोग्यकरस्तृतीये ।
शुक्रश्चतुर्थे धनपत्तिपुत्रमित्रेष्टभाज्याम्बरगन्धदः स्यात् ॥
सुहृत्सुतोद्भूतिगुणप्रवृत्तिख्यातिप्रदः पञ्चमगोऽर्थदश्च ।
षष्ठे भृगुर्दन्यविवादरोगद्वेषोद्भवान् मानवधार्श्व कुर्यात् ॥
जामित्रसंस्थो भृगुजस्तृपाध्वस्त्रीहेतुकोद्वेगकुमित्रदः स्यात् ।
स्त्रीसौख्यविख्यापनमानहर्षप्रियागमाच्छादनदोऽष्टमस्थः ॥
सुहृद्गुरुस्त्रीधनधर्मविद्यायशोगुणाप्ति नवमर्धसंस्थः ।
करोति शुक्रो दशमे सबन्धुसम्प्रीतिचेष्टाफलमानविघ्नान् ॥
एकादशे स्त्रीशयनान्नपानभूषारतिस्वेदगृहायंकारी ।
भृगवात्मजो द्वादशगस्तु चन्द्राद् भोग्यप्रदो वस्त्रविनाशकृच्छ्रः ॥

प्रथमे रविजे विषवह्निहतः स्वजनैर्विपुतः कृतबन्धुवधः ।
परदेशमुपेत्य सुहृद्भूवनो विमुखायंसुतोऽटकदीनमुखः ॥३६॥

When Saturn in transit travels through the first house i.e. the natal sign, the subject will be troubled by poison and fire, separated from his kith and kin, will kill one of his relatives, will wander in foreign countries, will have neither friends, nor a house to live in, will be hateful in appearance, poor, without children, a wanderer and pale in face.

[The metre is तोटक, defined thus: 'यद तोटकमधि-सकारयुतम् ।'

Vide फलदीपिका about Saturn's transit effect in the 1st, 8th and 12th places:

द्वादशाष्टमजन्मस्थाः शन्यर्काङ्गारका गुरुः ।
कुर्वन्ति प्राणसन्देहं स्थानभ्रंशं धनक्षयम् ॥ (XXVI. 33)]

चारवशाद् द्वितीयगृहे दिनकरतनये
रूपसुखापवर्जिततनुविगतमदबलः ।
अन्यगुणैः कृतं वसुचयं तदपि खलु भव-
त्यभिव्यव वंशपत्रपतितं न बहु न च चिरम् ॥४०॥

When Saturn passes through the 2nd house in his transit, the person will be bereft of good appearance, happiness, pride and vitality; even if he should earn much wealth through other channels,

it would not be sufficient, nor stable like the water that has fallen on a bamboo leaf.

[The metre is called वंशपत्रपतित, defined thus:

दिङ्मुनि वंशपत्रपतितं भरतभनलगैः ।]

सूर्यसुते तृतीयगृहे धनानि लभते
दासपरिच्छदोष्टमहिषाश्वकुञ्जरखरान् ।
सद्यविभूतिसौख्यममितं गदव्युपरमं
भीरुरपि प्रशास्त्रधिरिषूश्च वीरललितैः ॥४१॥

When Saturn passes through the 3rd house, one will get money, slaves, attendants, camels, buffaloes, horses, elephants, donkeys, houses, wealth, sound health and freedom from ailments; and even if he is a coward, he will curb his mighty enemies through his heroic efforts.

[The metre is said to be ललित as defined in—'स्याद्भरता रनो च गुरुनाम सा च ललित ।' However, according to Piṅgala, it is called धीरललित defined as : सङ्कलितो भरो नरनगाश्च धीरललित । Our author too must have a name similar to this in his mind.]

चतुर्थे गृहे सूर्यपुत्रेऽभ्युपेते सुहृद्विभार्यादिभिर्विप्रयुक्तः ।
भवत्यस्य सर्वत्र चासाधु दुष्टं भुजङ्गप्रयातानुकारं च चित्तम् ॥४२॥

When Saturn moves through the fourth house, the native will be separated from his friends, wealth, wife and others; and everywhere his mind will be wicked, sinful and crooked like the serpent's crawling.

[The metre is called भुजङ्गप्रयात, defined thus:

भुजङ्गप्रयातं चतुर्भिर्यकारैः ।]

सुतधनपरिहीणः पञ्चमस्थे प्रचुरकलहयुक्तश्चाकंपुत्रे ।
विनिहतरिपुरोगः षष्ठ्याते पिबति च वनितास्यं श्रीपुटोष्ठम् ॥४३॥

When Saturn passes through the fifth house, one will be without wealth and sons, and be involved in serious quarrels; when through the sixth house, he will overcome both his enemies and diseases, and will kiss the mouth of his beloved having charming close lips.

[The metre is पुटा, defined as : 'यमुजलधिविरामो नो पुटा म्यो ।' It is clear that this metre is nothing but a tail-less form of *Mālinī*.]

गच्छत्यध्वानं सप्तमे चाष्टमे च हीनः स्त्रीपुत्रैः सूर्यजे दीनचेष्टः ।
तद्वधर्मस्थे वरहृद्रोगबन्धर्मोऽप्युच्छिद्येद्वैश्वदेवोक्रियाद्यः ॥४४॥

When Saturn passes through the 7th house, the person will wander away from home; when through the 8th, he will be without wife and children, and will engage himself in mean activities; when through the 9th, he will suffer similar troubles, and his religious duties such as worshipping the sacred fire, will have a break through hatred, heart-disease and imprisonment.

We may also interpret the first half thus: Saturn in the 7th and 8th makes one wander away, lose the company of his wife and children, and engaged in ignoble or servile activities.

[The metre is called वैश्वदेवी, defined thus:

पञ्चाश्वैष्टिन्ना वैश्वदेवी ममौ यो ।]

कर्मप्राप्तिर्दशमेऽर्धक्षयश्च विद्याकीर्त्योः परिहानिश्च सौरे ।

तंक्ष्यं लाभे परयोषार्थलाभश्चान्त्ये प्राप्नोत्यपि शोकोमिमालाम् ॥४५॥

When Saturn travels through the tenth house, the subject will get some work (or job), but will suffer loss of wealth, learning and fame; when through the 11th, he will become aggressive, and attached to others' wives and get others' wealth; when through the 12th house, he will be plunged in a series of the waves of miseries.

[The metre is ऊर्मिमाला, defined thus:

'ममौ तो गौ चेत् कथिता सोमिमाला' । However, the Vṛttaratnākara calls it पातोर्मौ and defines it as 'पातोर्मौ गविता ममौ तगो गः ।'

Cf. also यवनेश्वर—

बन्धाध्वशस्त्रानिलरुक्विपातिविडम्बनस्त्रीसुतवित्तनाशम् ।

स्थाने विधत्ते शशिनोऽर्कपुत्रस्ततो व्ययायासकरो द्वितीये ॥

तृतीयगोऽरिष्यमानहर्षसोभायबह्वागमदोऽर्कसूनुः ।

चतुर्थगो बन्धुवधावमानच्छायाविघाताध्वभयातिकारी ॥

स्थितिक्रियारम्भसुतार्थनाशस्वबन्धुविद्वेषविवादकारी ।

शनैश्चरः पञ्चमगोऽथ षष्ठे शत्रुक्षयामोदसुतार्थदाता ॥

छायाविघातश्रमगुह्यरोगस्त्रीमित्रनाशाध्वकुदकसूनुः ।

जामित्रसंस्थोऽष्टमगोऽथ शोकक्षुब्धबन्धुभृत्यव्यसनातिकारी ॥

व्याध्यध्ववैरश्रमवित्तनाशक्षुत्वेनादः स्यान्नवमक्षसंस्थः ।

ऐश्वर्यं चेष्टाफलसञ्चयघ्नो मेघूरणे व्याध्यपकीतिकुच ॥

यशःपरस्त्रीघनभृत्यलाभक्रियासमृद्धिस्थितिमानदस्तु ।

एकादशे द्वादशगस्तु चेष्टानैपुण्यकीर्तियुतिमानहर्ता ॥

अपि कालमपेक्ष्य च पात्रं शुभकृद्विदधात्यनुरूपम् ।

न मघी बहु कं कुडवे वा विसृजत्यपि मेघवितानः ॥४६॥

A planet that bestows by nature beneficial results yields its effects in conformity with the Daśa period through which the person is passing and with his merits. For, the cloudy canopy does not release sufficient water even to fill the Kuḍava measure in the spring season.

[The author here refers to two factors for the effects to be full viz. the period or the conditions must be good, and the person also must be deserving owing to his good conduct. In the simile we find that the Daśa is compared to the spring season, and the person deserving to the Kuḍava measure. It is well known that the spring is not the time for the rains, nor the Kuḍava a proper recipient. The metre is मेघवितान, though the commentator names it mere वितान. It is defined in the V. R. thus:

त्रिसगा अपि मेघवितानम् ।]

रवतैः पुष्पैर्गन्धस्ताम्रैः कनकवृषबकुलकुसुमैर्दिवाकरभूसुतौ

भक्त्या पूज्याविन्दुर्धन्वा सितकुसुमरजतमधुरैः सितश्च मदप्रदः ।

कृष्णद्रव्यैः सौरिः सौम्यो मणिरजततिलरुकुसुमैर्गुरुः परिपोतकैः

प्रीतैः पीडा न स्यादुच्चाद्यदि पतति विंशति यदि वा भुजङ्गविजृम्भितम् ॥४७॥

The Sun and Mars should be devoutly worshipped with red flowers, copper-coloured perfumes, gold, bulls and the Bakula (*Mimusops elengi*) flowers; the Moon, with cows, white flowers, silver and sweet substances; Venus, with aphrodisiacs (and white substances); Saturn, with black substances; Mercury, with gems, silver and the Tilaka (*Clerodendrum phlomoide*) flowers; Jupiter, with yellow articles. When these planets are propitiated, there will be no trouble to the person, even if he falls down from a great height or enters the midst of sporting snakes.

[This proves that our author firmly believes in the efficacy of propitiatory rites to turn the threatened evil happenings into benefits or at least into harmless things. The metre of the verse having 26 syllables is called भुजङ्गविजृम्भितम्, defined thus:

'वस्वीशाश्वच्छेदोपेतं ममतनयुगनरसलनैर्भुजङ्गविजृम्भितम् ।]

शमयोद्गतामशुभदृष्टिमपि विबुधविप्रपूजया ।

शान्तिजपनियमदानदमैः सुजनाभिभाषणसमागमैस्तथा ॥४८॥

Ward off the evil effects of malefic aspects by the worship of Gods and Brāhmaṇas, by propitiatory ceremonies (like Grahayajñas),

Japa (repetition of sacred Mantras), observances (of celibacy, fasts etc.), gifts, self-control and speaking to and associating oneself with the virtuous.

[The metre is an अर्धसमवृत्त known as उद्गता which is defined in the प्राकृतपिङ्गलसूत्र II. 322 thus:

प्रथमे सजौ यदि सलो च नसजगुरुकाण्यनन्तरे ।

यद्यथ च भनभगाः स्युरथो सजसा जगौ भवतीयमुद्गता ॥]

रविभौमी पूर्वार्धे शशिसौरी कथयतोऽन्त्यगौ राशेः ।

सदसल्लक्षणमायागीत्युपगीत्योर्यथासङ्ख्यम् ॥४६॥

The Sun and Mars produce the effects of their transit, good or bad, in the first half of the sign traversed by them, while the Moon and Saturn, in the latter half. The Gīti and Upagīti types of the Āryā metre follow respectively the first half and the second half of the ordinary Āryā in both the halves.

[The Gīti type of Āryā has 18 Mātrās in both the second and fourth quarters; while the Upagīti, 15 Mātrās in both. They are defined thus:

आयाप्रथमदलोक्तं यदि कथमपि लक्षणं भवेदुभयोः ।

दलयोः कृतयतिशोभां तां गीतिं गीतवान् भुजङ्गेशः ॥

आयाद्वितीयकेऽर्धे यद्गदितं लक्षणं तत्स्यात् ।

यद्युभयोरपि दलयोरुपगीतिं तां मुनिर्ब्रूते ॥

See also Bṛhad Jātaka XXIII. 6.]

आदौ यादृक् सौम्यः पश्चादपि तादृशो भवति ।

उपगीतेर्भावाणां गणवत् सत्सम्प्रयोगो वा ॥५०॥

Mercury causes the same effects, good and bad, at the end of a sign as in its beginning i.e. he gives the same effects throughout a sign, just as the number of groups of syllabic instants is the same in both the halves of the Upagīti, or as friendship with the virtuous.

[Vide "गणितनयः फलदस्तु सर्वकालम्" । (वृ. जा.)

The metre is उपगीति.]

आर्याणामपि कुस्ते विनाशमन्तर्गुर्विषमसंस्थः ।

गण इव षष्ठे दृष्टः स सर्वलघुतां जनं नयति ॥५१॥

Jupiter (as well as Venus) passing through the middle of odd (or unfavourable) houses, produces disasters even to the righteous,

and through the 6th house, reduces the person to abject slavery or degradation, just as all varieties of the Āryā are spoiled by the presence of the Jagana in the odd places (or, just as the Gaṇa-deities ruin even great monarchs, when they are not propitiated properly at the commencement of an expedition), but it should find a place in the 6th group, or it should consist of four short syllables.

[Vide Br. Jā:—“गुरुगुणौ भवनस्य मध्यगतौ ।”

In the Yaṭra it has been stated: “अनचित्तास्ते नृपतिः सबाहनं विनाशयन्ति . . .” in connection with the sacrifice for the Gaṇa-devatās. In this verse the author lays down a rule for the use of Jagana in the Āryā.]

अशुभनिरीक्षितः शुभफलो बलिना चलवा-

नशुभफलप्रदश्च शुभद्विविधोपगतः ।

अशुभशुभावपि स्वफलयोर्व्रजतः समता-

मिदमपि गीतकं च खलु नकुटकं च यथा ॥५२॥

When a strong planet yielding good results is aspected by another strong planet causing evil consequences, or when a strong malefic is aspected by a strong benefic, his benefic or malefic effects will be neutralized, just as the (Prākṛta) Gītaka and the (Sanskrit) Narkuṭaka are equal in all respects.

[The metre is नकुटक defined thus:—“हृयदशमिर्नजौ भजजला सगु नकुटकम् ।” It is called कुटक in the V.R. The Gītaka is illustrated in the following:

महुरस्रसोऽपणपणमोज्जलसोह अश्रा

मणहरवाणिसदपरिपन्थिअकोइलआ ।

महुरसघुणमाणमणमणद्विगिरिखणिआ

मइ सअणाण पुण्णरहिआण महेकखणिआ ॥]

नोवेऽरिभेऽस्ते चारिदृष्टस्य सर्वं वृथा यत् परिकीर्तितम् ।

पुरतोऽन्धस्येव कामिन्वाः सविलासकटाक्षनिरीक्षणम् ॥५३॥

All the good effects enumerated above will be nullified, when the planet under consideration is in depression, in an inimical house, is eclipsed, or is aspected by an enemy, just as the amorous side-long glances of a loving damsel are futile on a blind man.

[Vide यमनेश्वर—

द्विद्वेषमगा नीचगृहस्थिता वा दुर्माङ्गाः सूर्यमनुप्रविष्टाः ।

उक्तानि निघ्नन्ति शुभानि चैते फलान्यनिष्टान्यभिवर्धयन्ति ॥

This is a विषमवृत्त where all the four quarters are dissimilar. It is called विषमवृत्त defined thus :

तो मो यगौ यस्याद्यपादे स्यात्तौ जगौ तथा यत्र च दृश्यते ।
तदनु स्तौ मश्चतुर्थे स्यात् सससा लु विलासमुदाहृतम् ॥]

सूर्यसुतोऽकंफलसमश्चन्द्रसुतश्छन्दतः समनुयाति यथा ।
स्कन्धकमार्यागीतिर्वैतालीयं च मागधी गाथाऽऽर्याम् ॥१४॥

Saturn gives the same effects as the Sun does in transit, while Mercury resembles in effect the planet he conjoins with, just as the (Prākṛta) Skandhaka follows the (Sanskrit) Gīti; Māgadhi, Vaitāliya, and Gāthā, Āryā in metrical form.

[We can give another interpretation in respect of Mercury's transit effects: Mercury follows in effect the Moon. The word *Chandataḥ* means 'at will or without any fixed rules'. The Prākṛta metre Skandhaka is the same as the Sanskrit Āryā Gīti. It is defined thus:

गुर्वन्ताष्टमगणभागायां पूर्वार्धसदृशशकलद्वितया ।
आर्यैरायामीतिगीता सङ्गीतगीतिभिर्गीतिविधौ ॥

Vaitāliya is defined thus:

पङ्क्तिष्वेष्टौ समे कलाः षट् च समे स्युर्नो निरन्तराः ।
न समात्र पराश्रिता कला वैतालीयेऽन्ते रलौ गुरुः ॥]

सौरोऽर्करश्मयोगात् सविकारो लब्धवृद्धिरधिकतरम् ।
पित्तवदाचरति नृणां पथ्यकृतां न तु तथाऽऽर्याणाम् ॥१५॥

When Saturn gets eclipsed by the Sun's rays, his power to do harm to human beings increases greatly, except in the case of those noble persons who act righteously, just as bile being greatly vitiated (made powerful) by men basking in the Sun, troubles them, leaving out those careful men who have a regulated diet.

[The metre is *ṣṣṣṣ*, defined thus:

त्रिष्वंशकेषु पादो दलयोराद्येषु दृश्यते यस्याः ।
पथ्येति नाम तस्याः प्रकीर्तितं नागराजेन ॥

This is an ordinary Āryā where the first and third quarters have each three groups unlike the *Vipulā* variety.]

यादृशेन ग्रहेणेन्दुर्युक्तस्तादृग्भवत्सोऽपि ।
मनोवृत्तिसमायोगाद्विकार इव वक्त्रस्य ॥१६॥

The nature of the Moon varies according to the planet she conjoins with, just as the facial expression does according to the mental frame.

[It has been already explained that the Moon is the mind of the Kāla-puruṣa. The mind takes the form of the object which it thinks of. The face too is the index of the mind.

The metre is *वक्त्र*, which is defined thus:

री यदा गौ तु वक्त्रं स्याद् औ गावन्यत्र दृश्यते ।
तृतीये चरणे यसौ गौ जसौ गुरुरथो नः स्यात् ॥

The V.R. gives it thus :

वक्त्रं नाद्यान्नसौ स्यातामब्धेयोऽनुष्टुभि ख्यातम् ॥]

पञ्चमं लघु सर्वेषु सप्तमं द्विचतुर्थयोः ।
यद्वच्छ्लोकाक्षरं तद्वल्लघुतां याति दुःस्थितः ॥१७॥

When planets are ill-placed, the subject is humiliated, just as the 5th syllable in all the quarters and the 7th in the second and fourth feet are short in the Śloka metre.

[This metre was made prominent and popular by the pronouncement of Sage Vālmiki, who says:

पादबद्धोऽक्षरसमस्तन्त्रीलयसमन्वितः ।
श्लोकार्त्तस्य प्रवृत्तो मे श्लोको भवतु नान्यथा ॥

Kālidāsa too says thus :

निपादविद्धाण्डजदर्शनोत्थः श्लोकत्वमावद्यत यस्य श्लोकः । (रघु. XIV)
The metre is called *Śloka*, a variety of the अनुष्टुप् group.]

प्रकृत्यापि लघुर्यश्च वृत्तबाहो व्यवस्थितः ।
स याति गुरुतां लोके यदा स्युः सुस्थिता ग्रहाः ॥१८॥

A person, though low-born and of reprehensible conduct, becomes respectable in the world, when the planets are well-placed in transit, just as a short syllable occurring at the end of a foot comes to be treated as long.

[It is a rule in metrics that the final syllable, if short, may, according to necessity, be treated as long or Guru. The rule states 'वान्ते पादान्ते ...'. This verse too is in the Śloka metre.]

प्रारब्धमसुस्थितं ग्रहेयं कर्मात्मविवृद्धये बुधैः ।

विनिहन्ति तदेव कर्म तान् वैतालीयमिवायथाकृतम् ॥१९॥

Any work done by the wise for achieving prosperity, better health and the like, at a time when the planets are situated in unfavour-

able positions, will itself destroy them, just as the ceremony of raising a goblin, done improperly, destroys the doer himself.

[The metre is वैतालीय, defined thus:

षट् विषमेऽष्टौ समे कलाः षट् च समे स्युर्नो निरन्तराः ।

न समात्र पराश्रिता कला वैतालीयेऽन्ते रलो गुरुः ॥

This is a peculiar type of metre where both the Akṣara Gaṇas and Mātrās operate. In other words it is an admixture of the both Jāti and Vṛtta. Here in the odd quarters there should be 14 Mātrās i.e. 6 Mātrās followed by Ragana, a short and a long syllable, and in each of the even ones, 16 Mātrās, i.e. 8 Mātrās followed by the same Ragana, Laghu and Guru. There is however a condition viz. in the even feet there should not be six contiguous short syllables. Moreover, the Mātrās in the even places should not be combined with the following Mātrā i.e. the 2nd, 4th, and 6th should not form Sandhi with the 3rd, 5th and 7th Mātrās respectively.]

सौस्थित्यमवेक्ष्य यो ग्रहेभ्यः काले प्रक्रमणं करोति राजा ।

अणुनापि स पौरुषेण वृत्तस्योपच्छन्दसिकस्य याति पारम् ॥६०॥

A king, though possessing a small army or very little prowess, starting on an expedition at the proper time, in view of the favourable positions of the planets (as explained in XVI. 40 *supra*), achieves the supreme position that is the fruit of actions eulogized or laid down in the scriptures.

[The metre is called औपच्छन्दसिक, defined thus:

पर्यन्ते यो तथैव शेषमौपच्छन्दसिकं सुधीमिरुक्तम् ।

This is nothing but the वैतालीय with the addition of a long syllable at the end of each quarter, which makes a Yagana with the Laghu and Guru, existing already.

Here the commentator refers to a work on यात्रा by सिद्धार्थ and quotes the following:

स्वराशि वा स्ववर्गं वा त्रिवर्गजगृहाणि वा ।

स्वोच्चं वा भवनं यातो विचरन् प्राकृतीं गतिम् ॥

वपुष्मान् वर्णवान् आस्थान् बलैः सर्वैः समन्वितः ।

बलिभिः कारकैर्मित्रैर्ग्रहैः समबलोकितः ॥

दिवि भौमान्तरिक्षे च यश्चोत्पातैरपीडितः ।

स्वजन्मस्थं च वर्गं च मार्गं चोपगतः शुभः ॥

योऽनुकूलो विजेता वा स ज्ञेयः सुस्थितो ग्रहः ।

यथोक्तविपरीतो यो विज्ञातव्यः स दुःस्थितः ॥

मानमाज्ञायशोचितं गुस्थितैः प्रवसन् ग्रहैः ।

विन्दते दुःस्थितैस्त्वेतैस्तद्विपर्ययमश्नुते ॥

Vide नन्दो—

दैवोपहृता यात्रा कथञ्चिदपि भवति यातुश्चेत् ।

क्षितिपस्यानुपकारा सर्वस्य विनाशनीया स्यात् ॥

तस्मादतिसामर्थ्ये प्रवर्तमानेऽपि दैवहीनेन ।

यात्रोद्यमो न कार्यः स्वसुखोदयमिच्छता राज्ञा ॥

Vide also Varāhamihira's tips for यात्रा—

यात्राऽजसिद्धतुरगोपगता वरिष्ठा मध्या शनैश्चरबुधोशनसां गृहेषु ।

भानी कुलीरशशिवृश्चिकगेऽतिदीर्घा शस्ता तु देवलमतेऽश्वनि पृष्ठतो वा ॥

यात्रा नृपस्य शरदोष्टफला मघौ च छिद्रे रिपोर्न नियमोज्ञ च केचिदाहुः ।

छिद्रेऽप्यरेभन्वति दैवयुतस्य सिद्धिः सामान्यमामिषमिदं प्रतिभूमिपानाम् ॥

Next the author switches over to Daṇḍakas in order to explain the different activities to be performed on the different weekdays. Here each Daṇḍaka is treated as a foot.

उपचयभवनोपयातस्य भानोदिने कारयेद्देवताभ्याश्वकाष्टास्त्रिचर्मो णिकाद्रिद्रुमत्वग्-
नखञ्चालचौरायुधोयाटवीकूरराजोपसेवाभिवेकौषधक्षौमपण्यादिगोपालकान्तरवैद्याश्म-
कूटावदाताभिविष्ण्वातशूराहुवश्लाघ्ययाग्यनिकर्माणि सिद्धयन्ति लग्नस्थिते वा रवौ ।

On the day presided over by the Sun who passes through the 3rd, 6th, 10th or 11th house from the natal Moon, or is posited in the ascendant at the time, work connected with the following things may be undertaken to achieve success: Gold, copper, horse, wood, bones, skin, woollen articles, mountain, tree, the perfume Tvac (cassia bark), shell (*unguis odoratus*), serpent, thief, weapons, forest, cruel deeds, service of kings, coronation of kings, medicine, silk, trade (or jungle products), cowherd, desert physician, stone, fraud, spotless ones, famous ones, heroes, those famous for fighting, marchers and fire.

[The commentator notes two variant readings viz. ऊमिका and वन्यादि instead of औणिका and पण्यादि respectively 'ऊमिका जलधिवेला'—says he.

Vide the समाससंहिता—

नृपाग्निपशुकर्माणि युद्धकार्याणि यानि च ।

सूर्यस्य दिवसे प्राज्ञस्तानि सर्वाणि कारयेत् ॥

Vide यवनेश्वर—

नृपप्रतिष्ठायाधुयुद्धयोधहेमाग्निगोमूत्रभिषक्प्रयोगान् ।

रवेदिने वन्यमृगादनादि प्रशस्यते द्विभ्यकृच्च कर्म ॥

Vide गर्ग—

क्रौर्यं शाठ्यं नृपाद्भेदं शत्रूणां चैव बन्धनम् ।
अध्वानं च विवाहं च निधिकार्यं च कारयेत् ॥
तनुशुद्धिसिराकर्मं बडवाश्वविमोचनम् ।
सर्वमेतद् यथोद्दिष्टं कारयेद् रविवासरे ॥

शिशिरकिरणवासरे तस्य वायुदग्गे केन्द्रसंस्थेऽथवा भूषणं शङ्खमुक्ताङ्गहृद्याम्बु-
यज्ञेक्षुभोज्याङ्गनाक्षीरसुस्निग्धवृक्षक्षुपान्पधान्यद्रव्यविप्राध्वगीतक्रियाभृङ्गिकृष्यादि-
सेनाधिपात्रन्दभूपाल सौभाग्यनक्तश्वरर्शर्लम्भिकद्रव्यमातुल्यपुष्पाम्बरारम्भसिद्धिर्भवेत् ॥

On a day presided over by the Moon or when she is the ascendant or when Sign Cancer is rising or when she is posited in one of the Kendras (angles), work relating to the following things will be successful:—Ornaments, conch-shells, pearls, lotus and the like, silver, water, sacrifice, sugar-cane, catables, women, milk, milky trees, grass, marshy place, corn, liquids, Brāhmaṇas, path (or travel), singing, horned animals, agriculture etc., commander of an army, a king who attacks another from behind, kings, popularity, nocturnal beings (or evil spirits), medicines for phlegmatic troubles, maternal uncle, flowers and clothes.

[Vide the समाससंहिता—

जलस्त्रीराजकर्माणि मृदून्यन्यानि यानि च ।
तानि चन्द्रदिने कुर्यात् शुक्लपक्षे विशेषतः ॥

Vide also यवनेश्वर—

स्त्रीसङ्गमालङ्कारणाम्बरस्रग्नतिक्रियाहर्षसुखाश्रयांश्च ।
कुर्वीत चन्द्रस्य दिने प्रदानयज्ञोत्सवान् रत्नरसाजं च ॥

Cf. also गर्ग—

उपभोगं तथा शय्यां नवमिश्रं गृहं चरेत् ।
पचेद् घृतं च तैलं च सम्बन्धं चात्र कारयेत् ॥
क्षुरकर्म तथा दानं गवां वेश्मप्रवेशनम् ।
नृपसन्दर्शनं विन्धात् कुर्याच्चैव निवेशनम् ॥
सर्वमेतद्यथोद्दिष्टं कुर्याच्चन्द्रदिने शुभे ॥

क्षितितनयदिने प्रसिद्धचन्ति धात्वाकरादीनि सर्वाणि कार्याणि चामीकराग्निप्रवाला-
युधक्रौर्यचौर्याभिघातादवीदुर्गसेनाधिकारास्तथा रक्तपुष्पद्रुमा रक्तमन्यच्च तिक्तं कटुद्रव्य-
कूटाहिपाशाजितस्वाः कुमारा भिषक्छात्र्यभिक्षुक्षपावृत्तिकोशेशशाठ्यानि सिद्धचन्ति
वम्भास्तथा ॥

On the day presided over by Mars, the following things become fruitful:— All activities connected with mines, ores etc. (their preparation etc.) gold, fire, corals, weapons, cruel deeds, theft, hitting (or attacking), forests, command of an army, trees with red flowers, other red substances, bitter and pungent things, earning wealth by fraud and snake-charm, boys, physicians, Buddhist monks, nocturnal activities, lord of the exchequer, roguery and snobbery.

[In the place of कोशेश some read कोशेय, meaning silk.

Vide the समाससंहिता —

दुर्गग्रहणकर्माणि हेमकर्माणि यानि च ।
तथा च पशुकर्माणि कुर्याद् भौमदिने नरः ।

Cf. यवनेश्वर—

वधावरोधावृतडिम्बभेदाः स्तेयादिशस्त्रादिविषप्रयोगाः ।
दिने कुजस्य ध्वजिनीनिवेशः कार्याः सुवर्णाजपशुक्रियाश्च ॥

Vide गर्ग—

आयुधं कारयेत् प्राज्ञः पापकर्म तथैव च ।
बन्धनाद्यानि कर्माणि लुण्ठनं तु क्षयादिकम् ॥
षण्मुखस्यात्र कर्तव्या पूजा च शिखिकुक्कुटैः ।
पूजयेदनलं चात्र यन्त्रकार्यं समारभेत् ॥
मन्त्रकर्म विवाहं च दिने भौमस्य वर्जयेत् ॥

हरितमणिमहोसुगन्धीनि वस्त्राणि साधारणं नाटकं शास्त्रविज्ञानकाव्यानि सर्वाः
कलायुक्तयो मन्त्रधानुक्रियावादनपुष्पपुष्पव्रतायोगदूतास्तथाऽऽयुष्यमायानृतस्तान-ह्रस्वाणि
दीर्घाणि मध्यानि च छन्दतश्चण्डवृष्टिप्रयातानुकारीणि कार्याणि सिद्ध्यन्ति सौम्यस्य
लग्नेऽह्नि वा ॥६१॥

On a day presided over by Mercury or when Mercury is on the ascendant, all work undertaken in connection with the following things will be crowned with success: Green substances, gems, lands, perfumes, garments, things that are both harsh and mild, drama, Śāstra, science (metaphysics), poetry, all fine arts, preparation of compounds, mixtures etc., achieving control over a Mantra, alchemy, arguments, skill, meritorious deeds, observance of vows, messengers, elixirs (that prolong life), feigned talk, falsehood, bath, things done in a short, moderate and long interval to captivate other's hearts, (or short, medium and long articles?) like the foot-prints on the earth during a heavy rain.

[The स्नान, bath, mentioned here may be taken to mean the

'royal ablution' known as पुण्यस्नान, as well. When there is heavy rain, the footprints on the earth, soaked by rain, appear in various shapes, some short, some medium and some others long. The metre too is called चण्डवृष्टिप्रयात, which is defined thus:

प्रथमक इह दण्डकचण्डवृष्टिप्रयातो भवेन्नद्वयेनाथ रैः सप्तभिः ।

प्रतिपदमिह रेफवृद्धाः स्युरर्णवव्यालजीमूतलीलाकरोद्दामशङ्खादयः ॥

The prototype of this Daṇḍaka has in each foot two Nagaṇas followed by 7 Ragaṇas. The Agnipurāṇa (334-30) says that we get अणं, अणव, व्याल, जीमूत etc. types of Daṇḍaka with 8, 9, 10, 11 etc. Ragaṇas at the end. Our author, who has used 32 Ragaṇas in each foot, has not tried to split the hair and given different names. In his view all the varieties where Ragaṇas are employed after 6 short syllables in the beginning, should be brought under the single name of चण्डवृष्टिप्रयात. There are many other types of Daṇḍakas where instead of Ragaṇa, we have Yagaṇa. It is then called प्रचित. There are also varieties where Jagagaṇa takes the place of Ragaṇa. According to रात and माण्डव्य this Daṇḍaka in the text is सुवर्ण. For they say :— सुवर्णश्च-ण्डवेगश्च प्लवो जीमूत एव च । बलाहको भुजङ्गश्च समुद्रस्तेति दण्डकाः ॥

Vide the समाससंहिता—

स्वाध्यायशिल्पव्यायामकलाकर्मरतानि च ।

तानि सौम्यदिने कुर्याद् यदि पापनं सङ्गतः ॥

Cf. also यवनेश्वर—

स्वाध्यायसेवालिपिलेखशिल्पव्यायामनैपुण्यकलाविशेषाः ।

इष्टिक्रियाः काञ्चनधातुयुक्तिवाग्युक्तिसन्धिप्रभुता बुधेऽह्नि ॥

Cf. also गर्ग—

वन्धयोधवधं सर्वं व्यायामं च विशेषतः ।

नृपसेवा च यात्रा च तथैव क्रयविक्रयी ॥

वीराश्च योजयेत्प्राज्ञो ब्रह्मन्पाशांश्च मोचयेत् ।

एवं मित्रं च शिष्यं च वन्धुभिः सह सङ्गमम् ॥

आश्रमे च तथा भूमी केदारे वपने तथा ।

शिक्षेत रूपकर्माणि दिने चन्द्रमुतस्य च ॥

सुरगुरुदिवसे कनकं रजतं तुरगाः करिणो वृषभा भिषगौषधयः

द्विजपितृसुरकार्यपुरःस्थितधर्मनिवारणचामरभूषणभूपतयः ।

विबुधभवनधर्मसमाश्रयमङ्गलशास्त्रमनोज्ञवलयप्रदसत्यगिरः

व्रतहयनघनानि च सिद्धिकराणि तथा रुचिराणि च वर्णदण्डकवत् ॥६२॥

On the day presided over by Jupiter, all things pertaining to the following may be done with advantage:— Gold, silver, horses, elephants, bulls, physicians, medicines (or herbs), propitiation of Brāhmaṇas, the *manes* and Gods, leaders (infantry), umbrellas, chowries, ornaments, kings, temples (or installation of deities and construction of houses), performance of religious acts, auspicious ceremonies, Śāstras (scriptures), attractive things, tonics (or nutritious food), truthful speech, observance of vows, sacrifices, wealth, beautiful and excellent things, like a stick with good colours.

The metre too is called वर्णकदण्डक, having four feet, each foot having 2 Nagaṇas in the beginning followed by 7 Bhagaṇas and a long syllable coming at the end. This is not mentioned in the available texts on prosody. That is why Bhaṭṭotpala does not quote any definition, but only scans the line.

Vide the समाससंहिता—

शान्तिपीष्टिककर्माणि तथा ज्ञानाश्रितानि च ।

तानि कृत्स्नं विधेयानि दिने देवगुरोः शुभे ॥

also यवनेश्वर—

दिने गुरोर्धार्मिकपीष्टिकेज्याबाध्याभिधेयक्रतुमुण्डनादि ।

क्रियाश्रिता धर्मसुवर्णवस्तुदेहाश्रयाश्चाश्वरथाश्वराश्च ॥

also गर्ग—

यज्ञं च विविधं कुर्यात्तपांसि च विशेषतः ।

यज्ञे यज्ञे तपस्तेपे छादयेत् कारयेद् गृहम् ॥

आरभेद् भारतं चेदं ज्योतिषं च विशेषतः ।

ग्राहयेन्नववस्त्राणि यात्रां दद्यान्नृपस्य च ॥

आदिशेच्च व्रतं पुत्रे बीजान् सर्वाश्च वापयेत् ॥

योजयेच्छकटं चात्र दिने देवगुरोः शुभे ॥

भृगुमुतदिवसे चित्रवस्त्रवृष्यवेश्यकामिनीविलाससहासयोवनोपभोगरम्यभूमयः, स्फटिकरजतमन्मथोपचारवाहनेक्षुशारदप्रकारगोवणिक्कुक्षीवलोषघाम्बुजानि च ।

On a day owned by Venus, things connected with the following may be done successfully:— Painting, clothes, aphrodisiacs, courtezans, loving damsels, sports, laugh, enjoyment of youth, places of attraction (like gardens), crystals, silver, indulging in amorous activities, vehicles, sugarcane, autumnal crops, cattle, trade, agriculture, medicines, and lotus and the like.

This is only the first half of a Daṇḍaka, the latter half being given in the next passage.

Vide the समाससंहिता —

कलागन्धर्वकर्माणि रत्नकर्माणि यानि च ।
तानि कार्याणि दिवसे सदा दैत्यगुरोः शुभे ॥

also यवनेश्वर —

गान्धर्वविद्यामणिरत्नगन्धर्गोभूमिशय्याम्बरभूषणानाम् ।
स्त्रीपण्यकोशोत्सवनन्दनानां क्रियाविधिः शुक्रदिने प्रशस्तः ॥

Cf. गर्ग —

गजमश्वं प्रयुञ्जीत कर्णबन्धे नियोजयेत् ।
पिबेत्सुरां च मद्यं च प्रचरेत्कुसुमाम्बरम् ॥
गन्धाश्च विविधानद्यात् कामयेच्च वराङ्गनाः ।
द्युते च सहसा प्रीति तिलं तैलं च योजयेत् ॥
मङ्गलं स्थापयेदेव रोपयेच्चैव पादपान् ।
सर्वमेतद्यथोद्दिष्टं कुर्याच्छुक्रदिने शुभे ॥

सवितृसुतदिने च कारयेन्महिष्यजोष्टृकृष्णलोहदासवृद्धनीचकर्मपक्षिचौरपाशिकान्
च्युतविनयविशीर्णभाण्डहस्त्यपेक्षविघ्नकारणानि चान्यथा न साधयेत्समुद्रगोऽप्यपि
कणम् ॥६३॥

On the day presided over by Saturn, one should do work relating to the following things for achieving success:— She-buffaloes, goats, camels, iron, slaves, old persons, lowborn persons, birds (like vultures), thieves, hunters, the mannerless, broken pots, elephant-catching and obstructionist activities. Otherwise (in other activities), one will not get even a drop of water in the ocean.

The metre is called समुद्रदण्डक which has न न र ज र ज र ज र ल गु i.e. letters with two Nagaṇas in the beginning followed by 4 groups of Ra-Jagaṇas and Ragaṇa, a short and a long syllable.

Vide the समाससंहिता —

शस्त्राणि पाशकर्माणि पशुकर्माणि यानि च ।
तानि सौरदिने कुर्याल्लोहकर्माणि यानि च ॥
संवत्सरे तथा मासे होरायामुदये तथा ।
उक्तानि यानि कर्माणि तथा कुर्याद् ग्रहस्य च ॥

Cf. यवनेश्वर —

विषाशमशस्त्रत्रपुसीसलोहप्राकारबन्धावृतमारणानि ।
सर्वं च पापात्मकमर्कजाह्निकं कार्यासवप्रव्रजितानि चेष्टम् ॥

also गर्ग —

नियोगान् विविधान् कुर्याद्विश्वं चापि प्रवेशयेत् ।
कर्म चौर्यं मृतिं चैवाश्वरयेष्ववश्योजनम् ॥
हस्त्यपेक्षा विघ्नकर्म द्रव्यं दम्भाश्रितं तथा ।
वर्जयेच्चैव यात्रां च दिने सूर्यसुतस्य च ॥

विपुलामपि बुद्ध्वा छन्दोविचिन्तितं भवति कार्यमेतावत् ।
श्रुतिसुखदवृत्तसङ्ग्रहमिममाह वराहमिहिरोऽतः ॥६४॥

Although one knows the extensive ramifications of the science of prosody, one cannot do more than what has been shown (i.e. cannot employ all the varieties of metres). Hence Varāhamihira has given here the essence of metres that are pleasant to hear.

[This is in विपुला, a kind of Aryā defined thus:

उल्लङ्घ्य गणत्रयमादिभं शकलयोद्भयोर्भवति पादः ।
यस्यास्तां पिङ्गलनामो विपुलामिति समाख्याति ॥

The main characteristic of this metre is that the first quarter goes beyond three Gaṇas i.e. the third Gaṇa breaks in the middle of a word. In our example the third Gaṇa is made up of द्वा of बुद्ध्वा and छन् of छन्दो. When this kind of breaking is done in the first half, it is called आदिविपुला, when in the second half, अन्तविपुला; and when in both the halves, उभयविपुला. See छन्दःशास्त्र of पिङ्गल footnotes, page 51. Halāyudha says that there will be 80 varieties of the Āryā by the combinations of पद्या, the 3 kinds of विपुला, the three of चपला and the four of गीति. Bhaṭṭotpala, echoing the author's statement to the effect that he has summarized metrics in a pleasing manner, remarks:

बहुभिराचार्यैश्छन्दोलक्षणमुक्तं तच्च दुर्विज्ञेयमश्रव्यं च । वराहमिहिरेण पुनः श्रव्यं
सुखबोधं व्यापकं संक्षिप्तमुक्तमिति ।

Feeling this chapter to be of unusual importance the commentator closes his विवृति with the following verse:

वराहमिहिरोऽस्मिच्छन्दसां सारसङ्ग्रहे ।
उत्पलो गोचरे दीकां चक्रे शिष्यहितावहाम् ॥

should start with the feet and go upwards. The exact meaning of रूपसत्र is 'the sacrifice of the form'.]

चैत्रस्य बहुलपक्षे ह्यष्टम्यां मूलसंयुते चन्द्रे ।

ह्युपवासः कर्तव्यो विष्णुं सम्पूज्य घृण्यं च ॥६॥

One should worship Lord Viṣṇu and the Stellar Deity and then observe fast on the 8th day of the dark fortnight in the month of Caitra, when the Moon passes through the asterism Mūla, synchronizing with Monday.

[The fast and worship should be gone through in the order of the limbs of the Nakṣatra-puruṣa i.e. after Mūla, it should be done on a day ruled by the asterism Rohiṇī, and then by Āśvinī and so on, until the last asterism viz. Ārdrā, is reached.

Cf. गण—

अष्टम्यां मधुमासस्य कृष्णपक्षे तु नैर्ऋते ।

नक्षत्रे चन्द्रवारे तु सुहृत्ते तु गुणान्विते ॥

प्रारभेद्रूपसत्राख्यं व्रतं धर्मात्मकः पुमान् ।

येन पूर्णं मनुजो रूपशोभामवाप्नुयात् ॥]

दद्याद् व्रते समाप्ते घृतपूर्णं भाजनं सुवर्णयुतम् ।

विप्राय कालविदुषे सरत्नवस्त्रं स्वशक्त्या च ॥७॥

When this observance has been completed, the performer should make a gift of a vessel filled with ghee, along with gold, gems and clothes, according to his means, to a Brāhmaṇa, well versed in astrology.

अन्नेः क्षीरघृतोत्कटैः सह गुडैर्विप्रांन् समभ्यर्चयेद्

दद्यात्तेषु सुवर्णवस्त्ररजतं लावण्यमिच्छन्नरः ।

पादक्षीप्रभृति क्रमादुपवसन्नङ्गर्क्षनामस्वपि

कुर्यात्केशवपूजनं स्वविधिना घृण्यस्य पूजां तथा ॥८॥

A person wishing for attractive features should worship and feed Brāhmaṇas with dishes prepared in milk and ghee, mixed with jaggery; he should also present them with gold, silver and clothes. Then he should fast regularly on the days when the Moon passes through the several asterisms beginning with Mūla and representing the various limbs of the Stellar Person, and also worship, in accordance with the rules of the Pañcarātra system of worship, Lord Hari, and the Stellar Deity.

रूपसत्रम् ॥१०५॥

Chapter CV — Worship of the Stellar Deity

पादौ मूलं जङ्घे च रोहिणी जानूनी तथाश्विन्यः ।

ऊरू चाषाढद्वयमथ गुह्यं फल्गुनीद्वितयम् ॥१॥

कटिरपि च कुत्तिका पार्श्वयोश्च यमला भवन्ति भद्रपदाः ।

कुक्षिस्था रेवत्यो विज्ञेयमुरोऽनुराधा च ॥२॥

पृष्ठं विद्धि धनिष्ठां भुजौ विशाखा स्मृतौ करौ हस्तः ।

अङ्गुल्यश्च पुनर्वसुराश्लेषासञ्जिताश्च नखाः ॥३॥

प्रोवा ज्येष्ठा श्रवणं श्रवणी पुष्यो मुखं द्विजाः स्वातिः ।

हसितं शतभिषगथ नासिका मघा मृगशिरो नेत्रे ॥४॥

चित्रा ललाटसंस्था शिरो भरण्याः शिरोरुहाश्चार्द्रा ।

नक्षत्रपुरुषकोऽयं कर्तव्यो रूपमिच्छद्भिः ॥५॥

The feet of the Stellar Deity are represented by the asterism Mūla; the shanks, by Rohiṇī; the knees, by Āśvinī; the thighs, by the two (Pūrva and Uttara) Āṣādhās; the privities, by the two (Pūrva and Uttara) Phalgunīs; the hips, by Kṛttikā; the sides, by the two (Pūrva and Uttara) Bhādrapadās; the stomach, by Revatī; the breast, by Anurādhā; the back, by Dhaniṣṭhā; the arms, by Viśākhā; the hands, by Hasta; the fingers, by Punarvasu; the nails, by Āśleṣā; the neck, by Jyēṣṭhā; the ears, by Śravaṇa; the mouth, by Puṣya; the teeth, by Svāti; laughter, by Śatabhiṣaj; the nose, by Maghā; the eyes, by Mṛgaśiras; the forehead, by Citrā; the head, by Bharaṇī; and the hair, by Ārdrā. In this manner, the form of the Stellar Deity has to be constituted by those who wish for good physical features.

[It is well known that the 12 signs of the zodiac represent the various limbs of the Kālapuruṣa. Likewise the 27 asterisms are distributed among the limbs of the Nakṣatra-puruṣa. It is an accepted principle in Sanskrit literature that description of heavenly beings

[There are many systems of worship, the chief of which are the Pañcarātra, Vaikhāṇasa and Pāśupata. The metre is शार्दूलविक्रीडित.]

प्रलम्बबाहुः पृथुपीनवक्षाः क्षपाकरास्यः सितचारुदन्तः ।

गजेन्द्रगामी कमलायताक्षः स्त्रीचित्तहारी स्मरतुल्यमूर्तिः ॥ ६ ॥

A man who performs this worship of the Stellar Deity will have (in the next birth) long arms (touching the knees), broad and muscular breast, moon-like face, white and beautiful teeth, the gait of lordly elephant, long eyes resembling the lotus, a personality that captivates the hearts of damsels, and a body verily like that of Cupid.

[The metre is उपजाति.]

शरदमलपूर्णचन्द्रद्युतिसदृशमुखी सरोजदलनेत्रा ।

रुचिरदशना मुकर्णा भ्रमरोदरसन्निभः केशैः ॥ १० ॥

पुंस्कोकिलसमवाणी ताम्रोष्ठी पञ्चपत्रकरचरणा ।

स्तनभारानतमध्या प्रदक्षिणावर्तया नाभ्या ॥ ११ ॥

कदलीकाण्डनिभोरुः सुश्रोणी वरकुकुन्दरा सुभगा ।

सुश्लिष्टाङ्गुलिपादा भवति प्रमदा मनुष्यश्च ॥ १२ ॥

A woman who performs this worship will be born with a face as bright and lustrous as the autumnal full Moon, eyes like the petals of lotus, beautiful (and sparkling) teeth, fine ears, hair resembling the belly of the bees, a voice as sweet as that of an intoxicated cuckoo, red lips, hands and feet as tender and charming as lotus-petals, a slender waist bending under the weight of the bosoms, a navel with turns from left to right, thighs similar to banana trunks, fine buttock and excellent loins. She will win the love of her husband, and have well-knit toes. These results accrue, *pari passu*, to men as well.

I think that verses 9 to 12 form one unit, and the subject of verse 9 is given at the end of verse 12. Hence it is not necessary to construe मनुष्यश्च as 'the woman may also be born a man'. Here the author like Kālidāsa, has heaped together all the available standards of comparison. Vide LXX and notes *supra*. कुकुन्दुर is जघनकूप the cavity of the loins just above the hips. Vide 'नितम्बरु(क)पको यौ तु तौ कुकुन्दरसञ्ज्ञितौ ।'

यावन्नक्षत्रमाला विचरति गगने भूषयन्तीह भासा

तावन्नक्षत्रभूतो विचरति सह तैर्ब्रह्मणोऽहोऽवशेषम् ।

कल्पादौ चक्रवर्तो भवति हि मतिमांस्तत्क्षयाच्चापि भूयः

संसारे जायमानो भवति नरपतिर्ब्राह्मणो वा धनाढ्यः ॥ १३ ॥

Such a person, man or woman, (as has performed this worship) will become a star and move with the stars in the firmament, as long as the rows of stars move in the sky and illumine the world, till the end of the Creator's day i.e. Kalpa. And when the universe is re-created, the person will become a wise monarch; and will be reborn in the world as a king or a rich Brāhmaṇa.

[With this the topic of 'the sacrifice to the form of the Stellar Deity' is concluded. The following verses give names of months. The metre of this verse is अग्निरा.]

मृगशीर्षाद्याः केशवनारायणमाधवाः सगोविन्दाः ।

विष्णुमधुसूदनाख्यौ त्रिविक्रमो वामनश्चैव ॥ १४ ॥

श्रीधरनामा तस्मात् सहृषीकेशश्च पद्मनाभश्च ।

दामोदर इत्येते मासाः प्रोक्ता यथासङ्ख्यम् ॥ १५ ॥

The twelve lunar months beginning with Mārgaśīrṣa are said to be presided over by Keśava, Nārāyaṇa, Mādhava, Govinda, Viṣṇu, Madhusūdana, Trivikrama, Vāmana, Śrīdhara, Hṛṣīkeśa, Padmanābha and Dāmodara respectively.

[These are the twelve famous names of Lord Hari. Here the counting of months is done, not from Caitra, but from Mārgaśīrṣa, which has some historical importance. At one time the year must have started with that month. That is probably the season for the Lord's statement in the Gītā, 'मासानां नार्यशीर्षोऽहम्'. In the last line in the place of मासा प्रोक्ताः some read as मासेनाः स्युः.]

मासनामसमुपोषितो नरो द्वादशीषु विधिवत्प्रकीर्तयन् ।

केशवं समभिपूज्य तत्पदं याति यत्र न हि जन्मजं भयम् ॥ १६ ॥

One who fasts (on the 11th days) of the several months and worships Lord Keśava according to rules, repeating the respective names on the 12th days, attains His world i.e. Viṣṇu-loka, where there is absolutely no fear of rebirth (as he attains emancipation or oneness with the Lord).

[Though the text may be interpreted that the fasting is to be done on the 12th day (Dvādaśī) of every month, yet in the light of the rules laid down in the Dharma-Sāstra, fasting is allowed only on the Ekādaśī day and Pāraṇā (breakfast), the next day after the worship of the Lord. For the glory of Viṣṇupada see Ṛgveda I. 154-6.

The metre is रघोदत्ता.]

उपसहाराध्यायः ॥१०६॥

Chapter CVI—Conclusion

ज्योतिःशास्त्रसमुद्रं प्रमथ्य मतिमन्दराद्रिणाऽथ मया ।

लोकस्यालोककरः शास्त्रशशङ्कुः समुत्क्षिप्तः ॥११॥

Having churned the ocean of astrology with the Mandara mountain of my intelligence, I have taken out the Moon of Science (this work) that affords light (enlightenment) to the world (people).

[According to the Purāṇas the Gods and demons churned the milk-ocean for the sake of ambrosia. Before that many things such as Kāmadhenu, Kalpa-vṛkṣa, Kaustubha gem, the Moon etc. were brought out. Even the Goddess of wealth was one of the products. Vāsukī, King of Serpents, was made the rope and mount Mandara, the churning rod. This idea is behind the metaphor employed here by the author. He suggests that this work represents the essence of the entire astrological lore, which is a fact. For, there is nothing of astrology or astronomy which does not find a place here. In fact it has been made a veritable encyclopaedia, containing many subjects like botany, zoology, water-divination, meteorology, gemology, perfumery, palmistry etc.]

पूर्वाचार्यग्रन्था नोत्सृष्टाः कुर्वता मया शास्त्रम् ।

तानवलोक्येदं च प्रयतध्वं कामतः सृजताः ॥१२॥

I have not discarded the works of ancient seers while writing this scientific work. Hence, O ye good men, you may by all means compare mine with theirs, and accept which ever you like.

[The suggestion is that the readers may find our author's work more acceptable than those of the ancient sages, as this is composed succinctly, lucidly and in a charming manner. Here we are reminded of Kālidāsa's words to the following effect :

पुराणमित्येव न साधु सर्वं न चापि काव्यं न बभित्यवधम् ।

सन्तः परीक्ष्यान्यतरद्भजन्ते मूढः परप्रत्ययनेयबुद्धिः ॥ (मालवि.)]

अथवा कृशमपि मुजनः प्रथयति दोषार्णवाद्गुणं दृष्ट्वा ।
नीचस्तद्विपरीतः प्रकृतिरियं साध्वसाधूनाम् ॥३॥

Or, good men, on finding some excellence, though slender, in an ocean of faults, proclaim it, while the mean-minded do contrariwise (i.e. finding a minor flaw in an ocean of excellences, proclaim the fault alone). This is the nature of the good and the wicked.

दुर्जनहृताशतप्तं काव्यमुवर्णं विशुद्धिमायाति ।
श्रावयितव्यं तस्माद्वुष्टजनस्य प्रयत्नेन ॥४॥

The gold of poetry being heated by the fire of wicked men gets purified. Hence, it should be read to the wicked by all means.

[A fine satire on the carping criticism of wicked men is found here. Generally great poets praise good critics and condemn the bad ones. The metaphor employed by the author is very striking. This metaphor has been suggested by the famous verse of Kālidāsa in the Raghu-I.10 :

तं सन्तः श्रोतुमर्हन्ति सदसद्व्यक्तिहेतवः ।
हेम्नः संलक्ष्यते ह्यग्नौ विशुद्धिः श्यामिकापि वा ॥

The famous Kārṇāṭaka Saint composer, Purandaradāsa says in one of his songs: 'There ought to be traducers. Without them the glory of the virtuous would not gain celebrity. For example, the paddy grain would be worthless without its slender thorn'.]

ग्रन्थस्य यत्प्रचरतोऽस्य विनाशमेति
लेख्याद् बहुश्रुतमुखाधिगमक्रमेण ।
यद्वा मया कुरुतमल्पमिहाकृतं वा
कार्यं तदत्र विदुषा परिहृत्य रामम् ॥५॥

Whatever matter of this work gets lost or altered in the course of its circulation by the fault of scribes or of students receiving oral instruction from the learned, may kindly be supplied or set right by scholars avoiding jealousy; so too, whatever I have ill-done, done niggardly, or not done at all.

[The author shows his humility and appeals to the learned not to misjudge him. The metre is वसन्ततिलका.]

विनकरमुनिगुरुचरणप्रणिपातकृतप्रसादमतिनेदम् ।
शास्त्रमुपसङ्गृहीतं नमोऽस्तु पूर्वप्रणेतृभ्यः ॥६॥

With my intellectual power blessed by the Divine Sun (and other planets), the Sages (like Vasiṣṭha) and my preceptor (i.e. my own father Ādityadāsa), as a result of my having made obeisance to their feet, I have only summarized (or given the essence of) this science. Hence I offer salutations to the ancient authors.

शस्त्रानुक्रमणी ॥१०७॥

Chapter CVII—Table of Contents of this Work

According to Utpala great scholars append a table of contents to their works in order to save them from the flaws introduced by scribes and manuscripts.

शास्त्रोपनयः पूर्व सांवत्सरसूत्रमर्कचारश्च ।

शशिराहुभीमबुधगुहसितमन्दशिखिग्रहाणां च ॥१॥

The first chapter in this work treats of 'introduction of the science'; the next, of the 'rules for astrologers'; the next, of the 'transit of the Sun'; the next (4th) of the Moon, 5th of Rāhu, 6th of Mars, 7th of Mercury, 8th of Jupiter, 9th of Venus, 10th of Saturn and 11th of the Ketu.

चारश्चागस्त्यमुनेः सप्तर्षीणां च कर्मयोगश्च ।

नक्षत्राणां व्यूहो ग्रहभक्तिग्रहविमर्शश्च ॥२॥

The 12th chapter deals with the transit of Agastya or Canopus; the 13th with that of the Great Bear (Seven Sages); the 14th with the division of the country on the basis of the stars; the 15th with the Nakṣatra-vyūha (allotment of objects to the asterisms); the 16th with Grahabhakti (Planetary Dominions); the 17th with planetary conflicts.

ग्रहशशियोगः सम्यग्रहवर्षफलं ग्रहाणां च ।

शृङ्गाटसंस्थितानां मेघानां गर्भलक्षणं चैव ॥३॥

The 18th chapter deals with the conjunction of the Moon with the planets; the 19th with the years presided over by the planets and their effects; the 20th with the planetary triangle; and the 21st with the pregnancy of clouds.

धारणवर्षणरोहिणिवायव्याषाढभद्रपदयोगाः ।

क्षणवृष्टिः कुसुमलताः सन्ध्याचिह्नं दिशां बाहः ॥४॥

Table of Contents of this Work CVII

939

The 22nd chapter is on the retention of foetus; the 23rd on the quantity of rainfall; the 24th on the Moon's conjunction with Rohiṇi; the 25th on her conjunction with Svāti; the 26th on her conjunction with Āṣādhā; the 27th on Bhādrapadāyoga; the 28th on immediate rain; the 29th on flowers and creepers; the 30th on the signs at twilight; and the 31st on the glow at the horizon.

[In our text we have वातचक्र or 'wind circle' instead of the Bhādrapadāyoga. It is quite possible that the original chapter being lost some one must have put this in its stead.]

भूकम्पोल्कापरिवेपलक्षणं शक्रचापखपुरं च ।

प्रतिसूर्यो निर्घातः सस्यद्रव्यार्घकाण्डं च ॥५॥

The next i.e. 32nd chapter deals with earthquakes; the 33rd with meteors; the 34th with halos; the 35th with rainbows; the 36th with aerial city; the 37th with mock Suns; (the 38th with haze); the 39th with portentous thunder; the 40th with the growth of crops; the 41st with the classification of substances; and the 42nd with fluctuation of prices.

[In this list chapter 38 on रजोलक्षण is not found. Hence it is evidently an interpolation.]

इन्द्रध्वजनोराजनखञ्जनकोत्पातबहिचित्रं च ।

पुण्याभिषेकपट्टप्रमाणमसिलक्षणं वास्तु ॥६॥

The next i.e. 43rd chapter, deals with the glories of Indra's banner; the 44th with lustration ceremony; the 45th with wagtails; the 46th with portentous phenomena; the 47th with Mayūracitraka (motley miscellany); the 48th with royal ablutions; the 49th with royal crowns; the 50th with swords; (the 51st and 52nd with Aṅgavidyā and Piṭakalakṣaṇa respectively); and 53rd with architecture.

उदकार्गलमारामिकममरालयलक्षणं कुलिशलेपः ।

प्रतिमा वनप्रवेशः सुरभवनानां प्रतिष्ठा च ॥७॥

The next chapter viz. 54th, deals with the exploration of water-springs; the 55th with the treatment of trees; the 56th with the description of temples; the 57th with adamantine glue; the 58th with idols; the 59th with entry into the forest; and the 60th with installation of idols.

चिह्नं गवामथ शूनां कुक्कुटकूर्माजिपुरुषचिह्नं च ।
पञ्चमनुष्यविभागः स्त्रीचिह्नं वस्त्रविच्छेदः ॥८॥

The next chapter viz. 61st, treats of the signs of cows; the 62nd of dogs; the 63rd of cocks; the 64th of tortoises; the 65th of goats; (the 66th and 67th treat of the Signs of horses and elephants respectively); the 68th of men; the 69th of the five kinds of great men; the 70th of maidens; and the 71st of slits of garments.

चामरदण्डपरीक्षा स्त्रीस्तोत्रं चापि सुभगकरणं च ।
कान्दपिकानुलेपनपुंस्त्रीकाध्यायशयनविधिः ॥९॥

The 72nd chapter treats of chowries; the 73rd of umbrellas; the 74th of praise of women; the 75th of winning of affection; the 76th of erotic remedies; the 77th of perfumes; the 78th of sexual union; and the 79th of couches.

वज्रपरीक्षामौक्तिकलक्षणमथ पद्मरागमरकतयोः ।
दीपस्य लक्षणं दन्तधावनं शाकुनं मिश्रम् ॥१०॥

The next chapter viz. 80th treats of gems (diamonds); the 81st of pearls; the 82nd of rubies; the 83rd of emeralds; the 84th of lamps; the 85th of tooth-sticks; and the 86th of omens through birds and beasts.

अन्तरचक्रं विहृतं श्वचेष्टितं विहृतमथ शिवायाश्च ।
चरितं मृगाश्वकरिणां वायसविद्योत्तरं च ततः ॥११॥

The next chapter, 87th treats of the circle of the quarters; the 88th of cries of birds and beasts; the 89th of the circle of dogs; the 90th of the cries of jackals; the 91st of the movements of wild animals; (the 92nd of the intention of cows); the 93rd of horses; the 94th of elephants; the 95th of the cries of crows; and the 96th of further omens.

पाको नक्षत्रगुणास्तित्थिकरणगुणाः सध्रिष्यजन्मगुणाः ।
गोचरमथ ग्रहाणां कथितो नक्षत्रपुरुषश्च ॥१२॥

The next chapter viz. 97th treats of the time of fruition of effects; the 98th of the functions and qualities of the asterisms; the 99th of the functions and properties of lunar days; and the 100th of the qualities of the Karas; and the 101st of the effects of birth in the several

asterisms; (the 102nd and 103rd treat of the division of the zodiac and marriage respectively); the 104th of the transits of planets; and the last i.e. 105th, of the worship of the Stellar Deity.

[According to the author there are only 100 chapters in his work upto this point, but we have counted 105 chapters. It has been already pointed out that the following chapters are spurious viz. (1) XXVII on the Wind circle; (2) XXXVIII on 'Haze'; (3) LI on Prediction through limbs; (4) LII on Pimples; (5) CII on the division of the zodiac; and (6) CIII on marriage. Then what about one chapter by which the total number becomes short? The author mentions in the place of Vātacakra, Bhadra-padayoga, which is missing here. If you add this one to the 99 chapters, we arrive at the author's total of 100 chapters. According to this line of reasoning of the other chapters viz. LXVI, LXVII and XCII, the first two may be explained as being included in the author's list by interpreting अज in verse 8 as अजादि i.e. signs of goats and other domestic animals, or taking कूर्मज as कूर्मादि. Another reason why we should take these two chapters as genuine is that while dealing with omens the author mentions 'चरितं मृगाश्वकरिणाम्', which can lead us to believe that he could not have omitted to deal with their characteristics. Similarly, since he has listed 'शोलक्षणं' as one of the chapters (LXI), 'गवेष्टित' (XCII) too can claim to be a genuine chapter. Though Bhaṭṭotpala claims CII (राशिविभाग) to be genuine, I feel otherwise. For, the expression 'सध्रिष्यजन्मगुणाः' can by no stretch of imagination be interpreted to include or suggest 'राशिविभागः']

शतमिदमध्यायानामनुपरिपाटिक्रमादनुक्रान्तम् ।
अत्र श्लोकसहस्राण्याबद्धान्यूनचत्वारि ॥१३॥

Thus have the above one hundred chapters been listed in regular order and verses equivalent to 3900 ones of the Śloka metre have been composed in this work.

[The commentator says that the number 3900 does not include the verses of chapters XXVII, LI, LII, LXVI and LXVII. This is not correct. For, Utpala himself has admitted the first three chapters of this group to be spurious. He says that with the verses of these chapters the total number of Ślokas comes to 4000. However, the original work of Varāhamihira could not have contained more than 3900 verses in the 100 chapters.]

अत्रैवान्तर्भूतं परिशेषं निगदितं च याद्वायाम् ।
ब्रह्माश्चर्यं जातकमुक्तं करणं च ब्रह्मचोद्यम् ॥१४॥

This work contains matters relating to *yātrā* or journey; the work bearing that name gives fuller details that are not mentioned here. I have already written the *Bṛhad Jātaka* containing very many wonderful materials, also the *Karaṇa* (astronomical work *Pañcasiddhāntikā*) that contains many arguments (or wonders or inspiring things).

[The author refers to his other works that have already been written by him. They are the *Yātra*, *Bṛhatsamhitā* and *Pañcasiddhāntikā*. The first two are available in two versions viz. the *Bṛhat* and *Laghu Jātakas*, *Bṛhad Yātrā* and *Svalpayātrā*. Even the *Pañcasiddhāntikā* is said to have been abridged by him. The *Bṛhad Yātrā* or *Bṛhad Yogayātrā* was also known as *Mahāyātrā*. From this verse it becomes clear that our author has already composed the three works on journey, horoscopy and astronomy. However, he gives cross references to all his works. For example, in the १. वि. XV.10 he refers to *Rāhu-cāra* in the ३. संहिता. This shows that he had planned all the works and their contents at the same time. In some of the editions two concluding verses said to be of *Bhaṭṭotpala* are given. They are:

आचार्यप्रवरस्य ब्रह्मजलधेः पारं तृतीषुर्जन्तो
व्यामुह्यन्मभिर्धेयरत्ननिबयैः काङ्क्षन्तरीं भ्राम्यति ।
इत्येवंविधमाकलय्य करुणामालम्ब्य भट्टोत्पल-
श्चक्रं तत्कृतिसंहिताविवरणं स्वैर्यं प्लवं कीर्तये ।
यदत्राधिकमूनं वा भ्रान्त्या त्वज्ञानतोऽपि वा ।
विपर्ययेण वा यत् तत्सर्वं संशोध्यतां बुधाः ॥

These are patently forgeries committed by some admirer of the commentator. For, otherwise how could an author refer to himself in the perfect tense, *Cakre*? Let me too conclude my work of translation and annotation with a verse:

श्रीमत्सिद्धिविनायकस्य कृपया वाराहके संहिता-
ग्रन्थेऽन्तमहाधरत्ननिबयैः व्याख्या मदीया मुदे ।
नूत्ना सिद्धिमगात्सतां भृगुदिने चैत्रे नवम्यां दले
कृष्णे वाणनवाष्टचन्द्रतुलिते शाकाब्दे शोकनुत् ॥

APPENDIX I

Indian Plants Mentioned in the Bṛhat Saṃhitā

[Sources of modern names: (1) "Glossary of Indian Medicinal Plants". Pub. C. S. I. R. 1956; (2) "Five Hundred Indian Plants" Edn. III Pub. Kanarese Mission Press and Book Depot, Mangalore 1922.]

Sanskrit Names Modern Scientific Names

1. Aguru = *Aquilaria agallocha*.
2. Agnimantha = *Premna spinosa*.
3. Aṅkola = *Alangium decapetalum*.
or *Alangium salvifolium*.
4. Ajakarṇa = *Vateria indica* [Rāḷa, in Kannaḍa.]
5. Ajamoda = *Apium graveolens*, or *Carum copticum* [Voma, in Kannaḍa]
6. Ajā = *Ocimum americanum*, [Rāmatulasī, in Kan.]
7. Añjana = *Memecylon umbellatum*. [Is it *Viṣṇukrāntā* = *Evolvulus alsinoides* ?]
8. Atasī = *Linum usitatissimum*.
9. Atibalā = *Sida rhombifolia*.
10. Atimuktaka = *Chrysanthemum indicum*, [Sevantige, in Kan.]
11. Apāmārga = *Achyranthes aspera*, [Uttaraṇe, in Kan.]
12. Amṛtā = *Eulophia campestris*, or *Tenospora cordifolia*, [Amṛta-baḷli, in Kan.]
13. Ambā = *Pongamia glabra*, [Hoṅge, in Kan.]
14. Araṇi = *Breynia rhamnoides*?
15. Ariṣṭa = *Xanthium strumarium*.
16. Arka = *Calotropis gigantea*, [Ekke, in Kan.]
17. Arjuna = *Terminalia arjuna*, [Matti or Bīḷimatti, in Kan.]
18. Aśoka = *Sarasa indica*.
19. Aśmantaka = *Bauhinia tomentosa*? [Vanasampige, in Kan. ?]
20. Aśvakarṇa = *Shorea robusta*, [Rāḷacamara, in Kan.]
21. Aśvagandha = *Withania somnifera*, [Sogade bērū, in Kan.]
22. Aśvattha = *Ficus religiosa*.
23. Asana = *Bridelia montana*, [Bēṅga mara, in Kan.]
24. Āmra = *Mangifera indica*, [Māvina mara, in Kan.]
25. Āmrātaka = *Spondias mangifera*, [Ambaṭe mara, in Kan.]
26. Ikṣu = *Saccharum officinarum*, [Kaḷbu, in Kan.]

27. Īṅguda = *Balanites aegyptiaca*, [Īṅgalika mara, in Kan.; Nañjuṇḍa, in Malayālam and Tamil.]
28. Indrataru or Śvetakuṭaja = *Wrightia tinctoria*, [Kirikodasige, in Kan.]
29. Udumbara = *Ficus racemosa*, [Atti, in Kan.]
30. Uśīra = *Vetiveria zizanioides* [Lāvañca, in Kan.]
31. Elā = *Elettaria cardamomum*.
32. Kakubha = *Lagerstroemia speciosa*, [Cemmaruta, in Malayalam.]
33. Kaṅgu = *Setaria italica*, [Navaṇe Akki, in Kan.]
34. Kaṭambharā = *Picrorhiza Kurroa*, or, *Helleborus niger*, [Kaṭukarohiṇi, in Kan., Mal. and Tamil.]
35. Kaṭūka = see Kaṭambharā.
36. Kaṇṭakāri = *Solanum xanthocarpus*, [Nelagulla, in Kan.]
37. Kataka = *Strychnos potatorum* (clearing nut tree), [Cilliya mara, in Kan. and Teṭṭāmaram, in Mal.]
38. Kadamba = *Anthocephalus indicus*.
39. Kadalī = *Musa paradisiaca*, [Bāḷe, in Kan.]
40. Kapikacchu = *Colocasia esculenta*. [Kesavu, in Kan. and Śembu, in Mal.]
41. Kapittha = *Feronia elephantum*, (Wood Apple), [Belada mara, in Kan.]
42. Kamala = *Nelumbo nucifera*, [Tāvare hū, in Kan. and Tāmara, in Mal.]
43. Kampillaka = *Mallotus philippinensis* [Honne mara, in Kan.]
44. Karañja = *Pongamia pinnata*, [Hoṅge, in Kan. and Korṅgu, in Telugu]
45. Karavīra = *Nerium indicum*, [Kaṇagile, in Kan.]
46. Karīra = *Capparis decidua*.
47. Karcūra = *Hedychium spicatum*.
48. Karṇikāra = *Pterospermum acerifolium*, [Kanaka-campaka, in Kan.]
49. Karpāsa = *Gossypium herbaceum*, [Hatti, in Kan.]
50. Kalama = *Gryza sativa*. [A good variety of rice called Kaḷame in Kan.]
51. Kallola = *Luffa echinata*, [Devadangar (?) in Kan.]
52. Kākodambarikā = *Ficus hispida*, [Peyatti, in Tam. and Mal.]
53. Kāśmarī = *Gmelina arborea*, [Kūli mara, in Kan. and Gumudu-ceṭṭu, in Telugu.]
54. Kuṭaja = *Holarrhena antidysenterica*, [Kodasige, in Kan. and Kodisepala, in Telugu.]
55. Kunda = *Jasminum multiflorum*, [Duṇḍu mallige, in Kan. and Mogra, in Marathi.]

56. Kundurūka = *Boswellia serrata* or *thurifera*, [Mādimara, in Kan. and Paraṅgi Sāmbrāṇi, in Telugu.]
57. Kumāri = *Aloc barbadensis*, [Loḷisara, in Kan. and Kattāḷai, in Tam.] Another variety is: *Aletris litoralis*.
58. Kumuda = *Nymphaea stellata*.
59. Kuraṇṭa = *Striga lutea*, [Agiyo, in Guj. and Laghukurandika, in Mara.]
60. Kuravaka = *Barleria cristata*. [Karicuḷli in Kan.]
61. Kula = *Solanum xanthocarpum*, [Kaṇṭakāri or Nelagulla, in Kan.]
62. Kulattha = *Dolichos biflorus*, [Hurūli, in Kan.]
63. Kuśa = *Desmostachya bipinnata*, [Darbhe, in Kan.]
64. Kuṣṭha = *Saussurea lappa*, [Koṣṭham, in Tam., and Sepuddi in Mal.]
65. Kusumbha = *Crocus sativus*, [Kuṅkumakesara, in Kan.]
66. Kustumburu = *Coriandrum sativum*, [Dhaniya, in Hindi; Kottumbari, in Kan.]
67. Kesara (Punnāga) = *Calophyllum inophyllum*, [Punna, in Mal.]
68. Kodrava = *Paspalum scrobiculatum*, [Varagu, in Tam. and Kiraruga, in Tel.]
69. Kovidāra = *Bauhinia variegata*, [Kempu Mandāra, in Kan.; Devakāñcanamu, in Tel.]
70. Kṣīrikā = *Alstonia venenata*, [Aḍḍasarpa, in Kan.; Pazhamun-nipala, in Mal.]
71. Kṣemā = *Angelica glauca* ? or *Fagonia Cretica*, [Dhamasa, in Mara., Dusparśa (Skt.); Ciṭṭigara, in Tel.?
72. Khadira = *Acacia catechu*; [Kācu, in Kan.]
73. Kharjūrī = *Phoenix sylvestris*.
74. Gandhamāṇsī = *Nardostachys jatamansi*, [Sugandhamuste or Gaṇigalamuste, in Kan.; Namattam, in Tam.]
75. Garuḍavegā = *Cocculus hirsutus*, [Kāṭṭerkkoḍi, in Tam.]
76. Gāṅgeruka = *Canthium parviflorum*, [Kāregiḍa, in Kan., Karai, in Tam.; Balusu, in Tel.]
77. Girikarṇikā = *Clitoria ternatea*, [Śaṅkhaṇḍa, in Kan.; Kākka-ṇam, in Tam.]
78. Guggulu = *Commiphora roxburghii*.
79. Guñjā = *Abrus precatorius*, [Wild Liquorice—Guluguñji, in Kan.]
80. Guḍūci = *Tinospora cordifolia*, [Śindil, in Tam.; Amṛta, in Kan.] Heart-leaved Moonseed.
81. Guṇḍra = *Typha elephantina*, [Jambuhullu, in Kan.]
82. Gokṣura = *Tribulus terrestris*, [Neggilu Mullu, in Kan.]

83. Godhūma = *Triticum aestivum*, [Godhi, in Kan.]
 84. Caṇaka = *Cicer arietinum*, [Kadale, in Kan.]
 85. Candana = *Santalum album* [Śrīgandha, in Kan.]
 86. Campaka = *Michelia champaca*, [Sampige, in Kan.]
 87. Cīrabilva = *Pongamia pinnata*.
 or = *Elaeocarpus serratus*, [Bīgada mara, in Kan.]
 88. Coca = *Kydia calycina*
 89. Coraka = *Curcuma latifolia* or *Angelica glauca*.
 90. Jambū = *Syzygium jambos*, [Jambū neraḷe, in Kan.]
 91. Jāti = *Jasminum officinale*, [Jājimalige, in Kan.]
 92. Jātiphala = *Myristica fragrans*, [Jājikāyi mara in Kan. Nutmeg tree]
 93. Jiraka = *Cuminum cyminum*, [Jirige, in Kan.]
 94. Jivaka = *Bridelia montana*, [Vengaimaram, in Tam. and Pantegi, in Tel.]
 95. Jivantū = *Desmotrichum fimbriatum*, or *Trema orientalis*, [Kiru hāle, in Kan.]
 96. Jyotiṣmatī = *Cardiospermum halicacabum*, Heart seed. [Erumballi or Agniballi, in Kan.]
 97. Tagara = *Valeriana wallichii*, [Rishawala, in Urdu]
 98. Tāla = *Borassus flabelliformis*, Palmyra palm, [Panemara, in Kan.]
 99. Tālisapatra = *Flacourtia jangomas*, [Tālisapatre, in Kan.]
 100. Tintiḍi = *Tamarindus indica*, [Huṇise mara, in Kan.]
 101. Tinduka = *Diospyros paniculata*, [Karunduvāri, in Tam.]
 102. Timira = It may be turmeric.
 103. Tila = *Sesamum indicum*, [Eḷlu, in Kan.]
 104. Tilaka = *Clerodendrum phlomoides*, [Takkolamu, in Tel.]
 105. Tūruṣka = *Olibanum* tree; *Tagetes erecta*, [Banti, in Tel.]
 106. Trāyamāṇā = *Ficus heterophylla*, [Koḍiyatti, in Tam., Datir in Mara.]
 107. Triphalā = *Terminalia chebula*, [Anile Kāyi, in Kan.]
 108. Trivṛtā = *Vitis vinifera*, [Drākṣe, in Kan.]
 109. Tvak = *Cassia* bark.
 110. Danti (Nāgadanti) = *Baliospermum montanum*, [Niradimuttu, in Tam., Nelajīḍi, in Tel.]
 111. Damanaka = *Artemisia siversiana*.
 112. Darbha = *Desmostachya bipinnata*.
 113. Davadagdhaka (Vyāmaka) = *Costus speciosus* or *Arabicus*, [Puṣkaramūla, in Kan.]
 114. Dāḍima = *Punica granatum*, [Dāḷimbe, in Kan.]

115. Dūrvā = *Cynodon dactylon*, [Garike hullu, in Kan.]
 116. Devadāru = *Cedrus deodara*.
 117. Dhava = *Anogeissus latifolia*, [Vellaynaga, in Tam., Cīrimanū, in Tel.]
 118. Dhātri = *Emblica officinalis*, [Nellikāyi, in Kan.]
 119. Naktamāla = *Pongamia pinnata*.
 120. Nandikāvarta = *Tabernaemontana coronaria*, [Maddarasa, in Kan.]
 121. Nala = *Phragmites maxima*, [Peddarellu, in Tel.] =
 122. Nalikā = *Hibiscus cannabinus*, [Goṅgūra, in Tel.]
 123. Navamālikā = *Jasminum arborescens*.
 124. Nāgakesāra = *Mesua ferrea*, [Nāgasampige, in Kan.]
 125. Nicula = see Vetasa.
 126. Nimba = *Azadirachta indica*, [Kahibevu, in Kan.]
 127. Nirguṇḍi = *Vitex negundo*, [Biḷe nekki or Karlakki, in Kan.]
 128. Niṣpāva = *Dolichos lablab*, [Avare, in Kan.]
 129. Nīpa = *Anthocephalus indicus*.
 130. Nyagrodha = *Ficus bengalensis*, [Āḷadamara, in Kan.]
 131. Patra = *Laurus Cassia*, *Cinnamomum Zeylanicum*, [Lavaṅga-Cakke, in Kan.]
 132. Padmā = *Nelumbo nucifera*.
 133. Padmaka = *Prunus Cerasoides*.
 134. Panasa = *Artocarpus heterophyllus*.
 135. Parūṣaka = *Grewia asiatica*, [Palisa, in Tam.]
 136. Palāśa = *Butea monosperma*, [Muttuga in Kan.]
 137. Pāṭalā = *Stereospermum suaveolens*, [Pādari mara, in Kan.]
 138. Pāṭhā = *Cissampelos pareira* or *Cyclea Burmanni*, [Pāḍāvaḷi balli]
 139. Pāṇḍūka = a corn; *Sterculia urens*?
 140. Pārijātā = *Erythrina indica*.
 141. Picumanda = See Nimba.
 142. Piṇḍāra = *Trewia nudiflora*, [Attarasu, in Tam., Eruponaku, in Tel.]
 143. Pippalī = *Piper longum*, [Hippali balli, in Kan.]
 144. Pilu = *Salvadora oleoides*, [Varagogu, in Tel.]
 145. Punnāga = *Calophyllum inophyllum*, [Surahonne, in Kan.]
 146. Pūgīphala = *Areca Catechu*, [Aḍike, in Kan.]
 147. Pūrṇakoṣa = ?
 148. Priyaka = *Anthocephalus indicus*.
 149. Plakṣa = *Ficus arnottiana*, [Kāḍa Aśvattha, in Kan.]

150. Bakula = *Mimusops elengi* [Reñje, in Kan.]
151. Badarī = *Zizyphus jujuba*, [Bugari in Kan.]
152. Bandhujīva = *Pentapetes phoenicea*, [Nāgasampige, in Kan.; Nāgapū, in Tam.]
153. Bimba = *Coccinia indica*, [Toṇḍe, in Kan.]
154. Bilva = *Aegle marmelos*.
155. Bijapūra = *Citrus medica*, [Mādaḷa, in Kan.]
156. Bṛhatī = *Solanum xanthocarpum*, [Kiriguḷḷa, in Kan.]
157. Brāhmī = *Centella asiatica*, [Vallarai, in Tam.]
158. Bhadrā = *Acorus calamus*, [Bajegiḍa, in Kan. and Vaṣambu, in Tam.]
159. Bhallātaka = *Semecarpus anacardium*, Marking Nut tree, [Gerkāyi, in Kan.]
160. Bhāṇḍira = Indian fig tree.
161. Bhāṇḍirī = *Clerodendrum indicum* [Cerutekku, in Mal.; Gaṇṭu bhāṇḍirī, in Kan.]
162. Bhūrja = *Betula alnoides*.
163. Mañjiṣṭhā = *Rubia cordifolia*, [Tāmraṅgalli, in Tel.; Iṣṭama-dhuka, in Kan.]
164. Maṇivaka = ?
165. Madana = *Randia dumetorum*, [Karekāyi giḍa, in Kan.]
166. Madayantikā = Arabian jasmine.
167. Madhūka = *Cynometra ramiflora* or *Bassia latifolia*, [Ippemara, in Kan.]
168. Marica = *Piper nigrum*. [Oḷḷe meṇasina baḷḷi, in Kan.]
169. Mātrvrkṣa = See Ambā.
170. Mālā = *Trigonella corniculata*, [Piraṅg, in Urdu]
171. Māṣa = *Phaseolus radiatus*. [Uddu, in Kan.]
172. Māṣaparnī = *Teramnus labialis*, [Kattulandu, in Mal.]
173. Mudga = *Phaseolus mungo*, [Pacce hesaru, in Kan.]
174. Mustā = *Cyperus rotundus*, [Bhadramuṣṭi or Tuṅge-hullu, in Kan.]
175. Mṛdvikā = *Vitis vinifera* [Drākṣe, in Kan.]
176. Maurvī = *Sansevieria roxburghiana*, [Maruga, in Kan.]
177. Yava = *Hordeum vulgare*, [Jave-godi, in Kan.]
178. Raśa = Bola = *Commiphora myrrha*.
179. Rājakośātaka = *Luffa cylindrica*, [Sōre-Kāyi, in Kan.]
180. Reṇukā = *Piper aurantiacum*, [Shambhaluka buj, in Hindi]
181. Rohītaka = *Aphanamixis polystachya*, [Cemmaram, in Mal.; Rohada, in Mara.]
182. Lakuca = *Artocarpus lakoocha*, [Vāṭehullu, in Kan.]

183. Lakṣmaṇā = *Mandragora officinarum*, [Kattai-jāti, in Mal.]
184. Lavaṅga = *Syzygium aromaticum*.
185. Lavalī = *Cicca acida*, [Aranelli, in Tam.]
186. Lodhra = *Symplocos paniculata*.
187. Vacā = *Orris root*, *Acorus Calamus* [Baje, in Kan.]
188. Vañjula = See Vetasa.
189. Vaṭa = See Nyagrodha.
190. Vana = *Kyllinga mono-cephala*, [Nirbishi, in Hindi; Mustu, in Mara.]
191. Varuṇa = *Crataeva nurvala*, [Hoḷenekki, in Kan.]
192. Vānīra = See Vetasa.
193. Vārāhī = *Tacca aspera*, [Dukarkandā, in Mara.]
194. Vārida = *Cyperus grass*.
195. Vālaka = *Aporosa lindicyana*, [Vittil, in Mal. and Tam.]
196. Vāsikā = *Adhatoda vasica*, [Āḍusogz, in Kan.; Āḍaloḍakam, in Mal.]
197. Vāsīphala = *Gendarussa vulgaris*, [Vatankolli, in Mal.; Karu-nocci, in Tam.]
198. Vikaṅkata = *Gymnosporia spinosa*, [Kattanji, in Tam.]
199. Viḍaṅga = *Embelia ribes*, [Vāyuvijaṅga in Kan., Tam. and Tel.]
200. Vidārikā = *Solanum verbascifolium*, [Kallaṭe, in Kan.]
201. Vibhītaka = *Terminalia belerica*, [Śānti mara, in Kan.]
202. Viśveśvarī = *Hibiscus mutabilis*, [Sūryakānti, in Kan.]
203. Viṣa = *Aconitum ferox*, [Bish, in Hindi; Vashanavi, in Mal.]
204. Vīraṇa = See Uśīra.
205. Vetasa = *Calamus rotang*, [Betta, in Kan.]
206. Vyāghranakha = *Euphorbia antiquorum*, [Vachiram, in Tam. and Chadurakalli, in Mal.]
207. Vyāghrapadā = *Gymnosporia spinosa*. (See Vikaṅkata)
208. Vyāmaka = *Costus speciosus*, [Kuravam, in Tam.; Chengalva-koshtu, in Tel.]
209. Śaṇa = *Crotalaria juncea*, [Saṇabu, in Kan.; Vukku nār, in Mal.]
210. Śatapuspā = *Pimpinella anisum*, [Baḍesopu, in Kan.; Sonph, in Hindi]
211. Śatāvarī = *Asparagus gonocladus*, [Halavumakkaḷa tāyi baḷḷi, in Kan.]
212. Śamī = *Prosopis spicigera*, [Jammi, in Tel.]
213. Śara = *Typha elephantina*, [Jambu hullu, in Kan.; Jammugaddi, in Tel.]
214. Śallakī = *Boswellia serrata*, [Gugguḷa mara, in Kan.]

215. Śāka = *Tectona grandis*, [Tega, in Kan.]
 216. Śāla = *Shorea robusta*, [Kungiliyam, in Tam.; Āsina mara or Aśvakarṇa, in Kan.]
 217. Śāli = *Oryza sativa*, common rice, [Nellu, in Kan.]
 218. Śālmālī = *Morus acedosa*, or *Bombax malabaricum*, [Elava, in Kan.]
 219. Śīrīṣa = *Albizzia lebeck*, [Bāge mara, in Kan.]
 220. Śivā = *Cinnamomum tamala*, [Tejput, in Hindi; Talishappattiri, in Tam.]
 221. Śīsumārī = a kind of plant.
 222. Śirīṣapā = *Dalbergia sissoo*, [Irugunḍi māvu, in Kan.]
 223. Śrīgavera = *Zingiber officinale*, [Śuṇṭhi, in Kan.]
 224. Śonāka [Śyonāka] = *Groxylum indicum*, [Ānemuṅgu, in Kan.; Veḷutta pātiri maram, in Mal.]
 225. Śyāmā = *Echinocloa frumentacea*, [Samul, in Mara.; Chamalu, in Tel.]
 226. Śrīparṇī = See Kāsmārī.
 227. Śrīvāsa = Turpentine.
 228. Śleṣmātaka = *Cordia dichotoma*, [Naruvili, in Tam.; Cinna nakkeru, in Tel.]
 229. Śaṣṭika = a kind of rice growing in 60 days.
 230. Saptapārṇa = *Alstonia scholaris*, [Hāle mara, in Kan.]
 231. Samāṅgā = *Rubia cordifolia*, [Mañjiṣṭha, in Kan.]
 232. Sarja = *Shorea robusta*.
 233. Sarṣapa = *Brassica integrifolia*, [Sāsive, in Kan.]
 234. Sahadevī = *Vernonia cinerea*, [Karchiṇḍi, in Kan.; Pūvāṅkuruntala, in Mal.]
 235. Sahā = *Hibiscus tiliaceus*, or *Sida acuta*, [Malatanni, in Mal. Nirparutti, in Tam.]
 236. Sārivā = *Ichnocarpus frutescens*, [Udargoḍi, in Tam.; Pālvalli, in Mal.]
 237. Sinduvāra = *Vitex negundo*.
 238. Sindhuka = See 236.
 239. Suvarṇataru = *Cassia fistula*, [Konde mara, in Kan.]
 240. Suvarṇapuṣpa = See Campaka
 241. Susāra (Sāradru?) = *Terminalia tomentosa*, [Karuppu marudu, in Tam.; Tempāvu, in Mal.]
 242. Sūkaraka = *Girardinia reticulata* ?
 243. Sūkarapādī = *Azima tetraacantha* ?
 244. Sūryavallī = *Indigofera enneaphylla* ?
 or *Hibiscus mutabilis* ?

245. Somarājī = *Centratherum anthe/minticum*, [Kāṭṭujīrakam in Mal.; Kāḍu jīrige, in Kan.]
 246. Somalatā = *Sarcostemma brevistigma*.
 247. Saugandhika = White water lily.
 248. Saubhānjana = *Moringa oleifera*, Drumstick, [Nugge mara, in Kan.]
 249. Spandana = a tree.
 250. Syandana = Rathadru = See Tiniśa.
 251. Svarṇapuṣpa = *Jasminum humile*, [Śemmalligai, in Tam.]
 252. Haridratarā = *Coscinium fenestratum*, [Doḍḍa maradarasina, in Kan.; Maramaṅjal, in Mal.]
 253. Haridrā = *Curcuma longa*, [Arasina, in Kan.]
 254. Hastikarṇa = *Alocasia macrorrhiza*, [Marasaṇige or Muṇḍigida, in Kan.]
 255. Haritakī = *Terminalia chebula*, [Aṇilekāyi, in Kan.]

APPENDIX I(a)

Fauna Mentioned in the Text.
(Includes Insects and Reptiles also)

1. Abjāda = Lotus-eater, Swan etc.
2. Aja = Chāga = Goat.
3. Ahi = Snake.
4. Ākhu = Mouse.
5. Aṇḍira = Fish ?
6. Aśva = Horse.
7. Balākā = Crane.
8. Balguli = Carmacaṭikā = Flying fox or Cockroach ?
9. Bharadvāja = Skylark.
10. Bhāsa = Cock ?
11. Bhaṣaka = Karāyikā = The Blue jay ?
12. Bhujaga = Snake.
13. Biḍāla = Cat.
14. Bileśaya = Burrow-dweller.
15. Cakora = Greek partridge.
16. Cakravāka = Ruddy goose.
17. Carmacaṭikā = See 8 *supra*.
18. Cāṣa = Blue jay.
19. Caṭaka = Sparrow.
20. Cātaka = The Pied crested cuckoo.
21. Chikkara = Civet cat ? (Hindi) Śikra = Accipiter badius ?
22. Chippikā = The Common Indian Nightjar.
23. Chuchu = Musk-rat.
24. Chucchundari = Do.
25. Daṁṣṭrin = Tusked animal.
26. Dardura = Maṇḍūka = Frog.
27. Dhikkara = A Bird whose cry resembles the sound 'Dhik' or a kind of deer?
28. Divyaka = A bird.
29. Duṇḍubha = A Non-poisonous Snake.
30. Dvīpin = Leopard.
31. Dvirepha = Bee.
32. Ekaśapha = Animal with uncloven hoofs.

33. Go = Cow.
34. Godhā = Alligator.
35. Gṛhagodhikā = Lizard.
36. Harisa = Swan.
37. Hārīta = A kind of pigeon.
38. Hastin = Gaja = Elephant.
39. Haya = Horse.
40. Ibha = Elephant.
41. Jāhaka = ?
42. Jalabha = Hippopotamus.
43. Jiva = Cakora.
44. Jivajiva = Do.
45. Jivaka = ?
46. Kāka = Crow.
47. Kalabha = A young elephant or camel.
48. Kalahakārikā (commentary) = Ralā = A bird.
49. Kaṅka = A heron.
50. Kapinjala = Osprey.
51. Kapota = A dove.
52. Kāraṇḍava = A kind of duck.
53. Karāya = (Hindi) Kurāya = Screech owl ?
54. Karāyikā = Pūrṇakūṭa = The Blue jay.
55. Karkara = The Demoiselle crane.
56. Karkaṭa = Crab.
57. Kauśika = Owl or Ichneumon.
58. Khadyota = The Glow-worm.
59. Khañjanaka = Khañjariṇa = Wagtail (of 4 types).
60. Khara = Donkey.
61. Koka = Ruddy goose.
62. Kokila = Cuckoo.
63. Krakara = A kind of partridge.
64. Krauñca = The Curlew.
65. Kṛkalāsa = The Chameleon.
66. Kukkuṭa = Cock.
67. Kulāla-kukkuṭa = Wild fowl.
68. Kuraṅga = Deer.
69. Kurarī = Osprey (Macchlimār, in Hindi).
70. Kūrma = Tortoise.
71. Kūṭapūrī = The Blue jay.
72. Lāvaka (comm.) = A Quail.
73. Lomāśa = Jackal.

74. Mahiṣa = Bison.
75. Matkuṇa = Bug.
76. Matsya = Fish.
77. Mayūra = Peacock.
78. Mrga = Antelope.
79. Mūṣaka = Rat.
80. Nakra = Crocodile.
81. Nakula = Mongoose.
82. Naptṛka = A bird.
83. Pārāvata = Pigeon.
84. Phenṭa = ?
85. Piṅgala = Crane or owl.
86. Pipilikā = Ant.
87. Pippika = ?
88. Pirili = ?
89. Plavaṅga = A kind of bird.
90. Prṣata = Spotted antelope.
91. Prthuroman = Mina = Fish.
92. Pūrṇakūṭa = See 52 *Supra*.
93. Rājahaṁsa = Royal Swan or Flamingo.
94. Ralā = See 46 *supra*.
95. Rkṣa = Bear.
96. Rohita = A kind of deer.
97. Śalabha = Wasp.
98. Śalya = Porcupine.
99. Sārāsa = Crane.
100. Sarāṭa = Chameleon.
101. Śaśa = Hare.
102. Śaśaghna = Hawk.
103. Śatapatra = Wood-pecker.
104. Śikhin = Peacock.
105. Simha = Lion.
106. Simhanāda = A bird.
107. Śivā = Jackal.
108. Śrgāla = Do.
109. Śrīkaṇṭha = Peacock.
110. Śrīkarṇa = A bird.
111. Śuka = Parrot.
112. Śūkara = Hog.
113. Śvan = Dog.
114. Śvāvidh = Porcupine.

115. Śyāmā = Śāmā (Hindi) = *Copsychus malabaricus*.
116. Śyena = Hawk.
117. Tarakṣu = Hyena.
118. Timi = Whale.
119. Tittira = Francoline Partridge.
120. Ulūka = Owl.
121. Uṣṭra = Camel.
122. Utkrośa = Osprey.
123. Vānara = Monkey.
124. Vañjula = See 112 *supra*.
125. Varāha = Boar.
126. Vāyasa = Crow.
127. Vesara = Mule.
128. Vṛka = Wolf.
129. Vṛṣeika = Scorpion.
130. Vyāghra = Tiger.

APPENDIX II

ALBERUNI'S TREATMENT OF THE LAGHUJĀTAKA AND
COMETS—A CRITIQUE

Alberuni appears on the Indian horizon as a star of rare brilliance, shedding its light on many a dark page of medieval history. Being an eminent scholar himself, he developed great zeal for a comparative study of the religions, cultures, philosophies and scientific achievements of other nations. E.C. Sachau, his able translator, says about him: "The Hindus and their world of thought have a paramount fascinating interest for him." Alberuni appreciates scientific statements wherever they are found. In mathematics and architectural constructions he considers the Hindus to have reached a high degree of art, though he ridicules their superstitions and practices.

Though Alberuni's work on astrology is based on corrupt manuscripts and interpretations of Hindu scholars, he has achieved remarkable success in the field of astrology-cum-astronomy, among others. It is known that he has translated into Arabic the Laghujātaka and the Bṛhatsamhitā as well as written works on the "Lunar Stations", "Chronology" etc. His translation of these works is likely to open up a vast vista of research possibilities in the field of textual variations.

Alberuni's *India* consisting of 80 chapters deals with Hindu astrology in the last three chapters, quoting many verses in translation from the Laghujātaka and Chapter XI of the Bṛhatsamhitā bearing on comets. We do not understand why Alberuni considers the comets to have no astronomical significance, as he has relegated this topic to the astrological section rather than to the astronomical one. Actually they do have a scientific, astronomical basis which was visualized by ancient Hindu Sages and which is being proved by modern theories and experiments on meteorites. He states in this connection that his aim in writing this work is to remove the misunderstanding of his own people about the glorified nature of Hindu astrology, and to present to them the real state of affairs as they are. In this paper I shall address myself to the task of examining the performance of

Alberuni in translating and presenting Indian astrological classics such as the Laghujātaka and the Bṛhatsamhitā.

In this section he has given very useful tables pertaining to the Karaṇas, Yogas, planets, signs and comets for the benefit of students of astrology. In the tables of planets the author has shown the several months of pregnancy that are presided over by the planets. In a table on page 221 (of Vol. II) he speaks of the aspects exercised by the signs of the zodiac, which is an alien subject to Varāhamihira who knows only planetary aspects. Alberuni does not mention the source of his information. However, the details of this topic must have been supplied to him by local astrologers well-versed in the Horā of Sage Parāśara.¹

While describing the physical forms of the various Rāśis i.e. signs of the zodiac, he says about Gemini: "The word applies to a man holding a lyre and a club," which is not correct. It ought to be "A man holding a club and a woman a lyre." About the description of Capricorn as *Goat-cum-Crocodile*, he says, it is true only according to Greek astrology. He says the same thing about Kumbha, Aquarius, as it means only a *Pot*, but the figure is that of a human being holding a pot, which answers to the Greek representation of the sign. The name Mīna, Pisces, too means a single fish, not pair of fishes, according to him.

His translation of the verses of the Laghujātaka in many places is more of an explanatory nature than faithful renderings, there being some omissions and additions. In IV-5 of L.J. the author gives a planetary configuration necessary for predicting an illegitimate birth, but Alberuni takes it to indicate short life for the child. In the same verse there is a passage meaning "in case Jupiter does not aspect the ascendant and the Moon", which he translates as, "if the Moon and Jupiter just quit the aspect with the ascendens," (vide p. 232 Vol. II).

In verse 7 the house of confinement is described by Varāhamihira as *Adṛḍha*—not strong or stable—if the Sun be the strongest planet in the chart, but Alberuni construes the word as "will be destroyed". Similarly, the word *Ṇava*—new—is taken by him in the sense of *beneficent*. The word *Dagdha*—burnt—means, *burning*, according to him. The word *Citra*—colourful or variegated—is taken in the sense of "bow-shaped". He has omitted the meaning of *Manoramam*—charming—corresponding to Venus. Similarly, he has not translated

1. See Chapter IV of Bṛhatpārāśaraḥorāśāra.

the expression, *Pratīveśma sannikṛṣṭaiśca* which means, "the house in the vicinity is to be predicted through the planets situated nearby." While translating verse 8 of chapter IV, he interprets the word *Bhūmikā* meaning storey as *wing*. Another word viz. *Viśālam* meaning broad or spacious, is translated by him as "having three wings". I should think that his manuscript must have had the reading, *Triśālam*, which is quite correct as contrasted with the following expression, *Dviśālam*.

He has completely omitted verses 10 and 11 of this chapter. He translates verse 12 as follows:— "The number of women who will be present in a house corresponds to the number of stars which are in the signs of the *ascendant* and of the room. Their qualities correspond to the images of these constellations."²¹ The correct meaning of this would be—"The number of women (in the lying-in-chamber) should be judged from the number of planets situated between the Ascendant and the Moon." The second half of the verse too is misconstrued by him. For, he uses the expression, *go away*, for *Bāhyāḥ* which means, those that are standing outside, and *Enter it*, for *Abhyantaragāḥ* meaning those that are inside.

Next he takes up the last verse i.e. the 5th, of chapter XIII dealing with the soul's previous place of residence. He takes the word *Tiraścaḥ* to mean *Vṛścikaloka*, whereas it is the world of birds and beasts. The word *Nārakīyāḥ* means, according to him, those hailing from *Bhṛguloka*, whereas it means only those that come from the nether world.

Alberuni does not take the verses in order. It is possible that he thought of giving his readers a succinct and connected account of Hindu astrology, and so changed the sequence of the materials to suit his pattern of writing. While translating XIII-4 dealing with Mokṣa or liberation he omits the expression, *Śeṣair abalaiḥ* (with the rest being weak), which is an important condition. Similarly, he errs in construing the expression, *Janmani maraṇe vā*, as he says:— "If the constellation of the moment of death is the same as that of the moment of birth, in that case the spirit is liberated." It should mean only "at birth or death." He points out that these features are alien to the system prevalent in his country.

While discussing the phenomena called comets he says that the theories and methods of the Hindus are very lengthy and very subtle. First he takes up III-7-12 of the Bṛhatsaṃhitā which describe

the *Tāmasakīlakas* numbering 33 and their effects.¹ Then he skips over the succeeding seven chapters and treats of the comets in chapter XI. He translates the first seven verses barring the sixth. The second half of the seventh stanza is wrongly construed thus: "If the appearance of a comet lasts longer than $1\frac{1}{2}$ months, subtract from it 45 days. The remainder represents the months of its influence." He must have been misguided by the expression, *Pakṣatrayāt parataḥ*. The right meaning of the verse is—"The effects of a comet last for so many months as the number of days it remains visible; and for so many years as the number of months it is visible. These effects will be felt after a month and a half." Here he adds another sentence as "If the appearance lasts longer than two months, ..." which is not warranted by the text. I presume that astrologers whom Alberuni cross-examined gave him this queer explanation. In this connection we cannot but commend the pains the Arab scholar has taken in analysing materials given in this chapter of the Saṃhitā and tabulating the minute details in appropriate columns. He has tabulated the properties etc. of the three categories of the comets described in verses 8 to 41. We shall take up these tables for consideration, later on.

Under verse 42 of this chapter which describes the comet *Dhruvaketu*, Alberuni translates the word *Deśānām* as *empire* instead of *countries*. *Varāhamihira* means to say that there will be destruction in all the countries where this comet has been sighted on houses, trees or mountains. Similarly, he gives two meanings for the word *Upaskāreṣu*, the second being "sweepings of the house". According to Bhaṭṭotpala it means house-hold utensils and the like such as ladles, winnowing baskets, and brooms. In fact Alberuni has confused *Upaskāra* with *Avaskāra*. Then he jumps to verse 61. Of course he utilizes the ideas of the intervening verses in the tables of comets. Another peculiarity of this scholar is that he takes the word *Śikhā* or *Cūḍā* throughout to mean, *tail*, and not *crest*. This verse too he translates wrongly thus: "If a shooting star falls down opposite to the tail of a comet, health and well-being cease, the rains lose their beneficial effect, and likewise the trees which are holy to Mahādeva and the conditions in the realm of Cola are troubled." Is it possible that Alberuni had different readings or was his manuscript illegible, which necessitated a strained construction? Our reading is *Śivaḥ śivataraṇīvyṣṭo yaḥ*. Hence

1. Alberuni follows Varāhamihira in clubbing together the *Tāmasakīlakas* and the comets mentioned in Ch. XI simply because they have the same generic name, *Ketu*. Varāhamihira however knew that they were sunspots, solar flares and the like. Hence they are of a different type.

there is no chance of Śiva's tree creeping. It only means *auspicious* and *more auspicious*. No doubt, he has translated the second half of the verse correctly, though he has omitted the word, Avagāṇa (Afghana) from the list of countries affected adversely.

Next he translates verse 62. Here too he goes off at a tangent from the text. For, he says, "Examine the direction of the tail of the comet, it being indifferent whether the tail hangs down or stands erect or is inclined, and examine the lunar station, the edge of which is touched by it. In that case predict destruction...and that its inhabitants will be attacked by armies which devour them as the peacock devours the snakes."¹ Here the first line is misinterpreted. It should be— "The quarter where the crest of the comet is bent, where it is projecting..." He has not only omitted the word "Divyaprabhāvanīhatān" (destroyed by divine power) but has taken *Garutmān*, meaning Garuḍa, as *peacock*.

Tables of Comets:

Kīraṇas:— These comets number 25. Alberuni calls them "Children of *Kīraṇa*", but actually they are the sons of the Sun. Their effect is *Śikhibhayadāh* i.e. creating danger from fire, but he gives *pestilence* as the effect.

The 22 comets, children of the Earth:— He omits the adjective *Kīraṇānvitāh* (full of rays). For the effect, *Kṣudbhayadāh*, he gives "fertility and wealth" which applies to the succeeding set of 3 comets.

Sons of the Moon numbering three: He quotes evil effects as "The world will be turned topsy-turvy". This applies to the next comet called *Brahmaṇḍa*, which causes, according to him, wickedness and destruction.

Kanakas: These are 60 comets, children of Saturn. They are omitted by Alberuni.

Taskaras: They are *Nāṭivyaktāh*, not quite clear, but he says, "the eye is dazzled by them" which is wrong. It is possible that he could not find the negative particle *Na* in his manuscript.

Tāmasakīlakas: Alberuni includes them in the tables of comets. Though they are 33, they are given here as 36. Their effect, according to him, is 'fire', while Varāhamihira gives their effects under "The Sun's Transit" in five verses as "famine, trouble to kings, theft, drought etc."²

Viśvarūpas: He gives their effect as 'evil', but it should be "acute danger from fire."

Araṇas: Children of Wind, numbering 77. Their quality *Vikīrṇa-dīdhitayaḥ* meaning "possessed of scattered rays" is translated by him as "their rays are united so that these appear as rivulets." About their colour *Śyāmārūṇāh*, dark red, he says "reddish or greenish."

Gaṇakas and *Caturaśtras* are both children of the Creator, the former being 8 clusters and the latter 204 in number. Alberuni takes *Gaṇaka* as the name and *Caturaśra* as its epithet, and gives number as 204. According to Bhaṭṭotpala, *Caturaśra* is a descriptive name.

Kaṇikas: Alberuni extends their effects viz. *Tivraphalāh*, by bringing in the effects of *Kabandhas* viz. *Puṇḍrābhayapradāh*. Even here he has taken the word as *Puṇḍrābhayapradāh*, which gives the contrary meaning, as *Bhaya* means fear or danger, while *Abhaya* means protection.

Asthiketu: He reads it as *Aṣṭi*, and translates *Rūkṣa* as 'less bright.

Śastraketu: It appears in the east, but he says *west*. In its effect he leaves off *Māraka*—mortality.

Raudraketu: It is to be seen in the *Dahanavithi*, which has been mentioned in connection with the transit of Venus. This Avenue consists of the two stars, *Pūrvāṣāḍha* and *Uttarāṣāḍha*, but Alberuni gives the three stars viz. *Pūrvāṣāḍha*, *Pūrvabhādrapada* and *Revatī*. This is against Varāhamihira's rule given in IX. 3. Though the author has told us that its effects are the same as those of *Kapālaketu* i.e. hunger, mortality, drought and diseases, yet Alberuni gives only "fighting among kings".

Śvetaketu: It is visible in the east at midnight, but according to him in the south at the beginning of the night. He was misled by the words *Prāk* and *Yāmyāgrāh*.

Ka: Alberuni omits its form, *Yugākṛti*, like the yoke. He says that it appears in the first part of the night. It should be *midnight*. The adjectives, *Saptadinadrśyau*—visible for seven days—and *Snigdhausubhikṣasivadau*—glossy and conducive to good crops and benefits—are applicable to this and the previous comet. He describes *Ka* as "its flame is like scattered peas." He applies the evil effects of *Ka* when it is visible for more than a week, to both *Ka* and *Śvetaketu* against the textual specific statement. He also gives the effect, viz. destruction of two-thirds of the population, of the following *Ketu Śveta* (which is omitted by him), as belonging to this pair of comets. Varāhamihira says clearly about the distinctness of *Śvetaketu* and *Śveta*. Still Alberuni takes them as identical.

¹ Alberuni follows Varāhamihira in stating that the comet which is called *Kīraṇa* is the same as the *Kīraṇa* mentioned in Ch. XI. I am not sure that he has done so. I have found that the word *Kīraṇa* is used in a different sense in the *Br. Saṃh.* III. 12-16.

Rasmiketu: It is similar to Śveta in effects, but Alberuni gives a different version of it as "ruining all human affairs and creating revolutions". In reality it is "destruction of two-thirds of humanity".

Dhruvaketu: He does not give the evil effects of this, given in verse 42, which he applies to the entire class of atmospheric comets.

Kumuda: He construes the word *Prākṣikha*, meaning, with its crest turned to the east, as "having its tail directed towards the south."

Maṇiketu: He omits its characteristic of being a tiny little star.
Bhuvaketu: Here too he omits its glossiness and form of a tiny star.

Padmaketu: He takes the direction of its appearance as South, but it ought to be *Apāreṇa*, the West.

Āvarta: It is *Aruṇanibha*, red in colour, but he takes it as 'light gray.'

Saṁvarta: It is described as *Śūlāgrāvasthitah*—situated like the trident—and dreadful. He omits the latter quality and alters the former as "with a tail with a sharp edge."

My above-mentioned criticism of Alberuni is not meant to belittle his yeoman service to the cause of international understanding and of enriching the knowledge of his countrymen, but to show that there is a vast field of research for scholars to prove the veracity and justness of the statements made by the great Arab savant, to whom the world of scholars and lovers of culture owe a deep debt of gratitude.

APPENDIX III

FERTILIZERS IN ANCIENT INDIA

The problem of feeding the population, increasing by leaps and bounds, especially in the developing countries, assumes special importance at this juncture when scientists and technologists are seriously engaged in finding ways and means to increase farm production and reduce wastage by eradicating plant-pests and diseases as well as by devising proper storage methods. It would, therefore, be interesting to all lovers and scholars of Sanskrit hailing from different parts of the world to know something about the efforts made in this direction in ancient India.

Ancient Indian seers had established that plants were also living beings with the difference that their consciousness—*Samjñā*—was internal or dormant.¹ All the same, they have feelings of both pain and pleasure. Sir J.C. Bose had demonstrated this fact to learned assemblies in many parts of the world. Just as preventive and curative medicines are prescribed for human beings, even so are they done for members of the vegetable kingdom. In ancient works on *Śilpaśāstra* (architecture)² and in Kauṭilya's *Arthaśāstra*³ as well as in Varāhamihira's *Bṛhat Saṁhitā*⁴ we come across sections dealing with trees or *Vṛkṣāyurveda* (treatment of plants) in connection with agriculture, gardening and town-planning. In the *Atharva Veda* too, there are prayers for the sweet and juicy fruits of trees and creepers.⁵ Many ancient sages like Kāśyapa, Gārgya, and Parāśara as well as medieval scholars like Cakrapāṇimīśra, Surapāla and King Somadeva III of the Chalukyan dynasty, have written on this subject.

In Sanskrit poems and dramas, we come across the word *Dohada* which, applied to plants, means special treatment or manure or fertilizer. In the *Ratnāvali*⁶ there is the famous verse, "Uddāmotka-

1. Manu. I. 49

2. *Śilpaśāstra* of Viśvakarman, LXVII. 3, LXVIII. 8-10, LXX. 7.8.

3. *Arthaśāstra*, Jolly's Edn. II. 20 p. 30 (*Sitādhyakṣa*).

4. Br. Saṁ LV.

5. *Atharvaveda*. I.2.6, III. 6.4.

6. *Ratnāvali* II-30.

likām..." which speaks of the wonderful appearance of abundant flowers on the King's jasmine creeper as a result of the application of a Dohada, fertilizer, supplied by a hermit. There is also the case of the Dohadas coming under what are called "Kavisamayās" or poetic conventions.¹

Rājaśekhara argues that the poetic conventions, fictitious as they may appear, are not to be rejected by poets. For, ancient scholars, well versed in the Vedas and their ancillaries as well as the Śāstras, had roamed over many islands and countries and written these things on the basis of their first-hand knowledge. These things appear strange and untrue at present as a result of vast changes in climatic conditions, times and other circumstances. This is how the poetic conventions originated in days of yore.

These poetic conventions relate to other classes also such as birds and beasts. The Cakora birds drink nectar from the Moon's rays; the Cakravākas get separated from their mates at night; the Cātaka can drink only the water that drops from the clouds. The deer are enraptured by the tunes of hunters and thereby get ensnared. The swan is supposed to possess the capacity to separate milk and water. The bee dies by kissing the Campaka flower, etc. We are not concerned at present with these poetic conventions, but only with the special treatment given to plants for increasing their yield. This subject of fruit and flower culture as well as grafting was practised in ancient India under the aegis of the rulers. This knowledge was also hereditary in some families.

According to poetic conventions the Aśoka tree should bear abundant flowers, if it be kicked by a charming young lady producing jingling sound of her anklets.² On the face of it, it would look ridiculous and superstitious, especially to a person of scientific outlook. However, we have to remember that many a scientific discovery owes its inspiration to some so-called superstitions. Though the ancients, who were fond of myths and parables, couched their thoughts not in scientific terms but in figurative language, yet their statements had the value of practical utility and traditional authority. If we analyse these *conventions* with a scientific spirit, I am sure, we may stumble on the truth lying underneath. I think that the jingling anklet subjects the Aśoka tree to sound or music therapy in addition

1. "Aśāstriyam alaukikam ca paramparāyātari yam artham upanibadhnanti kavayaḥ sa kavisamayāḥ," and "Kavimārgānugrāhi katham eṣa doṣaḥ iti Yāyāvaryaḥ." Chapter XIV of Rājaśekhara's Kāvyamīmāṃsā.

2. The verse 'Pādāghātāḥ...'

to giving it mild physical vibrations. It is well known that plants need water, light, etc., to prepare their food. Similarly, they depend upon another physical agency viz. sound, which has some influence on their physiology. Music is said to cast a spell on all living beings, as it is 'the food of love'. Experiments were conducted recently by subjecting certain plants and creepers to different tunes in order to find out their effect on their produce. Scientists have come to the conclusion that music does influence, by and large, the life and growth of plants and their yields. In this connection, let us turn to what Dr. T. C. N. Singh, Retired Professor of Botany, Annamalai University, has to say: "If they depend on light, why not on sound?" He discovered under microscope that protoplasm was moving faster in the cell as a result of the sound produced by an electric tuning fork. This discovery led to his conclusion that sound must have some effect on the metabolic activities of the cell. His findings are that the sound of the Viṇā produces better results than that of the violin. He says further that male voice is healthier to the plant than female voice.¹ Among the Rāgas or tunes, he says, the Cārukeṣi is the most helpful in increasing the yield. Originally, it is said, such experiments were conducted in the U.S.A., Canada, Russia, etc. In the West, Bacch Sonnetta (A & B) was found to be very potent. Dr. Singh is of the opinion that the growth and development of forests are largely due to the presence of a large number of birds singing several tunes every day.

As mentioned above, the subject of *Dohada* is often met with in Sanskrit literature. In the Naiṣadhiyacarita of Śrīhaṛṣa (12th century A.D.) who was well versed in many branches of learning, there is the reference to the fertilizer used for the pomegranate: While explaining the word *Dohada-dhūpini* the commentator Nārāyaṇa says² that Dohada is that material by which an extraordinary growth of fruits etc. is achieved. In the particular context the Dohada or fertilizer was fumigation. The editor, Pandit Śivadatta, has quoted from some source three verses which mean: "Dohada is that material evolved by competent persons for producing flowers etc., on trees, bushes, creepers and the like out of season." The next two verses mention the materials used for fumigation: "For increasing the yield of pomegranates the best procedure is to pour on the tree the liquid of mutton and to fumigate it by burning sheep's wool and mutton underneath.

1. Manipal Record, Vol. IV-35. p. 2.

2. Naiṣadha I-82.

If the same tree is smeared with a paste made of fish meal, ghee and Triphalā as well as with the flesh of goats and sheep, and fumigated with the matter, its fruits will be as big as those of the Tāla tree."

The subject of treatment of trees has been ably dealt with by Varāhamihira in the Bṛhat Saṃhitā, Chapter LV, as it forms part of the topic of Gardening. Corresponding to the Green Manure employed in modern agriculture Varāhamihira speaks of the Sesamum Treatment for the soil. According to him if flowers or fruits are destroyed suddenly, the concerned tree or creeper should be watered with milk cooled after being boiled with horsegram, blackgram, greengram, sesamum and barley. Another recipe is the following: Trees, creepers and bushes should be sprinkled daily with a mixture of two Ādhakas i.e. 128 Palas, of the powder of the dung of goats and sheep, one Ādhaka of sesamum, one Prastha i.e. 16 Palas, of wheat particles, one Tulā (100 palas) of beef and one Droṇa (256 Palas) of water, kept for seven days.

The *Abhilāṣitārthacintāmaṇi*¹ mentions a few fertilizers: (i) The soil underneath a tree struck by lightning is good for warding off trouble for trees from snowfall. (ii) Fumigation of trees by burning turmeric, Viḍaṅga (*Erycibe Paniculata*), white mustard, flowers of the Arjuna tree, mixed with fish and the flesh of Rohita (a kind of deer) will not only help the growth of flowers and fruits but will destroy all worms and insects as well as diseases. (iii) Fumigation of a tree by turning Viḍaṅga, asfoetida, Sindūra, pepper, Ativīṣā, Vacā, Bhallātaka and buffalo-horn mixed in equal quantities will destroy all kinds of insects and germs. (iv) Fumigation caused by burning fish, clarified butter, white mustard and banana leaves will cause a bumper crop. (v) To produce fruits out of season, the trees should be watered with a decoction of Aṅkola mixed with ghee and honey and with the fat of parrots and deer. (vi) Milky trees will yield a bumper harvest if they are watered with milk mixed with Viḍaṅga, honey and ghee, and fumigated with the smoke of burnt Naṭa and Kuṣṭha. (vii) The same effect will ensue in case the trees are scratched with thorns and fumigated with cow's ghee, water and fat of parrots and rats. (viii) Vines will bear sweet fruits in abundance when they are manured with the excreta of cocks and the liquid of horse's flesh. (ix) Orange trees manured with any flesh mixed with cow's milk and jaggery will bear plenty of fruits. Similar recipes are given in this work for mango,

banana, wood apple (Kapittha), myrobalan, coconut, jujube, tamarind and such other trees.

Recently there appeared in the South Kanara district and some adjoining areas a peculiar disease of the roots of the banana plant, which has practically destroyed entire plantations. This work mentions a remedy for such a disease: The roots of the banana are to be scratched with a gold needle heated in the fire caused by burning the powder of some article (which is not clear). The Bijapūra (citrons) plant will yield big fruits if it is manured with oil cake, liquor and fish, and then watered. The jasmine which is considered as the queen of flowers in India, will bear flowers when it is burnt with the fire of chaff.

There are some plants that bear flowers having no smell at all. There are fertilizers for making such plants bear sweet-smelling flowers. Such plants are to be manured with the soil taken from the beds of plants bearing fragrant flowers, and watered with a mixture of water, and the powder of Gandhapatra, Mustā (*cyperus rotundus*), Tagara (*tabernaemontana coronaria*) and Uāra (*andropogon muricatus*).

It is well known that the Āmalaka fruit is astringent, but there are recipes for making it sweet: The tree should be scratched before the appearance of flower with a twig of the Kumāraka (Tamāla according to the Dhanvantari-nighaṇṭu) and the scratched surface besmeared with a paste made of Japā, sesamum and equal quantities of honey and ghee, the mixture appearing like mire. Similarly, the tamarind fruit can be turned sweet, if the tree is watered with a decoction made of the leaves of Jambū, Uāra and Mustā, or with one made of milk and the flesh and serum of the deer, parrot, antelope and jackal. Creepers besmeared with honey will produce red flowers, whereas with ghee they will bear white flowers. The lotus and lily too will have two flowers on a single stalk, if the plant is smeared with honey and ghee and manured with the powder of Kalāya (a leguminous seed) and mire.

Injections to roots are also prescribed here for specific purposes. A small ball of the flower of Yaṣṭimadhūka, the white Kuṣṭha and honey should be injected into the root of any tree if it does not bear fruit.

There is a recipe for making the fruit ever-green: The branch of the concerned tree should be wound round with cloth in seven rounds, and at the joint of the trunk and branch, it should be well covered with the skins of deer and elephant.

A tree or plant is said to be capable of being transformed into

1. Abhi. Mys. Introduction xvii-xxiii

a vine by means of the following fertilizer: The root of the mango plant should be manured with a decoction of Aṅkola, dog's flesh and goat's milk mixed with oil cakes. Such a vine will bear fruit in all seasons.

Cross-breeding of plants which is now practised on a large scale was anticipated by the ancients: When the seed of the Vārtākī (egg plant) mixed with honey and ghee is kept inside a Kuśmāṇḍa (ash gourd) for a week (?) and then sown, the plant will come to have the leaves of the ash-gourd, but fruits of Vārtākī itself. Similarly, the plantain trunk is supposed to bear a pomegranate when it is watered with the flesh and serum of a boar and decoction of Aṅkola.

The Viśvavallabha of Cakrapāṇimiśra, referred to above, treats of many subjects pertaining to agriculture. In chapter VIII it deals with diseases of trees born of the three humours, and their remedies. A tree suffering from a Vataic disease becomes dry, small, thin, tall, drowsy and lifeless. It also stops bearing flowers and fruits. The remedy for this disease is the following: A sickly tree should be watered with a luke-warm decoction of glossy meat, and sprinkled with the ashes of dried cowdung. It may also be watered with a mixture of the extract of Nirguṇḍī, *cassia fistula*, leaves of Pañcāmra (?) and water, and its roots smeared with a paste of the above materials along with sesamum. Oil cake may be used as a manure for warding off Vataic diseases. Similarly pouring at its root the urine of goats is beneficial. It may also be watered with a decoction prepared with Kuśmāṇḍa, goat's dung, mango bark and Aśvagandha. This work prescribes fumigation of a sickly tree with Nirguṇḍī, Guggulu etc.

This work mentions in Chapter IX some fertilizers for bringing about marvellous effects: Take the dry seed of a ripe Kumuda fruit and smear it daily with dry cowdung powder and buffalo's urine for seven days. Then sow it in a good soil. It will then sprout into a Karavīra creeper. If the same seed be treated with Aṅkola oil for one full day, it would produce a Karela (?) creeper.

We have already seen a recipe for a mango tree to yield in all seasons. In this work a slightly different recipe is prescribed: The seed should be treated 21 times with the blood of hare and tortoise and sprinkled with milk and water. The banana plant will yield fruits looking like mangoes, if its roots are watered with a decoction of hog's blood and fat.

Kuṇapajala: A fertilizing solution called *Kuṇapajala* is mentioned in the *Vṛkṣāyurveda* of Surapāla as well as in the *Upavanavinoda*.

This solution is prepared thus: "Take the flesh, marrow of bones and flesh and fat of the deer, hogs, fish, sheep, goats and Śaṅgins, as far as possible, and mix them together and cook the mixture in water. When it is sufficiently cooked, pour the whole thing into a pot and add milk to it. Now add powdered oilcake of sesamum, and honey to it. Mix it with soaked blackgram and ghee. Spread this mixture in a shallow vessel and pour hot water on it. When this is transferred to a pot, the latter should be sealed and buried for a fortnight in the strong room (or granary?). The contents of the pot are now called *Kuṇapajala*, which becomes a tonic for trees."

According to Surapāla's prescription, Mātuluṅga (citron) fruits would become as big as Kuśmāṇḍas (ash-gourd), if its creeper be watered with a solution of oil-cake, fish-meat, rat-flesh and liquor in water. Bilva and wood-apple trees would bear sweet fruits, if they be watered, before their flowering season, with a solution of honey, ghee, milk, jaggery and its sediment. Similarly, the *Kautuka-cīntāmaṇi* gives a prescription for making grapes sweet and to remove sourness of mangoes. The *Agni-purāṇa* has a section dealing with Vṛkṣāyurveda. The *Kṛṣiparāśara*, which is evidently a later compilation, treats of many topics of general interest to agriculturists, such as rainfall in the different months, preservation of seeds, sowing months, etc. "Ghee, oil, butter-milk, lamp and salt should never be kept on seed even by mistake", says the sage. Sage Gārgya too is quoted in this connection.

Just as prenatal care or treatment is necessary for human beings, even so seed treatment is profitable before sowing. All seeds are to be soaked in milk for ten days, taking them out everyday with the hand smeared with ghee. Then they must be rolled many times in cowdung, fumigated with the flesh of deer and hog, and then with flesh and hog's marrow they should be planted. They should be sown in a prepared soil (after the sesamum treatment). Lastly they should be sprinkled with milk and water. Varāhamihira¹ has prescribed in addition some special recipes for the treatment of the seed of Tamarind, Kapittha and Śleṣmātaka. The tamarind seed should be sprinkled with a compound of the flour of rice, blackgram and sesamum as well as particles of wheat and stale meat and repeatedly fumigated with turmeric powder. The *Abhilaṣitārthacīntāmaṇi*² gives some recipes for seed treatment on similar lines: Ripe fruits without any blemish ought to be selected and dried in the sun. Then

1. Br. Saṃh. LV. 19-30.

2. Introduction xvii.

they should be coated with cowdung and fumigated with Viḍaṅga and ghee for five days. This is the general recipe for all kinds of seeds. Those of milky trees are treated thus: Soak the seeds for ten nights in cow's milk, dry them in the shade, and mix them with the ashes of Vyāghrī (or Brhati) and of barley and wheat. Lastly give them a coating of cowdung. Seeds kept in the oil of Nṛśaṁsa (?) and Aṅkola for seven days and then sown in a soil wetted with hail-stones will sprout quickly. The pomegranate seed should be wetted 21 times with the blood of Kukura (or Kukkura?) before sowing for a good yield. Any seed soaked in milk mixed with the flesh and serum of fish and boar would be very effective. So would be a tamarind seed kept for seven days in milk mixed with the serum of fish and boar as well as with sesamum oil and then smeared with the ashes of Brhati and Tilakāṇḍa (sesamum plant). To make the fruit unusually big, wet the seed with water mixed with human flesh and serum as well as with the powder of ivory.

Before sowing the seed, the soil should be tested. For fruit cultivation the soil must contain sweet water and be free from pebbles. It must also be glossy and unexposed to frost. If sesamum, blackgram and greengram grow luxuriantly, that soil is ideal for flower and fruit cultivation. The pit for the trees should measure four feet deep and square. The pit too should be treated and manured: It should be filled with plenty of bones and cowdung and burnt. Then remove the ashes and fill the pit with a layer of sand at the bottom and another layer of the flesh and serum of goats over it along with water. After this the seed is to be sown in the pit. Instead of seed a tender plant may also be planted therein. Cooked white rice mixed with curds and rock salt is also thrown into the pits for good results.

The foregoing paragraphs, I am sure, will draw the attention and rouse the curiosity of scholars and scientists, thereby helping them in further researches in the extension of the horizon of human knowledge. It would be excellent, if scientists could analyse some of the ancient fertilizers chemically and throw some light on the genuineness or otherwise of the ancient methods. My aim is just to show that the ancients had evinced sufficient capacity and enthusiasm for analytical thinking and scientific experimentation even in those far-off days when man's activities were guided more by belief than by reason.

INDEX OF VERSES AND PROSE PASSAGES

अ	Ch.	V	अ	Ch.	V.
अंशुविरोधे	XVII	5	अतिमुक्त	XXIX	5
अकलुषाङ्गु	VIII	53	अतिवृद्धिः	XLVI	34
अकारणे कीर्ति	XCII	2	अतिवृष्ट्युत्का	XLII	1
अक्रियमाणक	XCVII	5	अतीव ह्येष	XCIII	11
अक्षोभः श्वर्ण	XC	9	अतूणे सत्पुत्रा	LIV	52
अग्नयः पितरः	XLVIII	69	अत्यन्तवि	XCVII	12
अग्निप्रकृत्या	LXVIII	110	अत्यम्नति	LXXXVI	12
अग्निभयं च	LXXXVII	31	अत्युत्तमोत्त	IX	9
अग्रतः पृष्ठतो	XXVIII	22	अत्युत्तम	LXXXVII	15
अङ्गारसीरिका	XLVI	78	अव सहस्र	LXXXVII	17
अङ्गारे स्तेन	LIII	61	अद्याकान्ते	IX	17
अङ्गिरसो	XIII	10	अद्यारोहेच्छूलि	IX	21
अङ्गुलशतार्ध	L	1	अद्यारोहेद्भ	IX	19
अङ्गुलानि	LXIX	18	अद्यावान्त	CVII	14
अङ्गुलैकै	LIII	101	अद्यावित	IX	11
अङ्गुष्ठतयः	LVIII	20	अय न चतु	LVIII	34
अङ्गुष्ठमूले	LXX	14	अय तु भुज	V	6
अङ्गुष्ठयवे	LXVIII	42	अय दक्षिणे	XIV	11
अङ्गुष्ठेन	LI	37	अय पञ्चमे	LXXXVII	33
अच्छिन्नः परि	XLVII	23	अय पारस	LIII	15
अच्छिन्नमवति	XXXV	3	अय पूर्व	XIV	5
अच्छिन्नरज्जुं	XLIII	58	अय मधुर	XLV	4
अजातशाखान्	LV	6	अनवा कृण	CVI	3
अजोऽव्ययः	XLIII	54	अनवाञ्जन	XXIV	16
अजातपूर्वाणि	LXXXV	2	अनवा समु	XLVIII	12
अञ्जनभृङ्ग	LXIV	2	अनवा स्पृशति	L	10
अञ्जनमुस्तो	LIV	121	अवाङ्मयू	LI	8
अणुरपटु	XIX	22	अवातः सां	II	1
अण्डजहा रवि	X	20	अयाग्रश	LXV	10
अण्डीरकप्टीति	LXXXVIII	26	अधिराज्या	XLVIII	85
अतसीकुसुमश्यामं	LXXXI	7	अध्वलाधि	LIII	9
अतसीकुसुमश्यामः	LVIII	32	अध्वधहस्त	LXXII	3
अतसी धेतस	XXIX	6	अभिहत	XLVI	62
अतिकृण	LXVIII	51	अनलमय	VIII	17

	Ch.	V.		Ch.	V.
अनवरत	XXXVIII	5	अपसर्पणं	XLVI	47
अनिमित्तमङ्ग	LXVI	8	अपसव्यास्तु	LXXXVI	57
अनिमित्तगंह	XCV	8	अपसव्ये	XXX	4
अनिमित्तचारः	V	5	अपहरति	LXXXI	27
अनिलमयं	LIII	72	अपि काल	CIV	46
अनिलोऽनिले	XXXII	2	अप्यर्णवस्य	II	17
अनुगच्छति	XXIV	32	अप्रतिषिद्धा	LIII	31
अनुलोमगे	XXX	19	अप्रदीपा	II	26
अनेकवर्णा	XXXVI	5	अप्रसिद्धिं	LXXXVI	61
अनेनैव	XLVIII	87	अप्राप्य मक	III	4
अन्तःपुरं	XCH	2	अज्येषु मूर्धं	LXXXVIII	20
अन्तःस्थे	LI	25	अभयायच	XCV	9
अन्तरङ्ग	LI	27	अभिजिच्छ्रुव	XXXII	16
अन्तरचक्रं	CVII	11	अभिभवति	XXXIII	30
अन्तरमणि	LXXXI	35	अभिमुख	LXXXV	9
अन्तर्धाम	XLVIII	48	अभिहित	XVI	41
अन्तर्वेदी	V	65	अभ्यन्तरे	LXXXVII	28
अन्तेगुरु	CIH	12	अभ्यर्चिज्ञान	XLIV	7
अन्धत्वमूर्ध्वं	LVIII	52	अभ्यर्चितापण	XLIII	26
अन्नं जगतः	XXI	1	अभ्यर्च्य	LX	16
अग्नेः क्षीर	CV	8	अभ्यास	LV	13
अन्यजन्मा	LXXXVI	5	अभ्युच्छाया	IV	14
अन्यप्रतिश	XC	8	अभ्युद्यताभि	LXVIII	68
अन्यतो	XLVI	40	अभ्युद्यता विप	XIX	8
अन्यानापि	XI	36	अमलवपु	III	39
अन्येन	LXXIX	15	अमृतास्वा	V	1
अन्येनात्रा	IX	13	अम्बरमद्र	XIV	27
अन्येषान्तु	LXXIII	6	अम्बरमध्या	XXXIII	11
अन्येषामुष्ण	LXXIII	5	अम्बरस्पन्द	LXXIX	18
अन्यैश्च कुम्भै	XXIV	27	अयं विशेषो	XVII	27
अन्योन्य	XCV	43	अरमङ्गे	XLIII	22
अपचारेण	XLVI	2	अरिष्टाशोक	LV	3
अपरस्मां चल	XI	33	अरुणकिरणा	V	55
अपरस्यां दिशि	LXXXVII	23	अर्कग्रहात्	V	98
अपरस्यां मणि	XIV	20	अर्कात्सिते	XL	4
अपरस्यां स्वात्मा	IX	22	अर्कोदयेऽधि	XXXIX	2
अपरेण	XI	49	अर्कोदये विजृ	XXXVIII	4
अपरे तु	LXXXVII	44	अर्चाभिर्गममु	LIX	10
अपरेऽह्नि	XLVIII	23	अर्घस्थाने	XL	9
अपरोज्जत	LIII	34	अर्धनिचितं	LIII	105

	Ch.	V.		Ch.	V.
अर्धपलस्य	LXXXII	8	अष्टाधिर	XLIII	43
अर्धपुरुषे	LIV	10	अष्टाष्टक	LHI	55
अर्धमतोऽष्टां	LXXIX	10	अष्टौ च बहि	LHI	56
अर्धोङ्गुला	LVIII	9	अष्टौ तु जानु	LVIII	22
अर्धस्तमया	XLVII	21	अष्टौ सीसक	LVII	8
अर्धस्तमिता	XXX	1	अमनस्पन्द	LXXIX	2
अर्धेन यदा	XLVI	35	असिकेशं	XI	56
अर्धोदितो	V	28	असितघन	XXIV	15
अर्धोन्नते च	IV	9	असिते सितेन	XVII	25
अल्पमुत	LIII	73	असिद्धिसि	LXXXVI	62
अवनत्पार्क	V	18	असिमुसलं	VI	5
अवमर्दन	V	48	अस्तं याते	XXXIX	4
अवाक्प्रदाने	LXXXVIII	46	अस्फुटिता	LXVIII	57
अविकलपा	LXVIII	19	अस्वेरनपीनो	LXVIII	33
अविकाजश	LV	17	अस्वेरनौ	LXVIII	2
अविकृतस	V	96	अहताम	XLVIII	50
अविदितैव	II	34	अहताम्बर	XLIII	24
अविरतज	XLIII	59	अहिरेवे	XV	7
अव्युच्छिन्ना	IV	15	अहिराजः	LIV	36
अशनिः स्वने	XXXIII	4	अहिबरुण	X	2
अशनिजला	LXXIX	3	अहुताश	XCVII	10
अशुभनिमि	XLIX	8	अहुताशोजल	XI	3
अशुभनिरी	CIV	52	अहो घाष्टं च	LXXIV	15
अशुभमपि	XLV	15			
अशुभाकृति	XXX	21	आ		
अश्मक	IX	27	आकारं	LXXIV	3
अश्मन्तक	LIV	43	आकाररात्री	LXXXVIII	33
अश्रुपात	LXVI	2	आगच्छन्तु	XLVIII	20
अश्विनीपि	CH	7	आगच्छन्त्यो	XCH	3
अश्विन्यामशम	XI	54	आग्नेयदि	XCVI	6
अश्विन्यामश्व	XV	26	आग्नेये कौलि	LXXXVII	20
अश्विन्योऽप	CH	1	आग्नेयेऽम्बुद	XXXII	14
अश्विन्यम	XCVIII	4	आग्नेये यदि	LIV	97
अष्टमराजा	XLI	6	आग्नेये सित	XV	1
अष्टमराणि	XL	3	आग्नेयां दिशि को	XIV	8
अष्टपतं	LXVIII	105	आग्नेयां दिशि चन्द्र	XXIV	33
अष्टांशाष्टां	LVIII	19	आग्नेय्यामनला	XCV	21
अष्टाङ्गुलं	LVIII	6	आग्नेय्यामपन	V	82
अष्टावंसी	LVIII	25	आजानुजम्ब	LVIII	45
अष्टावष्टा	XLVIII	51	आजे तस्कर	XV	23

Ch.	V.	Ch.	V.
आज्ञायमाना	CIV 34	आयुःश्रीचल	LX 4
आज्यं तेजः	XLVIII 52	आयुष्यं	XLVIII 74
आताम्रसंहत	LXI 11	आये रवि	CHH 11
आत्मसुतको	XLVI 7	आरक्षक	XVI 20
आत्मायमात्मनि	LXXV 4	आरोग्य	LXXXV 5
आत्मा संहति	LXXV 3	आरोहणमन्य	XCHH 6
आदावनहुह	XLVIII 43	आरोहति क्षिति	XCHH 13
आदित्यहस्ता	XV 29	आर्क पयो	L 25
आदित्या वस	XLVIII 56		LIV 116
आदित्ये पाञ्चनद	X 6	आर्द्र द्रव्यं	XXVIII 2
आदित्ये सत्यो	XV 5	आर्यम्णं होत	VII 5
आदिनेदुभय	XCIV 10	आर्यम्णे मार्द	XV 10
आदौ नेच्छति	LXXVIII 12	आर्याणामपि	CIV 51
आदौ यादृक्सी	CIV 50	आलभ्य मन्त्रेण	XXIV 8
आद्यं द्वितीयं	VIII 34	आवन्तिका जन	V 64
आद्यं धनिष्ठांश	VIII 27	आवन्तोऽया	XIV 33
आद्यः प्लवङ्गो	VIII 43	आवरणं	V 12
आद्योजङ्गिराः	VIII 31	आवर्त इति	XI 50
आधूयं व्रण	LXXXII 11	आवर्षात्त्रय	XLV 16
आधूयया तु	XI 40	आवाहितेषु	XLVIII 22
आनताबुंद	XVI 31	आवाहीवं ततः	XLVIII 21
आपस्तयाप	LIII 49	आशाप्रहोप	XXXIII 21
आपाण्डुपीति	LIV 20	आश्रमतोरण	XLIV 16
आपाण्डुरस्य	LXXXVIII 13	आस्तेषांर्द्धा	III 1
आपृच्छेद्य	LXXXVIII 43	आस्तेषामु	IX 28
आपो नामै	LIII 48	आश्वयुजेऽब्दे	VIII 14
आपो हिष्ठाति	XLVIII 72	आश्विनवारण	VII 6
आप्येऽङ्गवङ्ग	X 14	आपादपर्व	V 77
आप्ये मृदवो	XV 18	आपादोपर्व	XXVII 6
आप्ये सलिल	IX 33	आपाढे जायन्ते	VIII 11
आप्योदयर्द्ध	XCVI 5	आपा पां पीर्णं	XXVI 15
आब्रह्मकीटान्त	LXXIV 20	आपा पां सम	XXVI 1
आब्रह्मादिवि	I 5	आसन्नक्रम	XVII 3
आभीराज्छब	V 38	आसन्नाः कण्ट	LIII 86
आमघ्याह्वा	XXXIX 3	आसन्मघासु	XIII 3
आमन्तिन्दुक	LVII 1	आसीत्तमः	I 6
आमे वा मृत्वा	LIII 94	आसन्नो बल्मी	LIV 24
आर्घ्यः क्षेमं	XXIX 11	आस्यं सकेष	LVIII 15
आयुधज्वल	XLVI 23	आहिर्बुध्न्ये फल	IX 35
आयुधभृन्नर	XXX 23	आहिर्बुध्न्ये विप्राः	XV 24

Ch.	V.	Ch.	V.
इक्षुमतीत्यथ	XVI 4	उग्राणि पूर्वं	XCVIII 8
इक्ष्वाकुरलक	XI 58	उच्चैः शीवन	LXXVIII 4
इच्छामि प्रष्टुं	LI 23	उच्चैः स्वराः	LXXXIX 6
इच्छेद्यदि	LIII 116	उच्चैर्धोरं	XC 15
इति निगदित	LI 44	उच्छ्रायहस्त	LIII 26
इति पिटक	LII 10	उच्छ्रायात्ताद	LVI 13
इति विबुध	XLVI 17	उच्छ्रायात्सप्त	LIII 27
तीवमुक्तं	LXX 15	उत्तमं विजति	LV 12
इत्येते विश	LVI 19	उत्तममष्टाभ्य	LHI 4
इत्येतैश्चान्ये	XLVIII 71	उत्तरतः कैला	XIV 24
इत्येवमुक्ते	LXXXVIII 45	उत्तरतः स्वसु	XVIII 3
इदमीशानसं	L 23	उत्तरतश्च करी	LIV 67
इन्दीवरासन्न	XII 10	उत्तरतश्च मधू	LIV 35
इन्द्रोः पयोद	XII 11	उत्तरदिगादि	XXXIII 15
इन्द्रतरोर्वल्मी	LIV 69	उत्तरपूर्वे	LIII 112
इन्द्रध्वजनिदिष्टा	XLVIII 78	उत्तरमयम	III 5
इन्द्रध्वजनीराज	CVII 6	उत्तरमार्ग	XLVII 9
इन्द्राग्निदैवं	VIII 45	उत्तरमार्गो याम्या	IX 6
इन्द्राग्निदैवते	XV 14	उत्तरवीथिगता	XLVII 4
इन्द्रकंमण्डला	V 2	उत्तरवीथिषु	IX 8
इमां च विन्द्या	LXXVIII 5	उत्तरशाला	LIII 37
इमिबिरतं	LXXXVIII 39	उत्ततद्गिरिव	XLIV 26
इष्टद्रव्याकारः	XLIII 31	उत्पातगण्ड	LII 9
इष्टस्थाने सौम्या	XLI 12	उत्पातान्गणित	XLVI 99
इष्टानन्दकल	CI 11	उत्सर्गात् क्षुभ	XCHH 1
इष्टापूर्तन	LVI 2	उदकामन	CVII 7
		उदगयने	LX 20
		उदगर्जुनस्य	LIV 12
		उदगर्धपिप्र	LXXXVII 45
ईतिप्राया प्रचुर	VIII 40	उदगादि पुरो	XXXVI 1
ईपताम्रं	LXXX 7	उदगादि प्लव	LIII 91
ईपत्रमित्रे	XII 16	उदगायतो	XI 29
ईपद्वनुरक	LXIX 20	उदगारोम्य	VIII 15
ईषायोमे	LXXIX 27	उदङ्मुखः प्राङ्	LXXXV 8
ईर्ध्मुर्लुब्धो	CI 9	उदङ् मुखश्चा	LXXXIX 5
		उदधानपन्न	XVI 18
उकारवर्ण	LXXXIX 15	उदयगिरिभद्र	XIV 7
उक्तं यदुत्तिष्ठ	XLIII 37	उदयति सततं	XLVII 15
उक्तमिदं ह्य	XCHH 15	उदयत्रेव सुमि	XI 45
उक्तविपरीतरूपो	XI 9	उदयशिवारि	XXVIII 3
उक्तविपरीतलक्षण	XVII 10		

	Ch.	V.		Ch.	V.
उदयसमये यः	XVI	40	उत्ता क्रीडकः	LXXXVII	22
उदये च मुने	XII	8			
उदयेऽस्ते वा	XLVII	20	ऊ		
उदरं कथय	LXX	25	ऊह घनौ करि	LXX	3
उदितं यदि	XXIV	31	ऊह चाङ्गुलमा	LVIII	17
उदितः पञ्चा	XX	8	ऊर्ध्वं सिद्धिः	LXXXVII	7
उद्योतिनः	XXX	10	ऊर्ध्वकरो दिवस	III	21
उद्वद्गसङ्घ	XCVI	3	ऊर्ध्वमुखश्चल	XCIV	11
उद्वद्गभ्यां	LXX	17	ऊर्ध्वद्विगणे	L	14
उद्यानदेवता	XLIII	13	ऊर्ध्वनिनाङ्ग	LII	7
उद्यानसलिल	XVI	29			
उद्युवतान्सह	IV	24	ऋ		
उद्युवतदस्यु	XIX	19	ऋज्वी हिता	VII	16
उद्युवतकुक्षिः	LXVIII	20	ऋज्व्यतिवका	VII	15
उद्युवतमीपच्छृङ्ग	IV	8	ऋतुविपरीता	III	10
उद्युवतपुल्लैः	LXVIII	70	ऋतुस्वभावजा	XLVI	96
उन्मत्तानां च	XLVI	97	ऋषिधर्मपितृ	XLVI	10
उन्मादः स्वय	LIII	79	ऋष्यशिरोरुह	LXV	8
उन्मानमान	LXVIII	1			
उपचयभवतो	CIV	61	ए		
उपचितदेहो	LXVIII	100	एकं दीप्त्या	XXX	32
उपचितसम	LXIX	13	एकचरणानु	XIV	31
उपरिचरवसु	XLIII	68	एकतश्च द्वित	XLVIII	65
उपरिचरस्या	XLIII	8	एकद्रुमेण धन्यं	LXXIX	38
उपला बिता	XLVI	42	एकनिभा यत्र	LIV	90
उपहतदाम्भि	XVI	37	एकर्वो चत्वारः	XX	6
उपान्त्यगो	CIV	38	एकस्थाने खन्	LXXXVI	64
उपतं च बीजं	LV	26	एकस्थाः पञ्च	XIV	82
उभयपार्श्व	XXX	26	एकादशभाग	LIII	24
उभयोरपि	LXXXIX	13	एकादशमुहूर्तं	XLIII	47
उरः कुचं दक्षि	LI	43	एकादशे पिङ्गल	VIII	48
उल्कया यदा	IV	28	एकानंशा कार्या	LVIII	37
उल्कया विनिहतः	XII	22	एकावली नाम	LXXXI	36
उल्का निपाता	XXIV	25	एकाशीतिविभाग	LIII	42
उल्का पक्षेण	XXXIII	2	एकेन वर्णन	LIV	2
उल्काभिताडि	XI	61	एकेनादृष्टा	LXXXIX	10
उल्का मन्त्रि	V	93	एकेनावाक्	LXXIX	28
उल्काशनि	XIII	7	एकैकभयैः	LXVIII	81
उल्का शिरसि	XXXIII	8	एकैकान्देसु	VIII	22
उष्णा शीता च	LIV	94	एकैकमेकभागं	LXXVII	18

	Ch.	V.		Ch.	V.
एकैकस्मिन्नुद्ये	XIII	4	ओ		
एकैव मूलधारा	LXVIII	12	ओजाः प्रदक्षिणं	LXXXVI	43
एको दुर्मिक्ष	III	19	ओजे तस्कर	XV	23
एको निशीथे	LXXXVIII	41	ओष्ठैः स्फुटित	LXVIII	52
एतत्प्रयुज्य	XLVIII	82			
एतदनुपे	LIV	89	औशनरमपि	XI	55
एतदुगुणयुक्ता	LXXXI	18	क		
एतानि सर्वाणि	LXXXI	30	ककुभकरीरा	LIV	76
एता ह्यमेदाश्च	LIV	111	ककुभवटाम्न	LIV	119
एते दक्षिण	LIII	54	कङ्कटकङ्कुण	XIV	12
एते द्रुमाः काण्ड	LV	5	कङ्कुप्लवोलूक	LXXI	12
एते यदि सुस्निग्धा	LIV	51	कङ्कु नाम वरुण	XI	26
एते सर्वे मोक्षा	V	91	कच्छपकः पुष्ट	LIV	34
एतैः सलिल	LVII	2	कटिरमि च कृत्ति	CV	2
एलात्वक्पत्रा	LXXVII	32	कटिरष्टादश	LVIII	23
एवं देशे देशे	LXXXVIII	10	कटुतिनतरसा	XVI	34
एवं रवेः क्षेत्र	XCVI	10	कडित फला	XCIV	55
एवं विरक्ता	LXXXVIII	2	कण्टकमिश्रे	XCIV	37
एवमुपराग	V	13	कण्टकिनो ये च	LXXIX	4
	ऐ		कण्टकमकण्ट	LIV	53
ऐन्द्रं पडशि	LXXX	8	कण्ठाद् द्वादश	LVIII	16
ऐन्द्रं स्तुतकुल	XXXII	18	कण्ठयते मद	LIII	59
ऐन्द्रस्य शीत	IV	5	कचयन्ति पाथि	XXXVIII	1
ऐन्द्राग्न्याख्ये जैग	X	11	कचयान्वतः	XLVIII	29
ऐन्द्राग्न्याख्ये वैज्वे	XXIII	8	कदलीकाण्ड	CV	12
ऐन्द्रानलदिशो	LXXXVI	29	कनकगिला	XXIV	1
ऐन्द्रे भूपविरोधः	V	21	कनिष्ठिकामूल	LXX	13
ऐन्द्रपादिदिगव	XCIV	19	कनिष्ठिका वा तद	LXX	16
ऐन्द्रघां दिशि शान्ता	LXXXVII	1	कन्यापते दिन	XLII	7
ऐन्द्रघान्तिशीन्द्र	LX	11	कपित्थवल्ली	LV	22
ऐरावतकुल	LXXXI	20	कपिलः प्रधान	I	7
ऐशानस्यासमे	LXXXVII	40	कपोतको च	LXXXVIII	5
ऐशाने व्रतयुक्ता	LXXXVII	26	कमलजविघ्नात्	XCIX	1
ऐशानो यदि	XXVII	9	कमलोदरद्युति	LVIII	48
ऐशान्यां देवगृहं	LII	118	कम्बलनपनीय	XLVIII	54
ऐशान्यां देवलको	LXXXVII	16	कम्बुग्रीवो	LXVIII	32
ऐशान्यां मेरुक	XIV	29	करगो विरु	XCIV	54
ऐशान्यां सम्प्राप्ति	XCIV	24	करवीरोत्पल	L	21
ऐशान्यादिषु	LIII	83	करिकरसदृशो	LXVIII	35
ऐश्वर्यगम्भी	LXVIII	66	करिणश्च हस्ति	XXIX	7

	Ch.	V.		Ch.	V.
करिवृषरथो	LXVIII	95	कामिनो प्रथम	LXXIV	18
करेण कर्म	LXXI	4	काम्बोजचोन	V	80
करोति कलहं	XCV	51	कात्तिकेऽश्वयुजि	VII	18
ककिणि कोद्रय	XLI	4	कात्तिकयामन	V	69
ककिण्यकं मधु	XLII	5	कामुकमृग	XL	14
कर्चुरचोलम	LXXVII	14	कामुकरूपे	IV	12
कर्णयुग्ममपि	LXX	9	कार्यं तु मूल	XCV	60
कर्णाटमहाट	XIV	13	कार्यं पौष्टिक	C	5
कर्णोपान्तः	LVIII	7	कार्यस्य व्याघा	XCV	36
कर्तुरनुकूल	LIX	1	कार्यां चतुर्मुखा	LVIII	38
कर्पूरस्फटिक	LXXXI	28	कार्यां नु केश	LVIII	13
कर्चुरकोऽहिः	LIV	42	कार्योष्टभृजो	LVIII	31
कर्मप्राप्तिर्दश	CIV	45	कालकधुन्धुक	LXXXIX	37
कर्मसङ्गमयुद्धे	LXXXVI	47	कालकसंज्ञं	LXXXIX	35
कर्माङ्गुलं यवा	LXXXIX	8	कालोद्भवैः	XII	17
कर्पकपाखण्डि	V	29	काशियुगन्धर	XXXII	19
कलत्रकलहा	CIV	16	काम्पूरकान्	V	70
कलशमृणाल	LXVIII	46	काम्पूरान्	V	78
कलशेष्येतान्	XLIV	11	किं वातः परमन्य	XXI	4
कलशोदकेषु	XLIV	20	किञ्चिदध ऊर्ध्वं	XLIII	48
कलहः स्वर	LXXXVI	63	किन्त्वनिलदह	XXXII	7
कलहो नैर्हत	LXXXVII	35	किमपि किल भूत	LIII	2
कलास्वमिशः	LXIX	36	किलिकिलिविह	LXXXVIII	22
कलिङ्गयङ्गान्	V	79	किलिकिलिकिलि	LXXXVIII	21
कलुषं कटुकं	LIV	122	किष्किन्धकण्टक	XIV	10
कलुषमन्दद्युत	LXXXII	4	किष्किपिशब्दः	LXXXVIII	16
कल्माषवधु	XXX	12	कीटाद्यमक्षि	XCVII	7
कवि सप्तजिह्व	XLIII	55	कीर्तिलक्ष्मी	XLVIII	57
कष्टः प्लवङ्गो	VIII	44	कुक्कुटस्तं प्रबो	XLVI	69
का इति काक	XCV	50	कुक्कुटस्त्वजुलन	LXIII	1
काकद्वयस्यापि	XCV	57	कुक्कुटी च मृदु	LXXXVI	20
काकपदमक्षि	LXXX	15	कुक्कुटेभपिपरि	LXIII	3
काकेति विघातः	XCV	53	कुक्षिकुचजठ	LI	31
काकोदुम्बरिका	LIV	19	कुजविजिते	XVII	23
काञ्चीकलाप	XLVIII	14	कुजेऽभिघातः	CIV	11
काठिन्यं याति	XXI	36	कुञ्जर इति	LVI	25
कार्पेनाक्षणा	XCVI	12	कुट्टकः कुटिल	LXV	9
काद्यास्तु वर्गाः	XCVI	15	कुडधमुत्किरति	LXXXIV	9
कापोतारण	V	56	कुञ्जानुजात	LIX	3
कामं प्रदीपयति	LXXXVII	35	कुञ्जो नाम्ना	LXI	35

	Ch.	V.		Ch.	V.
कुमुद इति	XI	43	केचिद्वदन्ति	XXI	5
कुम्भाघस्ताञ्ज	LXXXIX	30	केतुकुबराहु	XVII	7
कुम्भेऽश्वयुजि	XL	7	केत्वाद्युदय	XXXVIII	8
कुम्भेऽश्वयुजि	V	42	केन्द्रतिकोणे	LXXVIII	25
कुम्भोऽश्वयुजि	CII	6	केवलचन्दन	LXXIX	14
कुरुभूमिजाः	XVI	32	केशधराचिपिट	XIV	26
कुरुचिन्दमवाः	LXXXII	2	कैकयवसति	XIV	25
कुर्याद्वहति	XLIII	51	कोटुवतीति क्षेम्यः	LXXXVIII	17
कुर्यादिगोरो	XLVIII	11	कोणात्तुर्वयं	LXXXVII	5
कुर्याद्ववे	C	3	कोशनिगूढं	LXVIII	8
कुर्वन्ति भास्क	CII	2	कोशभवनाग्नि	XVI	15
कुर्वन्त्येताः	XXXIII	20	कोशलकलिङ्ग	XVII	22
कुलजनविना	LXXXVIII	10	कोष्ठागारगते	XLVII	5
कुलपांसन	XVI	36	कौबेरी चात	LIV	39
कुवलपर्वदूर्या	XXX	20	कौबेरी दिशि	LXXXVII	25
कुशयुवता	LII	97	कौरवचित्तक	IX	30
कुसुमरसपात	XLVIII	7	कौमेयपट्ट	XVI	30
कुहकावेश	II	33	क्रकेति च	LXXXVIII	30
कूपेनापस्मारो	LIII	78	कव्यायकौशिक	XLIII	62
कूर्मः प्रथमे	LIV	44	कव्यादरूपं	LXX	22
कूर्मवसासुक्	L	22	क्रियमाणं यदि	XLIX	6
कुकलासकपि	LXXIX	24	कूरप्रहस्युक्ते	XXI	33
	XCIV	3	कूरण्यष्टे	XCVI	13
कुकलासकाक	L	3	कूरोप्रदोष	LXXXVI	68
कुकवाकुजीव	XLVIII	6	कूरो पनीस्थूल	LXIX	34
कृत्वा प्रभूतं	LVI	1	क्रोशादूर्ध्वं	XCV	62
कृत्वा बलि	LX	17	क्रोष्टुकोलूक	LXXXVI	21
कृत्वा वरुणस्य	LIV	124	क्रौञ्चकाञ्ची	LVI	6
कृत्स्नाङ्गोपाङ्ग	II	24	क्रौञ्चवद्रिपु	XCH	7
कृशदीर्घं देगधनं	LVIII	55	क्वचित्त्वृष्टिः	VIII	28
कृषिवीजगृहा	C	4	क्वचित्त्वृष्टिसि	XXIV	13
कृष्टां प्रकृष्ट	LIII	98	क्वणित मरणायो	L	5
कृष्णचतुर्दश्य	C	2	क्षणतिथ्युद्	LXXXVI	15
कृष्णश्वेतक	LXXXI	19	क्षतजानता	XI	21
कृष्णाः श्वेताः	LXXXI	4	क्षत्रं क्षितौ क्षपि	XIX	17
कृष्णो गलेज्य	XLV	3	क्षमया क्रोध	XLVIII	13
केकेति पूर्ण	LXXXVIII	25	क्षयमिति युग	VIII	52
केचित्तु जकुन	LXXXVI	53	क्षामा जगुप्स	III	15
केचिदन्त	XXXV	2	क्षारं पयोञ्ज	LIV	71
केचिद्यथाभिन्	XXIII	4	क्षारे वल्त्या	L	26

	Ch.	V.		Ch.	V.
क्षितिकम्प	XXXII	1	गन्धर्वपुरं	XCVII	13
क्षितितनय	I	4	गमने कर्णं	XCV	25
क्षितिरुत्तम	XIX	14	गरुडाकृति	LVI	24
क्षीरं शृतं यः	LXXVI	4	गर्ताकुक्कुट	LXXXVIII	8
क्षीरघृतं	XLVI	43	गर्भः पुष्टः	XXI	35
क्षीरमृष्ट	XCIV	11	गर्भयुता जठरे	LI	38
क्षीरेण वस्ता	LXXVI	7	गर्भसमयेऽति	XXI	34
क्षीरेण वा गोक्षु	LXXVI	10	गर्भाणां पुष्टि	XXI	18
क्षीरे शृते	LV	23	गर्भेऽपि	III	16
क्षुत्प्रम्लान	III	13	गर्भोपघात	XXI	25
क्षुदतलमृष्यु	XXXIV	15	गधि वस्त्र	XLII	3
क्षुन्मारकुक्षट	III	31	गान्धारयक्षो	XIV	28
क्षेमारोग्य	IV	27	गान्धारसौवीर	IV	23
क्षीमं चतुःसूत	XXVI	6	गार्गीयं शिखि	XI	1
क्ष्वेडास्फोटितपु	LXXXVI	39	गावो दीनाः	XCH	1
क्ष्वेडास्फोटितवादि	XXXIII	23	गिरयोऽञ्जन	XXVIII	6
ख			गिरिदुर्गं	XVI	38
खं खेतियो	LXXXIX	16	गिरिभिः पुरा	XXXII	3
खगनिलय	LIII	120	गिरिशिखर	XVI	35
खञ्जनको नामा	XLV	1	गिरिसलिल	XVI	6
खट्वाङ्गवीणा	LXIX	29	गीतरवतूर्य	XLVI	61
खट्वाङ्गदाशर	LVIII	33	गीतवादित्र	XLVI	91
खण्डो वक्रः	XLVII	24	गुम्गुलवालक	LXXVII	9
खदिरपलाशो	XLIV	12	गुञ्जात्रयस्य	LXXXI	12
खप्रकृति	XLVIII	111	गुडपूपपायस	XLIII	38
खरे खरे पथि	XCV	52	गुरुणा जिते बुधे	XVII	16
खर्जूरजम्बवृजुं	LIV	101	गुरुणाजितेऽजनि	XVII	13
खर्जूरी द्विशिर	LIV	58	गुरुभूं गुग्गुलापर	IX	37
खलिनं हवाय	XLIV	22	गुरुसित	XLVI	11
खसमगद्य	XIV	6	गुह्राजो वृषो	LVI	18
खुरदेणे यो	LXXIX	31	गृहवैत्य	XLVI	70
ग			गृहवस्तो	XXX	6
गच्छतस्तिष्ठ	LXXXVI	35	गृहनगर	LIII	69
गच्छत्यध्वानं	CIV	44	गृहपटले	XLV	8
गजदन्तः	LXXIX	19	गृहमध्ये हस्त	LIII	92
गतानि वर्षा	VIII	20	गोगोष्ठस	XLV	5
गत्वा द्वितीय	XLVIII	75	गोचरपीडा	XLI	13
गन्धर्वदेव	XIII	8	गोजिह्वासंस्था	L	7
गन्धर्वनगर	XXXVI	4	गोधूमशालि	XIX	6
			गोपाः पणवो	V	36

	Ch.	V.		Ch.	V.
गोपुच्छस्ये	XCV	35	चतुरङ्गुलं वसिष्ठः	LVIII	8
गोपैर्यष्टपाह	CIII	13	चतुरङ्गुलविस्ता	XLIX	3
गोप्रवेशसमये	XXIV	35	चतुरस्रं धूर्ता	LXVIII	56
गोमहिषाज	LVII	7	चतुरस्रमवनि	LVIII	54
गोमायुगृह	XCVII	9	चतुर्णां च माना	II	5
गोलाङ्गुलयोः	XLVI	63	चतुर्थं गृहं	CIV	42
गोलाङ्गुलौच्य	LXXXVI	22	चतुर्थे स्वजन	CIV	21
गोहरणशस्त्र	LXXXVII	39	चतुर्दशी पञ्च	IX	36
गौरसितक्षिति	XLIII	16	चतुःपष्टिपदं	LVI	10
ग्रन्थतयचार्य	II	31	चतुर्दशः स्वयं	XLVI	55
ग्रन्थस्य यत्प्रच	CVI	5	चत्वारिंशत्	VII	13
ग्रन्थिप्रचुरा	LIV	81	चत्वारिंशद्विषु	LVIII	24
ग्रन्थोऽन्यथाज्यया	II	15	चत्वारिंशद्दीना	LIII	10
ग्रसनमिति	V	46	चत्वारिं मुख्यानि	VIII	26
ग्रस्तावुदिता	V	27	चत्वारिंशम्यानि	XXXII	8
ग्रस्ते क्रमाश्रमि	V	63	चत्वारिंशतानि	XLVIII	45
ग्रहणोपगते	V	66	चन्दनकुण्डसम	XLIV	9
ग्रहशक्तियोगः	CVII	3	चन्दनगुणक	LXXVII	30
ग्रहसंवत्समागम	XX	5	चन्द्रमा यदि	XVIII	2
ग्रहाय च सर्वे	XLVIII	26	चन्द्रालपस्क	LIV	110
ग्रामस्य मध्ये	LXXXIX	18	चन्द्रोऽस्थः	V	11
ग्रामारण्यप्र	LXXXVI	10	चपलाचतुरो	GI	3
ग्रामारण्याम्बु	LXXXVI	6	चम्पककुसुमैः	XXIX	8
ग्रामे भवित्वा	LXXXIX	14	चम्पोदुम्बर	XVI	3
ग्रामौ मध्यम	LXXXVI	40	चरपुरुषकुहक	XVI	19
ग्राम्यः प्रदीप्तः	XCVI	7	चलयति पवनः	XXXII	31
ग्रीवा ज्येष्ठा	CV	4	चलिताचल	XXXII	17
ग्रीष्मे रक्तो	III	26	चातुर्वर्ण्यस्यासो	LIII	12
घ			चाप मघोनः	XXXV	7
घटमूर्धाधवा	LXVIII	80	चापगते गृह्णी	XLII	10
घटवत्सुपिरं	LXXIX	33	चामरदण्ड	CVII	9
घनवालकगौले	LXXXVII	13	चामीकराशोक	XLIII	33
घृतोशीरतिल	LV	7	चारवज्राद्	CIV	40
घ्राणागण्डे	LII	3	चारश्चगस्त्य	CVII	2
घ्राणाया दक्षिणे	LI	39	चारोदयाः प्रश	VI	12
घ्राणोद्देशे सर्वाणि	LXI	15	चापशिखि	XXXIV	4
च			चापस्य काफेन	LXXXVIII	24
चक्रधनुः	XX	2	चिकित्सितमयै	LV	15
चक्रासिपरशु	LXVIII	47	चिकित्ति	LXXXVIII	29
चण्डाधुप्या	LXVIII	92	चित्तिके	LXXXVI	60

	Ch.	V.		Ch.	V.
चित्रगर्भो	XLVI	95	जड्धामध्ये	L	15
चित्राम्बरमाल्य	CI	8	जनयति च	CIV	27
चित्राललाट	CV	5	जनयति शुकः	CIV	35
चित्रासु कुरु	XI	57	जन्मन्यायास	CIV	5
चित्रास्थे	X	10	जम्बूभिस्तिल	XXIX	4
चित्रोऽथवापि	III	22	जम्बूवृक्षस्य	LIV	9
चिदिति शब्दः	LXXXVIII	14	जम्बूवेतस	LV	10
चिपिटप्रोवो	LXVIII	31	जम्बूस्त्रिवृता	LIV	87
चिरित्विरि	LXXXVIII	38	जम्बूवाश्चोद	LIV	8
चिह्नंगवा	CVII	8	जयति जगतः	I	1
चिह्नं ददुं र	LIV	64	जये धरित्र्याः	LXXIV	1
चिह्नं ध्वजो	LXXXVI	78	जलकेतुरपि	XI	46
चिह्नमपि	LIV	7	जलपरिहीने	LIV	47
चूर्णाकृतमोष	LV	25	जलपरिहीने	LIV	21
चैत्ये भयं	LIII	90	जलमध्ये	XXXV	5
चैत्रसितपक्ष	XXI	12	जलमांसा	XLVI	19
चैत्रस्थ बहुल	CV	6	जलमृत्पूरेक	LXVIII	9
चैत्रे मन्दा	VIII	8	जवजाति	LXXXVI	19
चैत्र्यां तु	V	74	जातानि कुव	XIX	21
चौरकवर्णश्चौरा	XGV	7	जातीफलपत्रै	LXXVII	33
			जातीफलमृग	LXXVII	27
छ			जात्यं मनोभव	LXXV	1
छत्रचिन्ति	XCVII	11	जामयो यानि	LXXIV	10
छत्रध्वजस्वस्ति	LXXI	13	जामित्रकेन्द्र	XL	10
छत्रध्वजावर्त	XLIII	57	जाया वा स्था	LXXIV	11
छत्रमङ्ग	XLIII	63	जारद्गव्यां	IX	3
छत्रसगम्बर	LIII	113	जालगवाक्ष	LVI	22
छागशुभा	LXV	1	जालश्वचरणी	LXXXVI	46
छायाः क्रमेण	LXVIII	94	जालान्तरगे	LVIII	1
छाया शुभाशुभ	LXVIII	89	जाह्नुकाहि	LXXXVI	42
छिक्करः कूट	LXXXVI	44	जिह्वा शीवा	LI	9
छित्वाये चतु	XLIII	21	जिह्वा रक्ता	LXVIII	53
छिन्नात्प्रभात	XLIII	19	जिह्वोपलेदि	V	45
छिन्नाद्यदि न	LIII	87	जीमूतध्वनि	LXXXVI	59
छिन्नभिन्न	LI	3	जीवितराज्य	XLIV	7
छिन्नाग्नेऽङ्ग	XCV	38	जीवे जन्म	CIV	25
छिन्नानुरूप	LXVIII	61	जीवेन भवति	LXIX	2
छेदो यद्यपि	LIII	122	जीवे शुक्राभि	XVII	18
			ज्ञेयो विशाल	IV	20
ज			ज्येष्ठाद्यं	IX	18
जगति प्रसारित	II	20			
जड्धाम्भे परिणाह	LVIII	21			

	Ch.	V.		Ch.	V.
ज्येष्ठानु न	CI	10	तमित्रपूजा	LXXXVIII	6
ज्येष्ठानु नृप	X	13	तमोर्जधको	LXIX	9
ज्येष्ठे जाति	VIII	10	तरवो वर्ज	LIX	4
ज्येष्ठे नरेन्द्र	V	76	तरुगत	XLVIII	5
ज्येष्ठसिते	XXII	1	तरुताली	LXXXVI	76
ज्येष्ठ्यां सम	XXIII	1	तरुशिखरो	XXVIII	8
ज्योतिःशास्त्रमनेक	I	9	तल्लक्षणानि	XXI	2
ज्योतिःशास्त्रसमुद्रं	CVI	1	तल्लक्षणोऽस्थि	XI	30
ज्योतिष्मती	XLVIII	39	तस्करविलुप्त	III	14
ज्योतिष्मत्यः	LXXXI	5	तस्माद्द्वितीयो	VIII	29
ज्योतिषभागम	IX	7	तस्माद्वाज्ञाधि	II	28
ज्वालाधूम	XLVI	49	तस्मिन् काले	V	15
			तस्मिन्निधि	XIV	12
तं विष्णुतेजो	XLIII	6	तस्मिन्मण्डल	XLVIII	24
तक्रकाञ्जिक	LIV	114	तस्मिन्तन्त्र्या	XLVII	22
तक्षकवामुकि	LXXXI	25	तस्व विधानं	XLIII	12
तक्षजिलामार्तिका	XVI	26	तस्याः कोणेपु	XLVIII	37
तद्विद्धमक	XXIV	17	तस्याः सगद्गद	XXXII	5
ततो वृषस्य	XLVIII	44	तस्यैव पश्चिमा	LIV	25
तत्पञ्चमदिशा	LXXXVI	13	ताडयेद्यदि	XXIV	34
तत्परः सकल	VIII	47	तान्बलोन्य	XXIV	3
तद गुणाः	II	3	तानि दृष्ट्वा च	LXXXVI	4
तद ग्रहगणिते	II	4	तान्यशुचि	LIII	58
तद देवमुनि	LXXIV	19	तापसे जीण्डि	LI	22
तद पताकाः	XLIII	27	तामसकीलक	III	7
तद षड्विधं	LVI	20	तामः कपिलो	III	23
तल सावत्सरो	II	2	तामा बलपति	XXX	13
तलार्द्धमासाः	XXIV	10	तामः समेता	LIV	109
तद्वैव स्वात्थाद्यं	XXII	2	तामोष्ठतालु	LXVII	6
तत्सम्पाता	LIII	64	तारणं तदनु	VIII	36
तथैव फाल्गुने	XXV	6	ताराग्रह	XXIV	18
तदनन्तरदिशि	LXXXVII	2	ताराग्रहैर्वल	LXIX	1
तदनन्तरदिशि नाशः	LXXXVII	30	तारा फल	XXXIII	3
तदनन्तरे	LXXXVII	36	तारापुञ्ज	XI	25
तदलमति	I	8	ताराग्रहस्तं	XXXIII	7
तदुपहत	XV	32	तारोल्कापात	XLVI	86
तद्वानुमहा	LXIX	4	तारोल्कापाता	XXXII	13
तनुभूस्त्व	LXI	12	तारभूर्जपट	LI	14
तनूरस्कशिरो	LXXXVI	9	तारोपत्रलता	XXVII	3
तन्त्रे सुपरि	II	16	तारोष्ठदन्त	LXVII	97

Ch.	V.	Ch.	V.
तावेव तु यथा	LXXXVI 52	त्रिपञ्चसप्त	LVI 14
तिथिवाच्यकं	LXXXVI 58	त्रिभिरेव धूम	XCIV 3
तिन्तिडीत्यपि	LV 21	त्रिशतुष्यधिका	XI 22
तिमिसिताम्बु	XII 6	त्रिशत्सप्तति	LXXXI 15
तिलकाम्रातक	LIV 50	त्रिशदस्तायामो	LVI 21
तिलाश्वगन्धा	LXXVI 9	त्रिविधस्तस्यो	XLVIII 47
तिसस्तिस्तसां	IX 4	त्रिषु मेधादिषु	XL 13
तिस्रो रेखाः ज्ञत	LXVIII 75	त्रिषु विपुलो	LXVIII 84
तिस्रो रेखामणि	LXVIII 44	विष्वाद्यवर्षे	VIII 32
तीक्ष्णं तपत्यदि	XIX 2	तीष्णसूत्राणि	XCVIII 6
तीक्ष्णः प्रकोपः	LXVIII 113	तैमत्तपोरवा	XVI 22
तीव्रदिवाकर	XXI 24	त्वक्कुण्डरेणु	LXXVII 5
तुम्बवनकामं	XIV 15	त्वक् शुक्रसारः	LXIX 14
तुरगकरि	XXXIX 5	त्वग्गुशीरपत्र	LXXVII 12
तुरगतुरगोप	X 3	त्वाष्ट्रे भूषणमणि	XV 12
तुलाधरेऽन्य	V 40	त्वाष्ट्रे युगे सर्व	VIII 37
तुल्यः पत्र	LXXVII 7		
तुपसदृशनखाः	LXVIII 41	दंष्ट्रामूले	LXXXI 23
तृणैरिवाग्नि	LXXV 10	दक्षिणकुक्षि	V 84
तृतीयगश्चोर	CIV 12	दक्षिणतो	VI 10
ते ग्राम्यसत्त्व	XCI 2	दक्षिणदिक्	XVII 9
ते चार्कमण्डल	III 8	दक्षिणपार्श्वेन	IV 6
तेजो न तद्यत्	LXXV 7	दक्षिणपार्श्वे पुरु	LXXVIII 24
ते रक्तनील	XXXIV 2	दक्षिणपार्श्वे मण्ड	LXV 2
तेषां किल जाय	LXXXI 21	दक्षिणभुजेन	LIII 67
तेषां प्रपाण	LXVI 4	दक्षिणविरतं	XCIV 29
तेषामुदये	III 9	दक्षिणत्रिपाण	IV 10
तैः संस्तुतः	XLIII 5	दक्षिणां ककु	XLVII 8
तोयं शृतं	LIV 113	दण्डवधो	LHI 41
तोयानि पद्म	XIX 5	दण्डार्धं	LXXIII 3
तोयैस्त्वामभि	XLVIII 70	दण्डी यमो	LVIII 57
तोलिनि चित्रा	CII 4	दण्डे नरेन्द्र	III 17
तोलिनि तान्त्र	XLII 8	दत्ताऽभयं	XLVIII 81
त्यजतोऽर्कतनं	IV 3	दद्याद्रूपे	CV 7
स्यामो विवास	XLVI 58	दधिकुमुद	IX 45
स्योऽपि योगाः	XXVI 12	दधितण्डुल	LXXXVII 14
स्यस्येष्टो	XLIV 18	दधिसदृशाग्नो	XXX 18
त्रिचतुर्थसप्त	XXXII 32	दन्तभङ्गफल	XCIV 9
त्रिभिर्द्विभि	LIII 19	दन्तस्य मूल	LXXIX 20;
त्रिदशगुरुः	CIV 29		XCIV 1

Ch.	V.	Ch.	V.
दन्तैर्नागा	XXVI 8	दीप्तमृगविह	XXXIV 8
दम्पत्योद्धि	C 8	दीप्तमृगाण्डज	XXX 5
दम्पत्योर्व्युत्क्रमे	LXXIV 12	दीप्तविहङ्ग	XXX 30
दपंण इवैक	V 50	दीप्तोद्दिप्तो	XCIV 18
दपंणवृत्ताकारा	XI 13	दीप्तोजसः प्रच	XXXII 15
दर्शनमस्तमयो	XI 2	दीर्घशीवाक्षि	LXVI 1
दशधैवं	LXXXVI 16	दीर्घाङ्गुलिरवत	LXVII 8
दशमगृहगते	CIV 17	दीर्घांसकता	LXIII 69
दशरथतनयो	LVIII 30	दीर्घोऽङ्गुलानां	LXIX 28
दशसप्तचतु	LXI 3	दुःखदुःखि	LII 5
दाक्षिण्यमेकं	LXXV 5	दुःस्वप्नदुःखि	II 39
दाक्षिण्ययुक्त	LXX 7	दुर्जनहुताश	CVI 4
दान्तः सुखी	CI 4	दुर्बलिको भाण्डी	LXXXVIII 7
दारुणनाद	XGV 17	दुर्बलैरपि	LXXXVIII 28
दाहो दिशां	XXXI 1	दुर्भिक्षमना	XLVI 38
दिक्पतिसंज्ञा	LIV 4	दुष्टवाक्य	CIV 19
दिग्देशचिह्ना	XCVI 1	दुष्टस्वभावाः	LXXXVIII 16
दिह्मण्डले	LXXXVIII 47	दूरगो निकट	XXIV 28
दिनकरकराभि	III 36	दूरस्थचिह्न	III 3
दिनकरमुनि	CVI 6	दूवकाण्ड	V 58
दिनकररथ	XII 7	दूवाङ्गुलकुसु	XXIX 13
दिनकरादीनां	II 23	दृश्यते न यदि	XXIV 36
दिनचतुष्टय	XLIII 67	दृश्यते च यत्	III 20
दिनान्तसंख्या	LXXXVIII 40	दृष्टोऽभावास्या	XI 31
दिवसकर	III 33	दृष्टे ऋतेऽप्य	LI 35
दिवसकृतः	III 37;	दृष्टेषु यातुघा	XLVI 80
	XXXVII 3	दृष्टोऽनस्तमिते	IX 23
दिवा प्रस्थान	LXXXVI 48	दृष्ट्वाकमेक	XCIV 31
दिवि भाति	XLVII 11	देवकुमार	XLVI 13
दिवि भुक्तशुभ	XXXIII 1	देवपत्न्यञ्च या	XLVIII 58
दिव्यं ग्रहार्धं	XLVI 4	देवानारदार	LVIII 3
दिव्यमपिशम	XLVI 6	देवानुवाच	XLIII 2
दिव्यस्त्रीभूत	XLVI 90	देवैश्चमर्थः	LXXII 1
दिव्यान्तरिक्षा	XLVII 1	देशानुरूप	LVIII 29
दिव्यो धन्वन	LXXXVIII 9	दैव्यं व्याधि	CIV 9
दिशि पश्चिमो	XIV 22	दैवज्ञेन शुभा	LI 1
दिशि याम्यायां	LX 1	दैवतयात्रा	XLVI 9
दिशि शान्तायां	LIII 109	दैवविद्वहन्	XXI 3
दिशो धूमा	XLVI 93	द्युतिमान्वर्ण	LXVIII 102
दीपः संहत	LXXXIV 2	द्रविडविदेहा	XVI 11

	Ch.	V.		Ch.	V.
द्रव्यचतुष्टय	LXXVII	19	घनितोज	LXVIII	62
द्रुमेभ्योऽक्षरस	XLVI	85	घनुःस्थायी	XLVII	16
द्रोणः पञ्च	XXI	32	घन्विन्यमात्य	V	41
द्रुण्डरोगा	LXXXVI	25	घर्मे स्थिता	CHH	9
द्वात्रिंशत्तानु	LXXXI	33	घर्मे यशस्य	LIV	1
द्वात्रिंशत्परि	LVIII	14	घात्री घना	XLVIII	17
द्वात्रिंशत्प्रवि	LXXXVII	18	घात्रीफलानां	LXXXVI	6
द्वात्रिंशत्प्रविभक्ते	XCV	49	घान्यगोगुरु	LIII	124
द्वादशदशमे	VI	2	घान्यपरिपूर्ण	LI	18
द्वादशदीर्घा	LVIII	18	घान्यहिरण्य	XLVI	41
द्वादश्यामष्टम्यां	XLIV	2	धारणवर्षण	CVII	4
द्वारं च नैर्वा	LIV	120	घिष्ण्या कृशा	XXXIII	6
द्वारं द्वारस्यो	LII	80	घीवरजाकुनि	LXXXVII	34
द्वारमानाष्ट	LVI	16	धूपाज्याहुति	XLVIII	32
द्वारान्निन्दो	LIII	33	धूमाकुलीकृता	XXXII	9
द्वारि पुरस्य	XXXIII	22	धूमाकुलो	LX	13
द्वारे शिरो	LXXXIX	8	धूमाभेजा	VIII	18
द्वारैर्युतश्चतु	LVI	27	धूमावृते	XLIII	65
द्वावपि मयूख	XVII	11	धूमोऽजग्नि	XLVI	21
द्विजनुपतोन्द	V	32	ध्रुवकेतु	XI	41
द्विजो यथालाभ	XII	19	ध्रुवनायको	XIII	2
द्वित्रिचतुर्धा	LXVIII	11	ध्रुवमुदु	LV	31
द्वित्रिचतुश्शाष	XCV	6	ध्रुवसौम्येषु	XXXIII	19
द्वित्रिचतुश्चाष्ट	LXXVII	23	ध्वजकुम्भ	XLIII	35
द्विपभुजग	LXXXI	1	ध्वजचाप	III	32
द्विपवृषभो	LX	9	ध्वजझष	XXXIII	10
द्विपहयवनि	LXXX	2	ध्वजपरि	XLIII	50
द्विभुजस्य तु	LVIII	35	ध्वजजस्त्र	XI	4
द्विरदमही	XLIII	36	ध्वजातपत्र	XXX	27
द्विविधं कथ	XCVI	2	ध्वनिरुच्चरितो	XIX	13
द्वैपायनो यव	XLVIII	67	न		
द्व्यक्षरं चर	XCVI	14	न कथञ्चिदपि	V	16
द्व्यङ्गुलतुल्यी	LVIII	10	नक्षत्रग्रह	XXXIII	17
द्व्यङ्गुलमितो	LVIII	11	नक्षत्रजम्	XCVIII	3
ध			नक्षत्रत्रय	XIV	1
धनदः	XXXIV	3	नक्षत्राणां तार	XLVII	10
धनमुत	CIV	24	नक्षत्राणि मुह	XLVIII	59
धनहानिर्दा र	LIII	60	नक्षत्रेण सहो	VIII	1
धनान्ति	LII	6	नक्षत्रगर	LXXVII	26
धनिनां क्षुतं	LXVIII	63	नगरचतु	XLVI	22

	Ch.	V.		Ch.	V.
नगरद्वार	II	35	नागरनृपति	XXXVI	2
नगरोत्तर	XLIV	3	नागा तु पवन	IX	2
न ग्राम्यवर्ण	LXXVIII	14	नाति द्रुतं न	XLIII	61
न ग्राम्योऽरण्य	LXXXVI	24	नातिव्यक्ताः	XI	20
न तत्सहस्रं	II	38	नानाचोद्यप्रश्न	II	13
न तथेच्छति	II	40	नानाविचित्रा	XII	12
न तु भाद्रपदे	LXXXVI	27	नानाविधानि	LXXXVIII	35
नदति महो	LIV	54	नानाव्ययैर्दा	CIV	18
न दित्तत्रयं	LXXVIII	21	नामिस्थे	LXXXVII	19
न नखदशन	LXXVIII	26	नाभीस्वरः	LXVIII	85
नन्दनीय विज	VIII	38	नामाङ्कित	XXIV	26
नन्द्यावर्त	LIII	32	नामानि चान्य	XCVI	16
नपुंसकाख्यं	LI	10	नार्यः परस्य	XLVI	54
न पुष्कफला	III	11	नलेज्जयवा	XLVI	33
न प्रतिबद्धं	II	14	नासावत्तरिके	II	29
नभः प्रसन्नं	XXXI	5	नासापुटश्रोथ	XCIII	4
नमते यत्न	LIV	93	नासाललाट	LVIII	5
न मित्रभावे	IX	39	नासाललाटजंघो	LVIII	46
नद्यायतः	XI	62	नासिक्य	XVI	12
नरपतिकुमार	XVI	14	नासोष्ठ	L	12
नरपतिदेश	XLVI	82	नास्ति लोके	XLVIII	84
नरपतिपत्नी	XXXIV	21	निगदितमिदं	LI	29
नरपतिरिम	XII	18	निगदितरूपे	XXIV	20
नवकैकाष्ट	XCVII	14	निगदितसमये	XCVII	17
नवगुणसूत्र	LHI	71	निगूढमणि	LXX	11
नवतिः सैव	LXXIX	9	निचितं तु हंस	LXXIII	1
नवमं नयने	LXX	26	नित्यमघस्थत्ये	IV	1
नवमगृह्यो	CIV	10	निपतति रजनी	XXXVIII	7
नवमे तु धर्म	CIV	37	निम्नललाटा	LXVIII	72
नवाम्बुसिक्ता	LXIX	16	निर्घातः सुर	V	95
न शक्तेनापि	LXXIV	14	निर्दिशेति गदिते	LI	24
नष्टचन्द्राकं	XXVII	8	निर्मदाभ्यधिक	LXVII	9
नष्टात्मजां	CHH	5	निर्मासजानु	LXVIII	6
न सखीवदनं	CIV	28	निर्मासैः कर्णैः	LXVIII	58
न सांवत्सरपाठी	II	30	निर्मासो रोम	LXVIII	34
न स्नातमात्र	XCVIII	13	निजि मुरचाप	XXXV	8
नाकारण	L	6	निष्कुटमय	LXXIX	32
नागगजैरा	IX	1	निष्कुटसंज्ञे	LXXIX	36
नागरकाणा	XXXIV	22	निष्कम्प	XLVIII	18
नागरकुपि	XVI	13	निष्पत्तिर	XXVI	13

Ch.	V.	Ch.	V.
निष्पन्नशाली	VIII 30	प	
निष्पन्नमस्य	XCV 34	पक्षाद्भानोः	XCVII 1
निष्पन्नो न च्छेद्यो	L 8	पक्षीश्चतुर्भिः	XXXII 30
निस्वोऽति	LXVIII 17	पक्षी धुन्वन्न	XLV 10
निहन्ति शुक्रः	IX 41	पङ्के स्वादन्ना	XLV 7
नीचेऽरिभे	CIV 53	पञ्चमहत्	V 17
नीडे प्राक्शा	XCV 3	पञ्चत्रिंशं	LXXXI 11
नीपेऽर्थाप्तिः	CXXXV 6	पञ्चदशांशे	XXIII 9
नीराजने निवृ	XIV 11	पञ्चनवरमठ	XIV 21
नीलोत्पलानि	XXXII 21	पञ्चनिमित्तैः	XXI 31
नीलो भुजगः	LIV 46	पञ्चभिरायुः	LXVIII 77
नृतुरगकरि	LXXXIX 1	पञ्चमं लघु	CIV 57
नृपञ्चयद	XLIII 20	पञ्चवनस्पति	LXXIV 39
नृपतिरलो	XLVIII 80	पञ्चशिखो	XLIX 5
नृपतिरपि	XLV 14	पञ्चाङ्ग लानि	LVIII 27
नृपभयमत्य	LVIII 50	पञ्चापरे	LXIX 31
नृपविपत्ति	XXX 25	पञ्चोन्नतिः	LXVII 4
नृपसचिवा	LIII 8	पट्टः शुभदो	XLIX 2
नृपसन्दर्शने	LXXXVI 50	पत्राधिकं	LXXVII 37
नृपसेनापति	LIII 14	पथ्यात्मानं	LXXXVI 11
नृपानया	XCVIII 14	पदहस्त	LIII 65
नेच्छन्ति	XXVIII 9	पद्मदलान्नैः	LXVIII 64
नेत्रागतपाद	LXVIII 87	पद्माङ्कितकर	LVIII 44
नेत्रे यस्याः	LXX 19	पनसाशोक	LV 4
नेमी भागं	LXXXVII 21	परतो न विशेष	L 20
नैकवर्णमणि	XLIV 25	परतोऽपि	LXXXVII 11
नैम्बं पत्रं	LIV 115	परतो वित्त	LXXXVII 38
नैर्ऋतकोणे	LIV 98	परदारविवाद	XVI 39
नैर्ऋतवायव्य	V 86	परमाणुर	LVIII 2
नैर्ऋतो वारुणी	LXXXVI 31	परमान्नमोद	LIX 8
नैर्ऋत्यां दिशि	XIV 17	परयोनावभि	XLVI 56
नैर्ऋत्यां दूताख	XCV 22	परयोनिषु	LXXXVI 66
नैर्ऋत्यां स्त्री	LXXXVII 8	पराशरः प्राह	LXI 1
नैव दाहणता	XC 7	परिघ इति	XLVII 19
नैवामर्धः	LXXXI 22	परिणतवादिन	LXXXI 8
नोत्पातपरि	VII 1	परिघाविनि	VIII 46
नो सङ्गते	LXX 8	परिमवो घन	CIV 20
न्यग्रोधपला	LIV 96	परिमण्डलैर्गवा	XLVIII 79
न्यग्रोधमधुक	LI 17	परिमण्डलो	LXVIII 21
न्यग्रोधेन तु	XXXIX 3	परिवेपमण्ड	XXXIV 12

Ch.	V.	Ch.	V.
परिवेषो रुक्	V 94	पार्श्वयिता	LXVIII 23
परिशुष्क	LXVIII 14	पातो प्रागपरा	LIV 118
पर्वेऽन्याथा	LIII 52	पार्श्वेऽन्याथा	LXXXIX 25;
पर्यन्तात्पर्यन्तं	LVIII 12		XCVI 6
पर्यन्तेषु गृहीत्वा	V 47	पिक्कापिच्छा	LXXXI 17
पर्यन्तेषु विमलता	V 90	पिचुमन्द	XXIX 12
पर्यन्तेषु सुधा	XXVIII 15	पिण्डमभि	XLIV 19
पर्यन्तेष्वति	V 52	पितरोऽमावा	XCIX 2
पर्वद्वयमङ्गुष्ठः	LVIII 28	पितृपूजा	VIII 6
पलदशभागो	LXXXI 13	पितृवत्	LIX 2
पलालधूम	XXX 28	पितृवित्तेन	LXVIII 39
पवनः पवना	XXXIX 1	पिष्यमैत्र	XLVII 18
पवनघनवृष्टि	XXI 22	पिष्याद्येऽष्ट	IX 15
पवनसलिल	XXI 37	पित्यान्मासः	XCVII 15
पशुहस्ति	LI 19	पिष्ये धनधा	XV 8
पश्चाच्छिरः	LXXVII 4	पिष्यलीमरिच	LI 15
पश्चात्तु शूद्राः	XXXI 4	पीडयन्ति	XLVII 6
पश्चात्सन्ध्या	XI 51	पीडाः स्युः	CIV 6
पश्चादुदुम्बर	LIV 11	पीडाकरं	V 73
पश्चिमं शवं	LXXXVI 49	पीडाकरमति	LIII 81
पश्यन्त्यस्तं	V 60	पीढो व्याधि	XXXVII 2
पश्वाक्षमिणा	LIII 16	पीनोन्नत	LXXXVI 8
पांशुविलो	V 59	पीलुसमेता	LIV 75
पाकी नक्षत्र	LVII 12	पीनोरेव	LIV 65
पाक्ष्ण्डानां	XLVI 76	पुष्पस्नानी	LXXVIII 22
पाञ्चालकलिङ्ग	V 35	पुष्पाहृशंघ	XLVIII 73
पातालादूर्ध्वं	LIV 5	पुष्पेऽन्यायतनेषु	XLVIII 15
पादव्यंश	LXXX 13	पुराणि	XCVI 9
पादाः पञ्चन	LXII 1	पुंस्कोकिल	CV 11
पादाङ्गुष्ठेन	LI 13	पुंस्त्रीनपुं	LI 36
पादे पादे पञ्च	LXII 2	पुत्रमरणं	L 16
पादो जिघृक्षा	LXXXIX 12	पुरपक्षिणो	XLVI 66
पादो मूलं	CV 1	पुरभवन	LIII 84
पादो समुल्फो	LXX 24	पुरादुदग्यत्	XXIV 6
पापाख्या	VII 12	पुरयलक्षण	LXIX 40
पापैरुपचय	LX 21	पुरयश्चटुला	LXXIV 16
पायसेन	XLVI 32	पुरयार्ध	LIV 30
पारावतश्रीद्र	LIV 108	पुरये तु	LIV 32
पाथिवस्त्वां	XLIII 18	पुच्छतानल	LIV 3
पार्श्वद्वया	XII 9	पुरोहितो	XLVIII 25

	Ch.	V.		Ch.	V.
पुलहः	XIII	6	पेपीयते	XIX	18
पुष्यस्तानं	XLVIII	3	पौरः पौर	XX	7
पुष्यस्तानविमि	XLVIII	38	पौरन्दरेजति	XV	16
पुष्यान्मेय	XXXII	12	पौरमहाघन	XVI	24
पुष्ये यचगो	XV	6	पौरैतरुन	XXXIII	13
पूजा तस्य	XLIII	11	पौरे पौरेण	XVII	8
पूजितवृक्षे	XLVI	29	पोषाषाढ	VII	17
पूर्णपात्र	XCIII	8	पोषे द्विज	V	71
पूर्णाननः	LXXXVIII	23	पोषे समानं	XXI	19
पूर्णाननेज्यं	XCV	13	पोष्णाप्याद्रा	XXXII	20
पूर्वं चरति	XLVI	98	पोष्णे सलिल	XV	25
पूर्वं पूर्वसमुद्र	XXVII	1	प्रकाश्य	LXXXIX	17
पूर्वं प्रावेणिको	LXXXVI	55	प्रकृत्पापि लघु	CIV	58
पूर्वच्छिन्नं	LXXIX	6	प्रचलत्तिमि	XII	5
पूर्वगिरस्कां	LX	10	प्रचोदयाम्यहं	LXXXVIII	44
पूर्वाचार्यं	CVI	2	प्रजापति	XLVIII	68
पूर्वात्रयं	XV	28	प्रतिदिनमर्कं	XXXIV	9
पूर्वाक्ष	VII	7	प्रतिदिवसमहिम	III	34
पूर्वापरे	LIII	40	प्रतिदिवसमेव	IV	4
पूर्वापरो श्रीति	VIII	42	प्रतिवाक्य	XCV	30
पूर्वाभिमुखः	XLIV	13	प्रतिषिद्धवृक्ष	LXXIX	5
पूर्वेण पूर्वेण	LXXXVII	22	प्रतिसरया	XLIV	5
पूर्वेण पूर्वोत्तर	LIX	13	प्रतिसूर्यकः	XXXVII	1
पूर्वेण प्रग्रहणं	V	87	प्रत्यन्तान्	IV	21
पूर्वेण यदि	LIV	16	प्रत्यकंसंज्ञः	XXX	33
पूर्वेण सलिल	V	34	प्रत्येकग्रह	II	11
पूर्वं भागे चित्राः	LX	2	प्रथमगृहो	CIV	32
पूर्वं भागे भगवान्	XIII	5	प्रथममुनि	I	2
पूर्वोत्तरविद्	LIII	51	प्रथमे पुरुषे	LIV	28
पूर्वोत्तरेण	LIV	63	प्रथमे पुरुषे	LIV	66
पूर्वोत्तरेण वामो	V	83	प्रथमे रविजे	CIV	39
पूर्वोदीच्योः	XC	3	प्रथितनरे	XXXII	28
पूर्वोद्भूताः	XXI	13	प्रद्वेषो यव	XCIII	5
पूर्वोद्भूतैः	XXIV	23	प्रपूरणे चो	XLIII	56
पूषा वितथ	LIII	44	प्रभूत सत्यं	LXXIV	6
पूच्छा वृद्ध	LI	20	प्रभूतवस्त्र	LXXI	1
पूच्छासु रूप्य	LXXXVI	80	प्रमदाधिपो	LVIII	58
पूषग्वात्य	LXXXVI	7	प्रमदागर्भे	LXXXVII	32
पूषुवहुल	XXI	15	प्रमदाशिर	XCV	44
पृष्ठं विडि	CV	3	प्रलम्बबाहुः	CV	9

	Ch.	V.		Ch.	V.
प्रविरलतनु	LXVIII	4	प्रायेण सूत्रेण	CIV	1
प्रविलम्बिनि	LXX	20	प्रायो यहाणां	XXVIII	20
प्रविशति यदि	XXVIII	23	प्रारब्धमनु	CIV	59
प्रविशद्भिः	XCV	46	प्रारम्भमाणेषु	XCVI	11
प्रवेशनं	XCIV	14	प्रालेगकुल	IV	30
प्रव्रजित	LI	5	प्रावृत्काले	LXXXIX	7
प्रव्रजति	I	11	प्रावृषि शीत	XXVIII	19
प्रसवः शुना	XCVII	8	प्रासादभवन	XLVI	20
प्रसवविकारे	XLVI	52	प्रासादलक्षण	LVI	31
प्रस्फुरत्तिमि	XII	4	प्रासादहर्म्यं	LVII	4
प्रहरणसदृशेषु	LXXIX	22	प्राहुः स्वपतय	LVI	30
	XCIV	3	प्रियवृषणः	CI	1
प्रहरणसदृशैः	III	35	श्रीतैः कृतानि	XLIII	41
प्रहरहर	XLVI	77	श्रीतो महेन	XLIII	9
प्राकृतगत्या	VII	14	श्रीतप्रहरण	XXXIII	9
प्राकृतविमिश्र	VII	8	श्रीकृतस्थाना	IV	16
प्राकृतसंज्ञा	VII	9	श्रीकृतस्थैवा	LXXXVII	41
प्राक्षस्त्रियाणां	XXXI	3	श्रीत्पुहुस	XLVIII	9
प्राक्पश्चिन्नाव	LIII	35	श्रीत्फुल्लकमल	XLVIII	10
प्राक्प्रग्रहणं	V	88	स्वज्ञाश्वरथो	LX	8
प्राक्फलुनी	XV	9	फ		
प्रागर्धरात्र	XI	37	फणिनोऽभि	LXXXVIII	19
प्रागुत्तरैजाः	LI	6	फलनुसुम	LIV	56
प्रागुत्तरोभते	LIII	115	फलनुसुम	XXIX	1
प्राद्वारेषु	XLVII	13	फलदधि	XLIII	60
प्राग्भवति	LIII	117	फलनागे	LV	16
प्राग्वैश्वानर	XI	32	फलमास	XC	10
प्राङ्ममंदा	XVI	1	फाल्गुनमासे	XXI	21
प्राची तत्क्षण	XXX	31	फाल्गुनवर्षे	VIII	11
प्राच्यां चेद्	XLVII	7	फाल्गुनशुक्ल	XXI	17
प्राच्यादिस्थे	LIII	119	कुल्लतीर	LVI	7
प्राच्यानां दधि	XCV	1	फेणगिरि	XIV	18
प्राजापत्ये शकटे	IX	25	फेण्टकस्य	LXXXVIII	31
प्राजापत्ये श्वर्णे	VI	11	व		
प्राजेशमाषा	XXIV	4	बदरीरोहि	LIV	72
प्राज्ञो वपुष्मान्	LXIX	15	बन्ध व्याधि	CIV	30
प्रात्यन्तिको	LXIX	23	बन्धः सूकर	XCV	47
प्रात्यच्छाया	LV	1	बन्धपात	LXXXVI	67
प्राप्तेऽष्टमे	XLIV	8	बन्धुजीव	LXX	6
प्रायेण गोचरो	CIV	2	बन्धुपुण्या	XXX	15

Ch.	V.	Ch.	V.
बहिपुच्छ	XXXIII 26	भद्रस्प वर्णो	LXVII 5
बलदेवपट्टनं	XIV 16	भद्रारिमेद	XIV 2
बलदेवो हल	LVIII 36	भद्रासन	XLVIII 46
बबवालव	C 1	भयं च शय्या	LXXXIX 20
बहिलोन्मा	LXXIV 13	भरणोपूर्वं	IX 10
बहुभुक्पर	CI 2	भवकेतुरेक	XI 47
बहुभूत्वधनो	CI 6	भवति धरणिजे	CIV 13
बहुमूल	LXVIII 82	भषकूटपुरि	LXXXVIII 4
बहुलास्त्रे	X 4	भस्मनिभः	IV 29
बहुविहगा	XLIII 14	भस्माङ्गारा	XLVIII 16
बहुसंस्थानाः	LXXXI 3	भस्मास्थि	XCV 12
बान्धनशा	XVI 33	भार्गवश्रुतिभिः	LXXVII 11
बाह्या द्विपदा	LII 50	भाम्यादित्य	XXXIII 18
विभ्राणः स्वकर	VIII 47	भाम्यार्यमो	VI 6
विल्वोदुम्बर	LIV 18	भाम्ये युगे	VIII 50
बुद्धा देव	XLVI 15	भाम्ये रस	X 8
बृहस्पतेरुत्तर	XVIII 4	भाम्ये शवर	IX 29
बृहस्पती	IX 42	भारपदशुक्ल	XLIII 23
ब्रह्मणो दुहिता	XXVI 5	भारपदे वल्ली	VIII 13
ब्रह्मपुरदार्व	XIV 30	भानां यथा	XVIII 1
ब्रह्ममुत एक	XI 15	भानोरलिप्त	XL 2
ब्रह्मा कमण्डलु	LVIII 41	भानोरुदये	XLVII 26
ब्रह्माण्मूचु	XLIII 1	भानोर्वत्तं	XII 1
ब्राह्मणाः पाद	LXXIV 8	भारद्वाजम	LXXXVI 2
ब्राह्मणान् पर	XLVI 65	भारवहृतभ	LXXXVII 24
ब्राह्मो धेमा	XLVIII 41	भाराधृतनुः	LXVIII 106
ब्राह्मो द्विजपशु	V 20	भार्गवस्य	XVIII 5
ब्रूयादर्प	XLII 2	भार्गो त्रिवृता	LIV 48
भ		भिक्षुणिका	LXXVIII 9
भक्षपान	XCH 9	भित्वा मघा	VI 9
भक्ष्यैरन्नैश्च	XLVIII 28	भिन्दन्ततो	IX 24
भक्ष्यैर्नाना	LIII 99	भिन्नः सितेन	IV 22
भगवति जल	XLIV 1	भिन्नभैरव	LXXXVI 36
भगवन्नाम	XXXII 4	भीता रुवन्ति	LXXXVIII 34
भङ्गत्वा काण्डे	LXXV 2	भीरुधुधालु	LXVIII 114
भक्षतुष्टय	IX 12	भुक्त्वा सम्पद्	LXIX 19
भद्रपदाद्वय	XXI 28	भुजङ्गभे	LXXI 3
भद्रपदानु मयं	LXXI 7		

Ch.	V.	Ch.	V.
भुनक्ति हंसः	LXIX 26	मणिवन्धनै	LXVIII 38
भूकम्पोल्का	CVII 5	मणिभिश्च	LXVIII 13
भूच्छायां स्वप्न	V 8	मण्डपमध्ये	LX 7
भूजलशिक्ष्य	LXVIII 108	मण्डलकल	LXIX 37
भूतशतपक्ष	XCVIII 2	मण्डलपश्चिम	XLVIII 34
भूपा न सम्यग्	XIX 9	मत्स्याङ्कुशा	LXX 2
भूमगणध्रम	II 12	मधुरायाः	XVI 17
भूमयो ब्राह्मणा	LVI 9	मदिरागधे	LXVIII 16
भूमिः कदम्बक	LIV 78	मधे वाहन	XLVI 27
भूमिकाङ्गुलमा	LVI 29	मधुगन्धे	LXVIII 15
भूयो वराह	XLVII 2	मधुपर्केन	XLVI 16
भूरिपुष्पविक	LIII 125	मधुररमकुसुम	XVI 7
भूस्पृग्वालधि	LXI 18	मध्वं त्रिपा	LXX 5
भूगुःसनकुमा	XLVIII 64	मध्यतनुर्वज्रा	IV 19
भूगुतये	V 67	मध्याङ्गुलि	LXX 12
भूगुसुतदिवसे	CIV 63	मध्याङ्गु नर	V 30
भुङ्गारासन	LXX 10	मध्ये कृशः	LXIX 22
भूशमवनामिता	LI 28	मध्ये तमः	V 51
भेदं यदा	LIV 112	मध्येन यदि	VI 8
भेदे वृष्टि	XVII 4	मध्ये पापग्रह	XL 8
भे भेति शिवा	XC 13	मध्ये ब्रह्मा	LIII 46
भेषजभिषक्	XVI 5	मध्ये यदि	V 89
भैरवमूर्च्छे	XXX 3	मध्वा वदन्ताः	LXVII 1
भोक्तुं नवान्बर	LXXI 8	मनुजानामप	XLVI 3
भोगी त्वनिम्न	LXVIII 60	मन्त्राधिचार	LXIX 30
भोमं वरस्त्वि	XLVI 5	मन्त्रित्वं	LXVIII 67
भोमात्सत्त्वं	LXIX 5	मन्त्रिस्वावर	XXXIV 14
भोमान्तरिक्षं	XLVIII 53	मन्त्रैराग्नेयैः	XLVI 24
भोमे कुमार	XXXIV 13	मन्दपवना	XXX 7
भोमेन हते जीवे	XVII 19	मन्दरस्रो	LXXXI 34
भोमेन हते शशिजे	XVII 13	मन्दाकिनी	XVI 10
ध्रुमरश्मिधि	LXXXII 5	मन्युं हरेन्द्र	XXXII 6
ध्रुलम्नाभि	LXVIII 78	मयूरशृङ्ग	XXVIII 14
म		मरणं तु सक्ष	LVIII 51
मकरध्वज	LXVIII 48	मरुदेशे भवति	LIV 62
मकरे तरुल्मा	XLI 7	मरुदेशे यच्चिह्नं	LIV 86
मगधान्मयुरां	IV 26	मर्त्यसत्त्व	LXVIII 112
मञ्जिष्ठाभं वरुणः	XLIII 44	मर्मण्यनर्मे	LIII 62
मञ्जिष्ठाभे भेको	LIII 123	मलिनपरुष	LXVIII 93
मञ्जिष्ठाया	LXXXVII 6	महाशक्तयो	XLVI 81

	Ch.	V.		Ch.	V.
महिषोष्ट्र	XLV	9	मुक्तारजत	XXI	23
महीस्वभावः	LXVIII	109	मुक्ताशीत्या	LXXXI	16
महेन्द्रार्थमुवा	XLVIII	86	मुक्ते सप्ताहा	V	92
मांसलमृदु	LXVIII	26	मुखपुच्छ	V	3
मांससूकर	LV	20	मुखस्थाने	XLVIII	77
माक्षीकघातु	LXXVI	3	मुष्ठाः सर्वे	LXV	4
माघसितोत्प	XXI	10	मुदिताः प्रजा	XLIII	10
मांसानि यस्या	LXXVIII	18	मुनिविरचित	I	3
मांसोदन	XLVIII	30	मुनीनभिजितं	XLVII	12
माघे तु मातु	V	72	मुहुर्मुहुर्मूत्र	XCH	14
माघे प्रबलो	XXI	20	मुहूर्ततिथि	II	27
माञ्जिष्ठाभा :	XXX	14	मूर्त्ति करोति	CH	1
माण्डव्यनिरं	CIV	3	मूर्धगलकेश	LI	34
मातरं जठरे	LI	26	मूलं मनुजाधि	XLVIII	1
मातृगणः कर्तव्यः	LVIII	56	मूलद्वारं	LHI	82
मातृमूधन	LXXII	5	मूलमध्यदश	XCIV	8
माधुरकोप	XIV	3	मूलमपाठा	CH	5
मायेन्द्रजाल	XIX	10	मूलशिवशक्र	XCVIII	7
मारुत्यां शस्त्रा	XCV	23	मूलेऽध्वमद्र	XI	59
मार्कण्डेयो	XLVIII	66	मूले भेषज	XV	17
मार्गतकणोप	LIII	76	मृगघटसंस्थे	XLII	11
मार्गशिरः	XXI	6	मृगपक्षि	XLVI	72
मार्जाराक्षाः	LXI	6	मृगमासादि	XXI	30
मार्जारा भृल	XXVIII	5	मृगशकुनि	XXX	2
मालवान्तभ	LXIX	11	मृगशिरसि वत्स	X	5
मालव्यसेवी	LXIX	33	मृगशिरसि सुर	XV	3
मालव्यो नाग	LXIX	10	मृगशिरसोऽर्ध	CH	2
मापकचतुष्टयं	LXXXII	9	मृगशीर्षाद्याः केश	CV	14
मापकचतुष्टय	LXXXI	9	मृगशीर्षाद्या गर्भा	XXI	9
मापकदल	LXXXI	10	मृगास्तु ह्रस्वोदर	LXVII	3
मापसूपसहि	LXXVI	8	मृगे तु मूषका	LXXI	2
मासत्रयेण	XLVI	57	मृतपुरुषा	XCV	39
मासनाम	CV	16	मृतविकल	XLV	13
माहिषगोमय	LV	30	मृदङ्गशंख	XLIV	23
मिथुनस्थे	XLII	4	मृदुवर्गो	XCVIII	10
मिथुने प्रवरा	V	37	मृदुसंहत	LXI	10
मिष्टमन्त्रमपि	LXXI	6	मृद्वी भूः	LV	2
मीने कपाल	XLI	8	मृन्नीलोत्पल	LIV	22
मुक्तप्राप्ते	LXXXVI	12	मेकलकिरात	XVI	2
मुक्ताफलं	LXXIII	2	मेघाः स्निग्धाः	XXII	8

	Ch.	V.		Ch.	V.
मेघोद्भव	LIV	125	यदि मूर्त्ति	V	4
मेरुप्रस्तम	XXVII	7	यदि वाम	XCV	27
मेरुमन्दर	LVI	17	यदि वा सुव	LIV	70
मेघोपगते	XLII	3	यदि वेतसो	LIV	6
मैत्रे कुलूत	X	12	यदि शृङ्खलां	XCV	42
मैत्रे क्षत	IX	32	यद्द्रव्यमुप	XCV	15
मैत्रे शीर्षं	XV	15	यद्यद्गात्रं	LXVIII	83
मीनं गता	XC	12	यद्यद्येन विभू	XLIII	49
म्लेच्छान्तिदिक्	V	33	यद्यमलेऽर्जे	XLVI	44
म्लेच्छा हि	II	32	यद्यमोषकि	XXVIII	28
यः कृष्णाण्डः	LXV	7	यद्यहिनिलयो	LIV	33
यः केवलशि	LXXIX	12	यद्यानीत	XLIV	17
यः पद्मकप	LXXIX	13	यद्युदयर्षा	VI	1
यः सर्वः श्री	LXXIX	11	यद्येकस्मिन्	V	26
यः सार्विक	LXIX	8	यद्येको यदि	XI	6
यः सार्वजन्य	LXXV	8	यद्रोहिणी	XXV	1
यच्छक्रजुक्	LXXXVI	1	यद्विस्तरेण	XLVII	28
यच्छब्द	LXXVIII	20	यद्यन्नमुप	XXI	7
यत्कार्यं	XCIX	3	यद्योक्तमस्मिन्	LIX	14
यत्कालयुक्तं	VIII	49	यन्मात्रमास्थं	LXIX	28
यत्त च येन	LIII	3	यद्यश्रीवो यो वा	LXIII	2
यत्त स्निग्धा	LIV	91	यद्यष्टि प्रवेश	XLIII	28
यत्ते संहिता	II	22	यद्युयातपत्ना	LXXII	4
यत्सत्यं सर्वं	XXVI	4	यत्तं विभक्ति	LXXXII	6
यथा त्वमूर्ज	XLIII	52	यस्तु सम्पद्	II	37
यदशुभमव	V	62	यस्मिन्काले	XXIX	14
यदाग्नेयो	XXVII	2	यस्मिन् क्षेत्रे	LIV	61
यदा तु विद्यु	XXII	5	यस्मिन्त्सरु	L	9
यदा रेणु	XXVII	5	यस्मिन्क्षेत्रे	XX	4
यदा विशाखा	X	19	यस्मिन्स्मिन्	III	12
यदा स्थिता गृह	XXVIII	10	यस्मिन्स्वाणे	XX	3
यदा स्थिता जीव	IX	38	यस्यान्दिशि वृष	XX	1
यदि कण्टका	LIV	57	यस्यान्दिशि धूम	XXXVIII	2
यदि कुमुद	IV	32	यस्यामृष्मा	LIV	60
यदि ताः स्यु	XXII	3	यस्याश्चिरं	XXXIII	24
यदि तित्तिर	XXVIII	17	यत्ति चतुर्षु	XXXIV	17
यदि न रिपु	XVI	42	यत्तुत्तरोष्ठेन	LXX	23
यदि भवति कर्णं	LIV	59	यत्ते द्वितीये	LXXVII	3
यदि भवति सप्त	LIV	29	यत्ता प्रसिद्धि	LXXII	6
			यत्तायां तु	II	19

Ch. V.	Ch. V.
यात्रायां मद XLIV 14	यन चाम्बुहर XII 3
यात्राविधाने LI 7	येन घरित्री XXIII 3
यात्रासिद्धिः LXXXVII 6	येन सत्येन XXVI 3
यादृशेन ग्रहेण CIV 56	येऽप्यङ्गनानां LXXIV 5
यानं वाह XLVI 60	ये प्रपाण LXVI 3
यानसैरुपाता XLVI 1	ये येषां द्रव्या XLI 1
यानासनशय्या LXXXVIII 12	ये शस्तास्तान् XI 53
यानि च बुद्धू LXIX 16	येषां रघोघाणे XLIII 34
यानीह भूतानि LIX 11	येषामुदगच्छति XVIII 7
यानीह वृक्षे XLIII 17	ये यु च भेष्वभि XXIII 5
यान्तु देवगणाः XLVIII 79	योगान्तिकेति VII 11
या मौञ्जिकैः LIV 103	योगो यथा XXIV 5
याम्यां करोत्यवृ V 23	योगीव दीप्या XXXI 2
याम्यादिष्वणु LIII 85	यो देवः संस्था LX 12
याम्याहीनं LIII 38	यो वा सितैक LXI 19
याम्येन कपि LIV 41	यो विस्तारो LVI 11
याम्येनाद्ये LXXXVII 4	योग्यावसुरो V 14
याम्ये शिष्ये XXVI 7	योग्यान्सचि IV 25
याम्येऽष्टांगे LXXVII 27	रक्तं पीतं च (र) LXXX 11
याम्येऽसुक् XV 27	रक्तं पीनक LXIX 24
या रोमाञ्चं XC 11	रक्तः श्यामो XXXIV 23
यावत् एव मूहतानि XI 48	रक्तपचारुणा XLVI 87
यावत् एव मूह XI 52	रक्ताक्षमन्दं VIII 51
यावत्पहानि XI 7	रक्ताशोक XLIII 42
यावत्तसत्त CV 13	रक्तेऽधिके LXXXVI 1
या व्याख्याता XLVIII 2	रक्तैः पुष्पैर्गन्धैः CIV 47
या स्वप्नशीला LXXVIII 17	रक्तैरादधा LXXVIII 10
या हीत्यग्निं XC 6	रक्षःपिशाचगुह्य XLVI 14
युक्तेन चूर्णेन LXXXVII 36	रक्षःपिशाचदा XIII 11
युग्मेव याम्य IV 13	रजकेन समा LXXXVII 17
युग्मायु किल LXXVIII 23	रजतमयी LX 5
युद्धं यथा XVII 1	रजनीद्वयं XXXVIII 6
युद्धं समाग XVII 12	रज्जुत्सङ्ग XLIII 66
युद्धानि विजा XXXIV 16	रज्ज्वस्त्रि XCV 40
युद्धाय टाकु XCV 56	रतिरम्भसि LXIX 25
युवराजन् LXXIII 4	रत्नानि बला LXXX 3
युवराजस्या XXXIV 20	रत्नानि विभूष LXXIV 2
ये च न दोषा XLVI 83	रत्नानि सर्वे XLVIII 42
ये च पिबन्ति XVI 27	रत्नेन शुभेन LXXX 1
ये चोद्धरन्ति LXI 9	रथ्याचिद्धं LIII 77

Ch. V.	Ch. V.
रवावापहृत्यं CIV 7	रेखाः प्रदेशि LXVIII 50
रविकिरण XXX 16	रेखां राज X 18
रविचन्द्रपरी XXII 7	रोगाद्यायुं LIII 63
रविजस्य XVIII 6	रोगान् करोति XII 20
रविजेन बुधे XVII 17	रोघोशीर LXXVII 29
रविजेन सिते XVII 24	रोमशकर्णा LXVIII 59
रविदीप्तो LIII 106	रोमैकैकं LXVIII 5
रविभौमो CIV 49	रोहिणीशकटमध्य XXIV 30
रविरविमुतके XXIII 10	रोहिणीशकटमर्क XLVII 14
रविरविमुतघो XV 31	रोहिण्यां XV 2
रविराकन्दो XVII 6	रोहिण्युत्तर C 7
रविरक्षण XLIV 6	रोहिण्योज्ज्वल VIII 19
राजा कुमारो LXXXVI 34	रोहिण्युत्तर LIV 15
राजोपकरण XC 4	रोहिताप्रवाज LXXXVI 26
राज्ञीविनाशं III 18	रोहीतकस्य LIV 68
राज्ञीविहार XLIII 64	रोद्रादीनि VII 3
राज्ञीविहार LXXVIII 11	रोद्रे वध्र XV 4
राज्ञी कृत LIII 121	ल
राज्ञेयस्य XLI 11	लक्षायुक्तं XLIV 15
राज्ञेयतुर्दशा XLI 9	लक्ष्मीःशिरीषे LXXXV 4
राज्ञी राज्ञी XLII 13	लम्बेऽथ्येन्दो XCVI 8
राष्ट्रविमेद XLVI 26	लघुहस्ता XCVIII 9
राष्ट्रे यस्यान XLVI 18	लब्धपराः XLIII 3
राष्ट्रोत्पातोप XLVIII 83	लब्धिर्हानि L 18
राहुद्वयं यदि V 7	लब्धेन युक्तं VIII 21
राहुर्नमःस्थल CIII 10	लम्बैर्बुधैः LXI 16
रिपुगदकोप CIV 14	ललाटस्पर्शं LI 30
रिपुभयकल CIV 15	लाक्षाकुन्दुष LVII 5
रक्षाशसांघे LXXI 11	लाजाशतवधि XLVIII 19
रक्षिरपताका XLIII 25	लाजाग्याशत XLVIII 35
रुक्तीकृतं LXXXVI 41	लाभविबुद्धा XL 6
रुद्धानि सौम्ये LXVIII 73	लाभे तृतीये च C 6
रुद्धिरनिभो VII 19	लिङ्गं वा प्रतिमा LIX 7
रुद्धिरादि III 38	लिङ्गस्य वृत्त LVIII 53
रुद्धिरानन XXI 26	लिङ्गैः धन LXVIII 7
रुद्धिरानन VI 4	लिप्ते मधोगो LXXI 10
रुद्धिर्दनेशा LXXXIX 4	लूतापटाङ्ग XLVII 79
रुद्धः श्वेतो III 25	लोमाशिकापि LXXXVIII 2
रुद्धैरल्पैः XXIV 21	लोमाशिकायाः XC 2
रुद्धायुध XXXII 11	लोहित्यः सिन्धु XVI 16

Ch.	V.	Ch.	V.
लोहे पात्रे	LXXVII 2	बल्मीकसंवृतो	LIV 40
व		बल्मीकस्याण	XCIV 13
वन्ता सुखी	CI 14	बल्मीकानां	LIV 95
वक्त्रं सौम्यं	LXVIII 54	बल्मीकेन परि	LIV 84
वक्त्रगिखा	XI 12	बल्मीकोप	LIV 14
वक्त्रा पादा	LIII 103	बल्लीनां गगन	XXVIII 13
वक्त्रानुवक्त्रा	I 10	बल्लीलतागुल्म	LXXXV 1
वक्षोऽयकक्षानख	LXVIII 86	वसुभे मानो	XV 21
वक्षोऽयकक्षावल	LXVII 2	वस्त्रस्य कोणे	LXXI 9
वज्रं न किञ्चि	LXXX 17	वस्त्राविक	XLI 2
वज्रपरीक्षा	CVII 10	वातोद्धतश्चरति	XIX 7
वज्राकारा	LXVIII 45	वातोद्धताम्बु	XIX 20
वज्राशनि	XLVI 84	वानरमिक्षु	LXXXVII 9
वजेन्द्रनील	LXXX 4	वानरमहिष	LXVIII 104
वज्रजुलकरतं	LXXXVIII 11	वापितं करको	LV 28
वज्रजुलो नक्त	LV 11	वापीदेवकुला	LXVIII 49
वदवोष्ट्रकरेणु	L 24	वामं जिघ्रेज्जानु	LXXXIX 11
वदवोष्ट्रमहिष	XLVI 53	वामः प्रतिलोम	XCV 28
वधवन्धो रिपु	LIII 75	वामदक्षिणगौ	LXXXVI 51
वर्नं समाश्रिता	II 25	वामसव्यगतो	LXXXVI 72
वर्तोपात्तनदी	LVI 8	वामस्तु कुक्षि	V 85
वन्दिजनपौर	XLVIII 49	वामावर्त्तवामे	LXI 13
वन्धे सत्त्वे	XCI 3	वामावर्त्तो	LXXXIV 1
वयांसि तेषां	XCVI 17	वामेऽध्याष्टभुजा	LVIII 39
वरुणेशे	XV 22	वामेन हरिद्र	LIV 45
वर्गैरान्नेया	XIV 32	वामे वागित्वा	XCV 26
वर्णकैर्विवि	XLVIII 27	वामैश्च पादै	XCVI 10
वर्णन्यूनस्या	LXXXII 10	वायव्यं च यवो	LXXX 10
वर्णप्रसादं	LXXVII 34	वायव्याच्च तृतीये	LXXXVII 13
वर्णेन केन	XXXIV 7	वायव्ये फेनक	LXXXVII 12
वर्णः प्रशस्तै	LXV 11	वायव्ये भूकम्पे	XXXII 10
वर्षत्यपि	XXVIII 24	वायव्येष्वेयु	XLVI 64
वर्षाकाले	III 28	वायव्योत्थै	XLVI 24
वर्षाणि कार्ति	VIII 2	वायुघ्नस्त	LXXXVII 37
वर्षाप्रश्ने	XXVIII 1	वारुणपौरन्दर	XXXII 29
वर्षोपलव	LXXXI 24	वारुणमबला	LXXX 9
वलिमध्यग	LXVIII 22	वारुणमर्णव	XXXII 22
बल्मीकः स्निग्धो	LIV 37	वारुणमखनी	V 22
बल्मीकवय	LIV 79	वारुण्यमर्णव	LXXXVII 10
बल्मीकमूर्धं	LIV 77	वार्त्ता जगत्पवि	XIX 11

Ch.	V.	Ch.	V.
वाल्लभ्यमाया	LXXXV 6	विबुधाग्रि	LIII 47
वासगृहाणि	LIII 70	विभीतको वा	LIV 102
वासराणि	LV 19	विमलकमणि	V 57
वास्तुज्ञान	LIII 1	विपति चरतां	XVII 2
वास्तुनि यो	LIII 11	विरक्तचेष्टा	LXXXVIII 7
वाहनलाभो	XCV 48	विरसमुदकं	XXVIII 4
वाहनशस्त्रो	XCV 14	विलम्बिनो	XXX 29
वाहिनीं समु	XLVII 25	विविधैर्विपदु	XIX 15
विशतिवर्षा	LXVIII 107	विश्वेश्वरे	XV 19
विश्वयाधिक	XI 23	विश्वेश्वरेऽर्के	X 15
विकचानाम	XI 19	विषघातकगो	LXXXVI 32
विकसित	XXIV 14	विषमं कृष्ण	LXXXI 6
विकृतकुमुमं	XLVI 36	विषमवलयो	LXVIII 25
विगतघने	XXIV 22	विषमैर्विषमा	LXVIII 40
विष्णकरो नवमः	CIV 23	विषमैर्विषमो	LXVIII 30
विचरति	LXV 5	विष्णुः सुरेज्यो	VIII 23
विचरन् भद्रय	VIII 16	विष्णोर्भागवतान्	LX 19
विचरन् श्रवण	VII 2	विसर्जयति	LXXXVI 54
विचरन्मपादि	IX 14	विसर्ज्यं शकु	LXXXVI 56
विच्छिन्नविषम	XXX 9	विसृक्ते स्फोट	LI 32
विच्छिन्नाभि	LXVIII 76	विस्तरयो	XLIX 1
वितथो बृहत्क्षत	LIII 53	विस्तरपोड	LIII 22
वित्ताप्तिरनि	L 19	विस्ताराधं	LVI 12
विदारिकायाः	LXXVI 5	विस्तीर्णकर्ण	LXVII 7
विदिकृत्स्थः	LXXXVI 70	विस्तीर्णमांसो	LXX 4
विदिगुहभूतं	XXXV 4	विहगादिभि	LIII 14
विद्धि भद्रे	LXXXVIII 42	वीथीमार्गानपरे	IX 5
विद्युत्सत्त्व	XXXIII 5	वृक्षं प्रभाते	LIX 12
विधिनानेनै	XL 12	वृक्षस्य स्वच्छाय	V 9
विनिक्षिपन्त्यः	XCV 59	वृक्षस्यैका	LIV 55
विनोपघातेन	XXVIII 7	वृक्षाष्टमध्य	LXXXVI 73
विन्ध्याच्च सिन्धु	XXIX 9	वृक्षोपमे क्रोशति	LXXXIX 19
विपुलविमल	VI 13	वृत्तः समुद्रग	LVI 23
विपुलाः प्रदक्षिण	XXI 17	वृत्तायामाया	XXVI 14
विपुलामपि	CIV 64	वृत्ते इहे	V 49
विप्रः स्पृष्ट्वा	LIII 100	वृत्ते तु योगे	XXIV 11
विप्रक्षत्रिय	XXXIV 19	वृद्धाकारः	LXIV 38
विप्रमता	LXXI 14	वृश्चिकवृष	XL 1
विप्रयोगमुर	LI 12	वृश्चिकसंस्था	XL 11
विप्रादीनां व्यासा	LIII 25	वृश्चिकसंस्थे	XLII 9

Ch. V		Ch. V.	
वृष एकभूमि	LVI 26	शक्रकुमार्यः	XLIII 39
वृषनालिकेर	XIV 9	शक्रचाप	XXVIII 16
वृषभोऽप्येवं	LXI 5	शक्रध्वजे	XLVI 74
वृषस्य वृषदं	XLVIII 76	शक्रायुधपरी-	XLVI 88
वृष्टिं करोत्य	XXXV 6	शक्रो निश्चंति	XCVIII 5
वृष्टिः समाधे	VIII 25	शङ्खू पृहता	LX 6
वृष्टिस्तृणहेण	XXXIV 11	शंखतिमिवेणु	LXXXI 29
वृष्टेऽङ्गि भागे	XXV 3	शतपत्र	LXXXVI 23
वेणातटे	LXXX 6	शतपुष्पा	LXXXVII 8
वेणीमूले	LI 40	शतभिषगा	XXI 29
वेणुमती	XIV 23	शतभिषजि	IX 34
वेदव्यासे	XLVI 12	शतमभिहित	XI 16
वेलाहीने	V 24	शतमष्टयुतं	LXXXI 32
वैश्यावटु	LXXXVII 15	शतमिदमध्या	CVII 14
वैकङ्कतश्री	LXXXV 3	शतमेकाधि	XI 5
वैदूर्यकान्ति	X 21	शतमोऽङ्गुल	LV 27
वैदूर्यसिद्धि	LXIV 3	शनैश्चरे म्लेच्छ	IX 40
वैदूर्यमल्लिका	LXI 14	शमयोद्गताम	CIV 48
वैदूर्यमुद्गा	LIV 107	शम्भोः निरसी	LVIII 43
वैदूर्यशंख	XIV 14	शरदमल	CV 10
वैदूर्यसदृश	XLIII 46	शरदभंगुलम	XCIV 5
वैरभपसव्य	LIII 104	शरदि कमलो	III 24
वैशाखमासे	V 75	शशरुधिर	III 30
वैशाखे धर्म	VIII 9	शशशोणित	LXXVII 19
वैशाखे निरुप	XCIV 2	शशिकिरण	XI 14
वैश्यानां	LIX 6	शशितनये	XVII 20
वैश्वे युगेशो	VIII 41	शशिनि फल	XVIII 8
वैष्णवश्चर	LXXXVI 33	शशी जन्म	CIV 8
व्यघ्रे नमसी	XLVI 45	शस्तं बाधे	LXXXVIII 18
व्याघ्रर्क्ष	LXXXVI 28	शस्ता शान्त	XLVII 27
व्याप्यं नभः	XIX 4	शस्तेऽजनि	LXXXI 26
व्यायामशिखि	LXXXVI 77	शस्तौषधि	LII 88
व्यालं त्रयोदश	VI 3	शस्त्रभयातङ्क	XXX 17
व्यालसूकरो	XXXIII 28	शस्त्रानलप्र	LXXXVII 43
व्यासात् घोडश	LIII 23	शस्त्रान्तं स्त्री	LXVIII 24
श		शस्त्रेण वेणी	LXXXVIII 1
शकटानलो	VIII 3	शस्त्रेण शस्त्र	LIII 102
शकटेनोन्नत	LXXXVI 74	शकाश्वकर्णा	LIV 105
शकयवन	XIII 9	शाक्योपाध्या	LI 21
शकुनसमये	LII 107	शाक्रे युगे	VIII 33

Ch. V.		Ch. V.	
शाखाभङ्गे	XLVI 25	शुक्लः समः	XCIV 7
शातकुम्भ	XII 21	शुक्लविपुले	XI 28
शान्तः पञ्चम	LXXXVI 71	शुक्लश्चतुर्वि	LVIII 42
शान्तपक्षि	XXIV 12	शुक्लाः करा	XXX 11
शान्तात्मा	CI 5	शुक्ला रक्ता	XXXIII 14
शान्ता त्वव	XC 14	शुक्ले पक्षे	IV 31
शान्तामैन्द्री	XCIV 20	शुचिभूत्वा	LV 8
शान्तायु दिक्षु	LXXXVII 29	शुद्धद्विदश	XCVIII 17
शान्ति राष्ट्र	XLIV 21	शुभं दशापाक	XCIV 61
शाम्बश्च गदा	LVIII 40	शुभहृज्जगतः	VIII 5
शार्दूलहंस	LXVIII 115	शुभो तु शाल	LXXIX 16
शालान्निभाग	LIII 20	शुभमध्येलिनि	XL 5
शालीशुमत्यपि	XIX 16	शुष्कविरोहे	XLVI 28
शालेन कलम	XXIX 2	शूर्पकार	LXVIII 3
शालेरश्वकर्ण	LXXXV 7	शूर्पेणैके	IV 17
शास्त्रोपनयः	CVII 1	शेषं मङ्गल्य	LVI 15
शिखिगल	XXXIV 6	शेषास्तु सार्व	XLVIII 33
शिखिगुण	XCVIII 1	शैलेपकमांसी	XVI 25
शिखिदिशि	XCIV 4	शोषस्य नमदा	XVI 9
शिखिपर्जन्य	LIII 43	शोषाकतरो	LIV 23
शिखिभय	IX 44	शोषोऽथ पाप	LIII 45
शिरःसन्धि	LII 4	शमशानशून्या	LI 4
शिरसि स्पृष्टे	L 11	श्यामकपुष्प	LXI 8
शिरोललाट	LI 42	श्यामाश्वेन	LXXXVIII 1
शिल्पी भिक्षु	LXXXVI 39	श्यामाकणा	XI 24
शिवा श्यामा	LXXXVI 37	श्यामेर्ज्ञे कीट	III 29
शिशिरादिषु	XXX 22	श्यावाति	LXI 4
शीघ्रमासत्र	LXXXVI 14	श्यावारुण	XXXIII 16
शीतवाता	LV 14	श्येनाः प्ररुदन्तः	XLVI 68
शीतानिल	XLVI 92	श्वशानिल	X 1
शीतोष्णविप	XCIV 4	श्वशे मघा	XXIII 7
शीतोष्णविपर्या	XLVI 39	श्वशे मायाप	XV 20
शुककपोत	XXVIII 11	श्वशे राजा	X 16
शुकदहन	XI 11	श्वशोदितस्य	VI 7
शुकवंशपत्र	LXXXIII 1	श्वानस्य यान	LXVIII 116
शुक्तिविशाल	LXVIII 71	श्वानवर्ष	VIII 12
शुकः सस्यवि	V 61	श्रीकर्णेवर्त	LXXXVIII 27
शुके द्वितीय	CIV 33	श्रीधरनामा	CV 15
शुके बृहस्प	XVII 21	श्रीपतिमचिन्त्य	XLIII 4
शुक्लः समः	LXXIX 26	श्रीमान् श्वशे	CI 12

Ch.	V.	Ch.	V.
श्रीवत्सवर्ध	XCIV 2	षड्विंशतिः	LXXXII 7
श्रीवासकरस	LXII 3	षण्णवतिः	XI 27
श्रीवृक्षवर्धमानच्छत्र	LXXXIX 21	षण्णवतिभेद	XXVII 21
	XCIV 2	षण्णवतिर	LXIX 7
श्रीवृक्षवर्धमानात्	L 2	षण्मासोत्तर	V 19
श्रीसङ्गुड	LXXVII 16	षष्टिशततुल्य	LIII 6
श्रुतं दृष्टं स्पृष्टं	LXXIV 4	षष्ट्यब्दयुग	II 6
श्रेष्ठं चतुर्थं	VIII 35	षष्टं षण्णवत्	IX 20
श्रेष्ठं नन्दावर्त	LIII 36	षष्टाधिताः	CHII 6
श्रेष्ठस्वरं	LXXXVIII 32	षष्टोऽतसी	XLI 5
श्रेष्ठिनः प्रती	XXXIII 25	षष्टो भृगुः	CIV 36
श्रेष्ठी सुवर्ण	XXIX 10	षोडशकस्य	LXXXI 14
श्रेष्ठे ह्यसिते	LXXXVI 45	षोडशके कच्छ	LXXVII 25
श्रेष्ठोऽर्जुनोऽज	XLIII 15	षोडशके द्रव्य	LXXVII 20
श्लक्ष्णां पताका	XXIV 9	षोडशबाहु	LVIII 26
श्लेष्मत्यागे	LI 33	षोडशभागा	XLIII 40
श्लेष्मातकस्य	LV 29	स	
श्लेष्मातकाक्ष	XLVIII 4	संवत्सरोऽग्निः	VIII 24
श्वभिः शृगालाः	XC 1	संस्थानविधिः	IV 18
श्वभिरस्य	XLVI 71	संस्पृशती	XXXIII 12
श्वभ्रमधवा	LIII 93	संहितापारगश्च	II 21
श्वभ्रोषितं न	LIII 95	सकरीरा चे	LIV 74
श्वानः प्ररुदन्तः	XLVI 68	सकलगगना	XXXIV 5
श्वानं मनुष्येण	LXXVIII 15	सकिङ्किणीजाल	XLIII 7
श्वेत इति	XI 39	सकुशासित	LIV 27
श्वेतां सपूर्ण	XLIV 10	सकुदेकयाम	XI 44
श्वेता कण्टक	LIV 85	सक्षीरार्जुन	XCV 16
श्वेता गोधा	LIV 13	सघृतस्य	XLVIII 36
श्वेता दिश्यप	LX 3	सङ्क्षीर्णाः	LXIX 6
श्वेते क्षेमसु	V 53	सङ्क्षिप्तायां	VII 10
श्वेते रजो	XXXVIII 3	सङ्ख्याविधाना	XII 15
श्वेतो विश्वम्भ	LIV 26	सचिबालये	LIII 89
ष		सतमस्कं	III 6
षट्सप्तम	XLI 10	सत्त्वमहीनं	LXIX 3
षडनागतानि	IV 7	सदशांशं	LIII 13
षडभिः षडभिर्हीना	LIII 5	सद्रव्यो बल	LXXXVI 69
षडभिः षडभिश्चैव	LIII 7	सन्तक्य पुन	XLIII 29
षडभिः सितस्य	XGVII 2	सन्ध्याकाले	XXX 8
षडभिर्देवतैः	LXVI 5	सन्ध्यानुरक्ते	XXIV 18
षडभिर्मांसैः	XXXII 23	सन्ध्याद्वयस्य	XLVI 75

Ch.	V.	Ch.	V.
सन्ध्याद्वयेऽपि	XLVI 67	सर्वदिव्य	XC 5
सपलाशा बदरी	LIV 17	सर्वस्य सर्व	LXXXIX 1
सपलाशा यत्	LIV 83	सर्वे त्वामभिषि	XLVIII 60
सर्पांसुवर्षाः	XXII 6	सर्वे शुभिक्षकर्ता	LXXXVI 65
सपृथक्तकण्ठ	LXV 6	सर्वे द्विगुणाया	XLIV 4
सप्तातिवर्षो	LXIX 12	सर्वेषां वृक्षाणां	LIV 31
सप्त भवन्ति च	LXVIII 96	सर्वोपकारानु	LXXV 9
सप्त मुनीन्	XI 34	सलिलममर	XII 13
सप्तम्यां स्वाति	XXV 5	सलिलमये	IV 2
सप्तरात्रोपितै	LV 18	सलिलविकारे	XLVI 51
सप्तरथयः	XLVIII 63	सलिलोत्पत्ति	XLVI 50
सप्तरात्राणां	LXXXVI 3	सलिलोद्यान	LVI 3
सप्ताष्टावध्य	XCVII 16	सवग्रमृक्ता	XLIV 27
सप्ताहं गोमूत्रे	LXXVII 31	सवितरि ऋष	XLII 12
समचतुर	LIII 38	सवितुवहितः	XLII 14
सममुत्तरेण	XXV 4	सविद्युतः	XXII 4
समवक्षसो	LXVIII 29	सव्यगते	V 44
समशशिनि	IV 11	सव्यापसव्य	V 43
समागमे	XXVIII 21	सव्यासव्यो	LI 41
समुद्रवद्विषण	XCI 12	सव्येन खे	XCV 10
समुद्रोज्ज्वलः	XII 2	सशर्कराताम्र	LIV 104
समौ तु संवत्	XX 9	सशिषिचातक	XXIV 19
सम्पत्त्या योजिता	II 36	सशिष्यास्ते	XLVIII 61
सम्पाता वंशा	LIII 57	सस्ये च दृष्ट्वा	XLVI 37
सम्पूर्णार्द्धो वामं	LXIX 32	सस्योपेते	XCV 32
सम्प्रहृष्ट	XLIV 28	सहां च सह	XLVIII 40
सम्मुच्छिता	XXXIV 1	साकेतकङ्क	XIV 4
सरत्नतोयो	XXIV 7	साचीति यः	LXIX 39
सरस्सुनलिनी	LVI 4	साजमोद	LXXXVI 11
सरितश्च महा	XLVIII 62	साजे शतभिष	X 17
सरो नद्युदपाना	XLVI 89	साध्यमनूकं	LXVIII 103
सर्जरसरसा	LVII 6	सामसज्जुभि	XLVIII 31
सर्जरसथ्री	LXXVII 28	सामान्यमिदं	LX 22
सर्जोदुम्बर	XLIV 4	साम्प्रतमयनं	III 2
सर्पेण तरु	XLVI 30	सायं शतश्च	LV 9
सर्पावासः	LIV 38	सायाश्रय	LIII 21
सर्वेऽस्मन्दन	LXXXIX 17	सारसकुजित	LXXXVIII 37
सर्वत भूवि	XIX 1	सारस्वतेन	LIV 99
सर्वदिगुत्थं	XXXVI 3	सार्पे जलरह	X 7
सर्वद्रव्या	LXXX 14	सावित्र्योष्णा	XGVIII 16

Ch.	V.	Ch.	V.
सास्त्राविल	LXI 2	सुरसं जल	LIV 73
सिंहः सिंहा	LVI 28	सुरास्त्वामभि	XLVIII 55
सिंहकटिर्भुज	LXVIII 18	सुपिरेज्यवा	LXXIX 29
सिंहलकपार	LXXXI 2	सुस्निग्धपत्र	XCIV 33
सिंहे पुलिन्द	V 39	सुस्निग्धव्यक्त	LII 2
सिंहे सुवर्ण	XLII 6	सुहृष्टुसिश्च	LXXI 5
सिंहोऽथ मघा	CII 3	सुकरतथनं	LXXIX 34
सितकुसुम	LXXIX 7	सुकरिक्रमाप	LIV 88
सितकुसुमा	XCIV 41	सूक्ष्मलालव	XXVII 4
सितपद्म	XXI 8	सूक्ष्मच्छेदे	LIII 110
सितरक्तपीत	LII 1	सूक्ष्मे प्रसायं	LIII 108
सितरक्तपीत	LIII 96	सूर्यः षट्	CIV 4
सितवर्णः	LXI 17	सूर्यसुते तृतीय	CIV 41
सितवस्त्रो	XLIII 30	सूर्यसुतोऽर्क	CIV 54
सितसर्पपा	LXXX 12	सूर्यस्य विविधं	XXXV 1
सितसितान्त	XXX 24	सूर्याग्निभस्मो	LIV 106
सितसुभग	XVI 8	सूर्याचन्द्रमसो	II 10
सिद्धान्तभेदे	II 8	सूर्यात्सप्तम	V 10
सिद्धार्थमपर	LIII 39	सूर्यादीनां च	II 9
सिन्धुनदपूर्व	XVI 21	सूर्येन्दुपञ्चम	XLVI 46
सोमागता	XCI 1	सूर्येन्दुभूमि	CIII 3
सुखमिच्छन्	CIII 66	सूर्यादियेज्जर्क	LXXXIX 2
सुतघनपरि	CIV 43	सूर्योन्मुखः	LXXXIX 3
सुतपीडा	LIII 74	सेनाङ्गेषु	XI 42
सुतलामः	L 17	सेनापत्तिनृप	LIII 17
सुदेवा इति	XLVI 73	सेनापतेभ्यः	XXXIV 10
सुप्तां समीत	LX 15	सैकावलीव	XIII 1
सुभगा भव	LXVIII 27	सोमप्रहेनि	V 97
सुभगो विद्या	CI 7	सोमस्तासा	LXXIV 7
सुभ्रूकेशो	LXIX 27	सोमग्निक	LXXXII 1
सुरगुरुदिवसे	CIV 62	सोमग्निकगो	LXXX 5
सुरचापपाटित	III 27	सोमार्थं	CIV 22
सुरचापमन्द्र	XXI 16	सोम्या तु	LVIII 49
सुरदाहचन्दन	LIX 5	सोम्येन पराभू	XVII 26
सुरनिलय	XXIV 2	सोम्येज्जदे	VIII 4
सुरपतिनाप	XXXIII 29	सोम्येन्द्रचित्रा	XV 30
सुरपतिहृतवह	LXXXVI 75	सोम्येशान्यो	XI 17
सुरपितृपिशा-	LIV 9	सोम्योपगतो	IX 26
सुरभिकुसुमा	XVI 28	सोम्योऽस्तोदय	IX 43
सुरभूषणं	LXXXI 31	सौरादीनां	II 7

Ch.	V.	Ch.	V.
सौरारजीव	CIII 7	स्पृष्टोऽभ्युक्षत	XLV 2
सौरेशारे	XVI 14	स्तातामभुक्त	LX 14
सौरं मरुभव	V 68	स्निग्धः प्रभा	LXXXII 3
सौरोज्ज्वल	CIV 55	स्निग्धः स्थूलः	XLVII 17
सौस्त्रित्यमवे	CIV 60	स्निग्धतरुणा	LIV 92
स्कन्दः स्वं	XLIII 45	स्निग्धत्वका	LXVIII 98
स्कन्धाच्युते	LIII 111	स्निग्धद्विजत्व	LXVIII 90
स्कन्धावारा	XCIV 45	स्निग्धद्विजत्व	LXXXVII 3
स्कन्धासनां	XCIII 3	स्निग्धाः प्रभा	XI 18
स्वलिता	XCIV 12	स्निग्धाः प्रल	LIV 49
स्तनवदवल	LXV 3	स्निग्धा निम्ना	LXVIII 43
स्तनहृदयो	L 13	स्निग्धाः यताः	LIV 100
स्तनितं निशि	XXVIII 12	स्निग्धासिता	LXVIII 91
स्तनौ सरोमी	LXX 21	स्निग्धोऽप्राता	LXX 1
स्तम्भं विभज्य	LII 29	स्निग्धौ सुभि	XI 38
स्तम्भकुसुला	XCVII 6	स्नेहं मनोभव	LXXVIII 3
स्तम्भसमं	LII 30	स्नेहः पञ्चसु	LXVIII 101
स्तोत्रा	XXVI 2	स्नेहासृष्ट	XLVI 48
स्त्रियः पवित्र	LXXIV 9	स्नेहो मुदुत्वं	LXXII 2
स्त्रीणां गुणा	LXXVIII 13	स्पृष्टात्त्वक्त	LXXVII 24
स्त्रीणां विकल्पा	LXXXVI 79	स्पृष्टाभूद	XXIV 29
स्त्रीदोषाः	LII 68	स्पृष्टे वा चालि	LI 11
स्त्रीपुरुष	LI 16	स्पृष्टापवा	LXXVIII 8
स्त्रीमुखमन	LXVIII 55	स्फटिकरजत	LXIV 1
स्त्रीरत्न	LXXIV 17	स्फिक्पाणि	LII 8
स्त्रीरूपे धन	LXXIX 23	स्फुटवाग्	CI 13
	XCIV 4	स्फुटितो ह्रस्वः	L 4
स्त्रीशुद्रान्	V 31	स्मरणादिपि	XII 14
स्त्रीसंज्ञा	LXXXVI 38	स्रग्मन्ध	XLVI 31
स्थलसलिल	XCIV 58	स्रग्मन्ध	LXXVII 1
स्थानं पुष्प	LI 2	स्रोतस्तडाम	LXXXVIII 6
स्थानकल्प	CIV 31	स्वकाले	LXXXVI 18
स्थानभ्रं शात्	CIV 26	स्वजनविभव	LXXX 18
स्थानेऽष्टमे	CIII 8	स्वरूपमेव	XLVII 3
स्थापकदेव	LX 18	स्वर्तुस्वभाव	XXI 27
स्थापकदेव	XLVI 59	स्वरूपवत्	LXVII 10
स्थिरप्रदेशो	XCVI 4	स्वातावपा	XXVI 11
स्थूलशङ्ख	LXI 7	स्वातो वग	XV 13
स्थूलाभिर्धन	LXVIII 37	स्वातो निशांशे	XXV 2
स्थूलास्थि	LXVIII 99	स्वातो प्रभूत	IX 31

Ch.	V.	Ch.	V.
स्वात्पारां भति	IX 16	हस्ताप्यसौम्य	XXIII 6
स्वल्पं पयः	CI 4	हस्तापतं	IV 24
स्वाहावसान	XLIII 32	हस्ते तस्कर	XV 11
स्वैरङ्गुलप्रमा	LVIII 4	हस्ते नापित	X 9
ह		हस्तो मथा	LIV 123
हंसकारण्डव	LVI 5	हस्तो मूलं	XCVIII 15
हंसपङ्क्ति	XLIV 24	हस्त्यश्वपत्ति	XIX 3
हनुकुक्षि	V 81	हस्त्यश्वपुरो	XVI 23
हतुलोचन	LXVIII 88	हस्त्यारोह	LXXXVII 42
हन्ति मण्डला	XXXIII 27	हारमणि	X 10
हृत्पैन्ध्रो	XXXII 27	हारीतस्य तु	LXXXVIII 15
हृत्पात्कैकय	XI 60	हस्त्यज्जुत	XIX 12
हृत्पात्प्रयाग	XI 35	हिमपातानि	XLVI 94
हृत्पनरभुज	LXXXVIII 3	हीनस्य नाभो	XXVI 10
हृत्पाकंवेव	XLIII 52	हीनातिरिक्त	V 25
हरिणाभा	LXVIII 65	हृत्तुं गुग्गु	LXXXVIII 36
हरिते रोगो	V 54	हृदयं समुल्लसं	LXVIII 28
हरीतकी	LXXVII 10	हेमकान्ति	VII 20
हृत्प्यंषुष्टमुडु	LXXVI 2	हेमगिरि	XIV 19
हृत्प्यंषासाद	LXXXVI 17	हेमलम्ब	VIII 39
हृत्पुल्ल	LXIX 17	हेमसमीप	XLV 6
हृत्पुल्लं शुभद	LXVIII 74	हीमी प्रधाना	XXVI 9
हृत्पुल्लं चतुष्के	LIV 80	हीमी प्रधाना	II 18
हृत्पुल्लं मृग	XCVIII 12	हीतभुजं	XCVIII 11
हृत्पुल्लं विना	LIII 18	हृदिनीविलासि	XLVIII 8
हृत्पुल्लं विशालं	XXIII 2	हृत्पुल्लं	XI 8
हृत्पुल्लं गुले	LXVIII 36	हृत्पुल्लं	LXX 18
हृत्पुल्लं दीनि	VII 4	हृत्पुल्लं	XXI 14

Total number of verses (including the aphorisms of chapter II)
in the Bṛhatsaṃhitā

अ	211	ओ	3	त	123	य	127
आ	95	औ	1	द	137	र	79
इ	26	क	210	घ	35	ल	23
ई	6	ख	14	न	129	व	193
उ	86	ग	75	प	259	श	156
ऊ	7	घ	7	फ	12	ष	23
ऋ	6	च	63	ब	34	स	267
ए	39	छ	16	भ	79	ह	51
ऐ	20	ज	54	म	136	Total	2802

Ch.	V.	Ch.	V.	Ch.	V.	Ch.	V.	Ch.	V.
1	11	23	10	45	16	67	10	89	20
2	40	24	36	46	99	68	116	90	15
3	39	25	6	47	28	69	40	91	3
4	32	26	15	48	87	70	26	92	3
5	98	27	9	49	8	71	14	93	15
6	13	28	24	50	26	72	6	94	14
7	20	29	14	51	44	73	6	95	62
8	53	30	33	52	10	74	20	96	17
9	45	31	5	53	125	75	10	97	17
10	21	32	32	54	125	76	12	98	17
11	62	33	30	55	31	77	37	99	3

12	22	34	23	56	31	78	26	100	8
13	11	35	8	57	8	79	39	101	14
14	33	36	5	58	58	80	18	102	7
15	32	37	3	59	14	81	36	103	13
16	42	38	8	60	22	82	11	104	64
17	27	39	5	61	19	83	1	105	16
18	8	40	14	62	2	84	2	106	6
19	22	41	13	63	3	85	9	107	14
20	9	42	14	64	3	86	80		
21	37	43	68	65	11	87	45	Total=	
22	8	44	28	66	5	88	47	2802	

N. B. Out of these verses 10 are repeated once. They are :
III. 37, L. 25, 26, LXXIX. 20 to 25, and LXXXVI. 34.

ALPHABETICAL INDEX OF IMPORTANT WORDS OCCURRING IN THE TEXT

[The Roman and Arabic numerals refer to the Chapter and verse respectively]

अंशमानी XLVIII 20	— प्रकृति LXVIII 110
अंशुक LI 14, 17	— प्लुष्ट XCV 36
अंशुमदन XVII 3, 4	— मय LIII 61, 102, LXXXVI 1, 31, 40,
अंस LVIII 25, LXVIII 34, XCHI 3,	XC 6, XGV 40, XCVI 6
अस II 12, XLVI 9, XLVIII 4	— मन्य XLIV 9
— भङ्ग XLIII 22	— लक्षण LXXXIV 2
— सूत्र LVIII 38, 39	— वार्त VI 1, XVII 13
असत XLVIII 19, 35, LII 99, 101,	— विकृति LIII 59
LXXIX 7	— होलिक XVI 15
असर XIX 11, XCVI 14	अग्रजत LII 1
असि LI 9, LVIII 10, XCHI 3, XCVI 12	— भृक् II 13
— कोश LVIII 11	— हस्त LVIII 26
— गद IX 40	अङ्कुर LIV 106
— रुक् LI 11	— विकार XLVI 93
अगम्या LII 8, LXVIII 25, 69	अङ्कुल LXXII 4
अगस्त्य XII 1, 8, 12, 13, 20	अङ्गोल LIV 50, LV 27, 29
— चार II 23	अङ्ग V 72, 73, IX 10, X 14, XI 56, 60,
अगुरु XVI 30, XXVII 9, LXXVII 14,	XVII 26, XXXII 15, LI 8, LIII
23, 29 LXXXVII 11	58, 59, 105, 107, 109, LIV 1
अग्नि XLVIII 69, LII 49, 71, LIV 3,	— द XLV 25
106, 112 LXXIV 7, LXXXIX 13	— परिमोदन LI 28
XCVI 16	— विनिश्चय I 9
— उपजीवी X 4	अङ्गना LXXIV 12, 17, XCV 12
अग्नि—	— शेष LIII 67, 68
— कोप XXIV 23, XXVI 13, XX-	— साग LII 7, XCV 44
VIII 21, XXIX 13, XXX,	अङ्गार XLV 12, XLVI 41, 78, XLVIII
14, XXXV 4,	16, LI 4, LII 61, 103 LXXX-
— ज XI 23	VI 12
— दैवत LXXI 1	— रु XCVII 1
निमित्त LX 12	अङ्गिराः XIII 5, 10, XLVIII 63.

- अङ्गुल XLIII 21, XLIX 2,3, L 1, 11, 16, LIII 18, 19, 24-26, 65, LIV, 80, LV 26, LVI 29, LVIII 2,4 8, LXVIII 105
- अङ्गुलि LI 8, 11, 25, 37, LII 6,8 LVIII 19, 28, LXVIII 36 43, 87, LXX 11, CV 3
- पर्व LXVIII 42
- अङ्गुष्ठ LI 8, 13, 25, 37, 40, LII 8, LIII 101, LIV 109, LVIII 18, 19, 28 LXX 14, 16
- यव LXVIII 42
- अङ्गुष्ठ LIII 54, 68
- अज IX 1, LV 17, LXV 5, LXXIV 8, LXXXVI 26, LXXXVIII 3, CIV 63b
- अजा XLVIII 41
- विक XXIX 7, XLI 6, XLV 8
- अजकर्ण XLIII 15
- गन्धक LIV 22
- पाद XCVIII 5
- अजमोद LXXVI 11
- विषाण LVII 7
- अञ्जन XIV 5, XIX 4, XXI 23, XXIV 16, XXVIII 6, 15 XXX 15, XLIV 9, XLVI 95, XLVIII 30, 35, LIV 11, 50, 107, 110, 121 LXXVII 1, 32, LXXIX 2, LXXXII 1
- अट्ट XLV 9
- अणिमङ्ग XLIII 22
- अण्ड LVI 24, XGV 59
- अवकिरण XCV 6
- उपसङ्क्रान्ति XXVIII 7
- अ XXX 5, XLVI 22, LXXXVI 43
- अण्डीरक LXXXVIII 1, 26
- अतसी XLIX 6, XLI 5, LVII 3, LVIII 32, LXXXI 7
- अतिवला LIV 50
- गर्भ LIII 64
- मुक्तक XXIX 5, LV 4, 22, LXXVII 7, LXXXV 5
- राग LXXXII 3
- वक्त्र VII 15,16
- वृष्टि XXI 34, XLII 1, XLVI 38, 42
- सार XXXII 18
- अत्यम्ल LXXXVI 12
- अत्रि XIII 5, 10, XIV 14, XLVI 1, XLVIII 63, 66
- अथर्वकल्प XLVIII 71
- अथिदि XLVIII 56, LIII 45, 63, XC-VIII 4
- अदृष्ट XXXII 2
- अद्भुतदर्शन XLVI 90, 94
- अघर LVIII 8 LXVIII 51, 87 LXX 6
- अधिकरणिक XXXIX 2
- अधिकृत LIII 9
- अधिमास II 5, XXVI 11
- राज्य XLVIII 85
- वासन LX 1, 22
- अध्यक्ष LIII 9
- अध्वा LI 24, LII 7,8
- अनङ्गवान् XLVIII 43, XCV 24
- अनन्त XXXV 2
- अनय XLVII 6
- अनर्थ LXXIX 5
- अनलाजीवी LXXXVI 29, XCV 21
- लक्षण XLIV 14
- अनवसित CIV 35
- अनागत IV 7
- अनामयत्व XCV 61
- अनामिका LVIII 27
- अनावृष्टि XCV 5
- अनिमित्त XLVI 8
- अनिल LIII 43, 48, 72, LIV 3
- अनुरक्तचेष्टा LXXVIII 5
- लेपन XLVIII 27, LV 8
- लोम XXX 19, XXXV 3, XCV 27
- वत्सर VIII 24
- विद्ध XIV 31
- अनूक II 14, LXVIII 1, 103

- अनूपचर LXXIX 20, XCIV 1
- ज LIV 47, 89, 93, LV 11
- अनूराधा LIV 123, XCVIII 10, CI 9, CV 2
- अन्त CIII 12
- अन्तःपुर LXXVII 4, XCIII 2
- अन्तरिक्ष XI 41, LIII 43
- अन्तर्द्वीप XIV 25
- अन्तर्वेदी V 65
- अन्तर्विदरण V 81
- अन्ध XCVI 12
- अन्ध XI 59, XIV 8 XVI II XVII 25
- अन्न XLVI 6, 35, 46, 59, 65, 85, XLVIII 28, LI 36, LII 3,6, LII 96, LXXXV 6,9 LXXXIX 17, XCVI 4, 44
- अन्यपुष्ट LXXXVIII 3
- अपचार XLVI 2, 3
- अपरवक्त्र CIV 15
- अपराजिता — XLVIII 39
- अपरान्त V 70, XIV 20
- अपरान्त्य V 40, IX 15,
- अपराह्ण LI 6
- वत्स LIII 47, 49, 51
- सर्पण XLVI 47
- सव्य V 43, XVII 3, 5, XVIII 8, XXX 4,9, XXXI, 1, LIII 104, LX 13, LXXIX 27, LXXXVI, 44, 57, LXXXIX 20
- स्मार LIII 78
- अपावत्स XXV 4
- अपामार्ग LIV 115, LXXXV 7
- अप्सरसः XLVIII 25
- अञ्ज LXXXII 1
- अञ्जाद LXXXVI 27
- अब्द LI 39, LXXXV 8, XCVII 1, 2, 9, XCVIII 3
- अ XV 1
- अभया XLVIII 39, 81
- अभिषात LII 9, XCVIII 7
- चार II 3, XV 4, XVI 19, 24 XLIV 21
- वित् LXIX 37
- जित् XLVII 12, XCVII 15
- भव XLVI 61
- पेक XLVIII 85, XCVIII 9
- सार XIV 29, XXXII 19
- अभ्यन्त XCVIII 13
- अभ्यञ्जन XLVIII 30
- अभ्यन्तरदोष XLVIII 81
- अभ्रप्रसूत LXXXI 1, 29
- वृक्ष XXX 2, 18, 19
- सूची XCVII 3
- अमर XLIII 1, LIII 2, 3
- रेणुलम्ब C 6
- अमासभुक् XLV 15
- अमात्य XLVIII 18
- अमानुषी वाक् XLVI 92
- अमावास्या XLII 1, XCIX 2
- अमूर्त V 3
- अमृता XLIV 9
- अमोघ XXX 11, XLVII 20
- अम्बकृत LXXIX 17, 18
- अम्बर XLI 6, XLVI 22, 31, LIII 113 XCV 23
- रावत XIV 27
- अम्बष्ठ IX 19, XIV 7, 17 XVI 22
- अम्बु XCVI 16
- चारी XCV 15
- निर्देश XXI 3
- प्रमाण XXIII 2
- पत्त II 3
- संशोध XLVI 87
- अम्बूद्वय XLI 8
- अम्भः LIII 123, LIV 2, 6, 53 64, 74, 75
- अम्स LIII 97
- अयन II 4, 27
- नात्त XXVIII 20
- अयोधात LII 4
- अयोध्या IV 24
- अर LXXXVII 18, 21, 23, 25, 28
- भङ्ग XLIII 22
- णि LIII 126

अरव XIV 17
 अरिमेद XIV 2
 अरिष्ट LIII 87, LIV 105, LV 3, LIX 5
 — ष्टिका XLVIII 40
 अरुण XI 24, XXX 13, XXXI 1, XXX
 III 16, LIII 123
 अरुणती XIII 6
 अर्क XXIX 10, LXXXV 3, LXXXVI
 58, XCVI 17
 — ग्रह V 8, 98
 — ज XCVI 15
 — दीप्त XCVI 6
 अर्धविशेष XLII 2
 — वृद्धि XVII 25, XXIV 33
 — हानि XL 11
 अर्धा LXXXI 17, 22, 29
 अर्वा XLVI 8, LIX 10, XCVII 6
 अर्जुन XXIX 11, XLIII 15, LIV 12,
 101, 105, LV 10, LIX 5,
 LXXXV 6
 अर्जुनायन IV 29, XI 59, XIV 25, XVI
 22, XVII 19
 अर्षे LIII 109, 118, LXXXIX 12, XCV
 XCV 16 29, 27, 29, 41, 44, 47
 — आगम LIII 62
 अर्षेक्षय LIII 67, 86, 117
 — सिद्धि L 24
 अर्धगुच्छ LXXXI 33
 — माणवक LXXXI 33
 — हार LXXXI 32
 अर्धा LXXXI 17
 अर्धोदित V 28
 अर्चुं V 68, XVI 31, XXXII 19
 अर्यमा LIII 46, 50, 51, XCVIII 4, CI
 अर्हन् LI 21, LVIII 45
 अलक XI 57
 अलङ्कार LVIII 29
 अलि XXVIII 15, CII 4
 अलिन्द LIII 17, 31 35
 अवगाण XI 61, XVI 38
 अवग्रह XXX 21

अवट LV 24
 अवन्ती V 18, 40, IX 17, 18, 21, XI
 35
 अवम II 5
 — दैन V 43
 अवलम्बक II 12
 अवस्कर LI 4
 अवाहमुख LIII 51
 अवि LI 19, LV 17
 अवृष्टि XXIX 12, XLIII 64, XLVI 38,
 XLVII 13, LIV 111
 अशनि III 33, XIII 7, XXI 25, 33,
 XXIV 25, XXXIII 1-4, XXXVI
 4, XLIII 63, XLVI 84, LXX-
 IX 3, LXXX 18, XCV 36
 अशोक XXIX 2, XXXIV 6, XXXVII
 2, XLIII 33, LIII 87, LIV 119,
 LV 3, 4, LXXX 10
 अश्व XXXIII 4, XLVI 77, LIII 123
 LIV 11, 26, 34, 36, 46, 64, 71,
 80, 106, 115, LXXXVI 61
 — क V 39, 73, 74, 49, 79, IX 18, 27,
 XI 54, 55, XIV 22, XVI 11,
 XVII 15, XXXII 15
 — न्तक LIV 43
 अश्वु LII 2
 — मुख VI 2
 अश्व XXXII 4, XLVI 95, XLVIII 87,
 L 24, LIII 107, LIV 118,
 LXXXVI 26, 73, LXXXVII
 20, XCV 48
 — उपकरण XCV 22
 — कर्ण XXIX 7, LIV 105, LXXXV 7
 — वदन XIV 6
 अश्वस्थ XIV 3 XXIX 3, XLIV 3, XLIV
 12, LIII 85, LIX 5, LX 8,
 LXXXV 4
 अश्विनी LV 31, LXXI 1, XCVII, 14,
 XCVIII 2, 12, CI 1, CV 1
 अश्विनी XLVIII 56, XCVIII 4
 अषाढ XCVII 15

अष्टकवर्ग II 18
 — भौम LVI 21
 — मस्थान CIII 8
 अष्टमी CV 6
 — मूलो LV 22, LXXXVI 41
 अष्टाश्रि LVI 18
 असन XXIX 5, LXXIX 2, 11, 15, 19
 असिक XI 56
 असित XI 1
 असिनिभ LXXX 11
 — मुसल VI 5
 — यष्टि L 6
 असुर XLIII 1, LIII 44, LIX 8
 असुग्वर्य XLVI 43, 48
 अस्त XXVIII 20, XXXIV 9, XLVI
 84, XLVII 20, 21, 23, 26
 — निरि XIV 20, XXVIII 18
 अस्थि XLVI 40, 71 LI 9, 14, 29,
 XLVIII 16, LIII 60, 103, 106,
 108, LXVIII 96, 99, LXXXVIII
 20, LXXXIX 1-b, c, 13, XCV
 12, 39, 40
 — केतु XI 30
 अस्त्र XLI 6
 — विद् XIX 10
 अहताम्बर XLIII 24, XLIV 15
 अहव्यास II 12
 अहि XXXIII 9, LIII 45, LIV 11, 83,
 85, LXXXVI 42, XCV 55
 — निलय LIV 33, 35, 43, 88
 — राज LIV 36
 — व्याहृ XXVIII 7
 अहिर्बुध्न्य XCVIII 5
 अहोरात्र II 4
 आकर XIV, 12, XIX 6, 10
 आकरिक XV 1
 आकन्द XVI 7, XVII 6-8
 — न्दासार XXXIV 22
 आशु L 25, LXXXVI 23, XCVII 7
 आगम XLI 1, XLIII 11, LXI 1

आगामि XCVI 2
 आग्निहोत्रिक IX 43
 आग्नीध्र XIV 25
 आग्नेय XXXII 14, 28, 30, 31, XLVI
 24, LIII 118, LIV 97, LX 2,
 LXVIII 92, LXXXI 8, LXX-
 XVII 20, 31, LXXXVIII 43,
 XCV 21, XCVI 6
 आघातत्पान XLVIII 81
 आघात V 43
 आचार्य XLIX 1, LXXIX 27
 आजि XLIII 2
 आज्य XLVIII 35, 52, 53, LI 37 LV 19
 LIX 12
 आटरूपक LXXXV 7
 आटविक II 15, IX 13, XVI 13, XXXVI
 3, XCIV 9
 आढक XXI 32, XXIII 2 LIII 93 LV 17
 आतप LV 14
 — त्र XLIV 27, L 2, LXXXII 4,
 LXXXIII 3
 आत्मज LI 37
 — स्वरूप LII 3
 आत्मा LXXV 2-4
 आदर्श XIV 25, XLIII 57
 आदित्य XLVIII 56, XCVIII 11
 आघार LXXIX 30
 आध्विक्युति XCV 42
 आनतं V 80, XIV 17, 33, XVI 31
 आनिल LXXI 4, XCVIII 11
 आन्तरिक्ष XLVI 2, 4, XLVIII 53
 आन्वीक्षिकी XIX 11
 आपः LIII 48, 49, 51
 आपण LI 21
 आपो हि ष्टा XLVIII 72
 आप्त XLVIII 48
 आप्या LXVIII 91, XCVI 5
 आमरण LI 19
 आभासगत LXXXV 1
 आभीर V 38, 42, IX 19, XIV 12, 18
 XVI 31

आमय XLVIII 87
 आमलक LIV 121, LVII 6, LXXVII 3
 आमिष XLVIII 28, LI 35
 आम्र XXIX 11, LI 17, LIV 119, LIX 6
 आभ्रातक LIV 50, LV 11
 आम्ल LI 32
 आय CHII 11
 आयस L 26
 आयाम LXXIX 10
 आयुःशय CHII 1
 आयुध XLVIII 73, L 2, LI 5, LIII 16, LXXXVII 11, XCV 23
 — कोप XX 1
 — ज्वलन XLVI 23
 आयुर्दाय II 14
 आयुष्यं वर्चस्यं XLVIII 74
 आरक्षक XVI 20
 आराम LV 1, 3, LVI 1
 आरोग्य XXIX 11, L 22, LXXXV 5
 आरोग्य V 43
 — ण V 49
 आर्कपयः L 25
 आर्द्रचरण LIII 124
 आर्द्रा VII 3, 9, IX 2, X 15, XV 4, XXI 29, CI 3, CV 5
 आर्यजन X 5
 आर्या LIV 99, CIV 51, 54, 55
 — गीति CIV 49, 54
 — वर्त V 67
 आलेख्य XVI 18
 आलोक XLVII 10
 आवन्तिक V 64, 73, XIV 33, LXXXVI 2
 आवजित IV 14
 आवर्त XI 50, XIV 12, LII 10
 आ वायो XLVI 64
 आवाहन XLVIII 19
 आविक XLI 2
 आश्रम XLIV 8, XLVIII 13
 — तोरण XLIV 16
 आश्रमी XV 24, LIII 16

आश्लेषा III XIV 10, XXI 29, XCVII 4, CV 3
 आश्वयुज XXI 11, 12, XLIV 2
 आषाढ XXV 6, XXVI 1, 14, 15, XXVII 6, CV 1
 आसन LXXI 9, LXXVIII 4, LXXIX 1, 5, 18, LXXXVI 46, XCIII 3
 आसव XLVIII 28, LXXXVI 46, XCV 22
 आस्फोटित XXXIII 23, LXXXVI 39, आस्फोट LV 22
 आस्य LVIII 15, LXVIII 86
 आहार LXXXVI 62
 — दूषण XCV 53
 आहिताग्नि XV 1, LXXXVII 3
 आहुति LIII 59
 इक्षु XV 6, XIX 6, 16, XXIX 13, XLI 6, 7, XLIII 57
 — मती XVI 4
 इक्ष्वाकु V 75, IX 17, XI 58
 इक्षुद XXIX 6
 इडावत्सर VIII 24
 इद्वत्सर VIII 24
 इन्दीवर XXIV 18, XLVIII 9
 इन्दु LIV 3, XCVI 8, C 6
 — च्छन्द LXXXI 31
 — दिवस LXXXI 20
 इन्द्र LIII 43, 47, LIV 3, C 1
 — कील XXXIII 22, XLVI 74, LXXXIX 19
 — चाप XCVII 3, 6
 — जाल XVI 19, XIX 10
 — तरु LIV 69
 — धनुः XXI 26, XXIV 17, XXVIII 16, XXX 2, 8, 31, 33, XXXII 25, XXXIII 29, XXXV 1, 5-8, XXXIV 6, XLVI 4, 45, 88, XLVII 19, 23, LIV 94
 — ध्वज XXXIII 24, XLIV 14, XLVI 74, XLVIII 78, LIII 114, LIX 14, LX 12, XCVII 20

— नील LIV 110, LXXX 4
 पत्नी XCVI 16
 — वंश CIV 18
 — वृक्ष CIV 34
 इन्द्रिय LXXV 3
 इम LIV 101, LXXXVI 20
 इरावती XVI 27
 इष्टकासञ्चय LXXXIX 1 (a)
 इष्टापूतं LVI 2
 इष्टिकरण C V
 ईक्षणीक LXXXVI 32
 ईति V 54, XXIV 33, XLVI 42
 ईषा LXXIX 27, 31
 ईष्यं XLVI 76
 उक्ता XLVI 56
 उग्र XXXIII 19, XCVIII 8
 — जाति XV 29
 उच्चगति II 9
 उच्छिष्ट LIII 66
 उच्छ्राय LIII 11, 22, 24-27, 113, LVI 11, 13
 उच्छ्रित LIII 16
 उज्जयिनी X 15, XI 56, XII 15, LXIX 30
 उज्जिह्वान XIV 2
 उज्ज्वलति LI 22
 उडु-नाग XLVI 21
 — पति XCVIII 12
 उडु V 35, XIV 6, XVI 1, XVII 25
 उत्कल XIV 7
 उत्कृष्ट XXXIII 23, XLVI 49
 उत्क्रान्त LXXXVI 2
 उत्तंस LVI 7
 उत्तमघान्य XV 5
 उत्तर LIV 123, LXXI 3, XCVIII 6
 — कुरु XIV 24
 — गति II 9, XVIII 1-8
 — पाण्डप XVI 10
 पूर्वं LIII 113, LX 3
 — मार्ग XLVII 9

— बीषी XLVII 4
 — बाला LIII 37
 उत्तरापथ IX 41
 — यण III 1, 5, LXXXI 20
 उत्तरोष्ठ LIII 29, 8, LXX 20, 23
 उत्पल L 21, LXXVII 10
 — गन्धिक LXXVII 6
 उत्पल III 10, 20, V 16, VII 1, XXI 26, 29, XXIV 5, XXXII 23, XLII 1, 2, XLVI 1, 2, 82, 83, 96, 99, XLVIII 3, 70, 83, 84, LII 9
 उत्सादन XCVIII 8
 उदगपन LX 20
 उदपान XVI 18
 — वृद्धि XLVI 89
 उदय XXVIII 20, XLVII 20, 21, 26, XCVI 5, 6, XCVIII 12, 17
 — गिरि XIV 7
 उदयाण XCVI 1
 उदर LI 37, LII 6, LXX 17, 20, 25, XCIII 2
 — रागिनीदीपन LXXXVI 11
 उदोक्ष्य XVI 21
 — वेप LVIII 46
 उदुम्बर V 40, XIV 4, XVI 3, XLIII 15, XLIV 4, 12, 20, LI 17, LIII 26, LIV 11, 96, 107, LV 10, LVI 13, LX 8
 उदग्गता CIV 48
 उद्देहिक XIV 3
 उद्वन्धमृत XC 8
 उद्यान XLV 4, XLVIII 15, LVI 3, 8, LIX 2
 उद्दण XLIII 47
 उद्गर्तन XLVI 88
 उद्गाह XCVI 11, 3, CHII 13
 उन्मत्तगाथा XLVI 97
 उन्माद XXXII 10, LIII 79
 उपगीति CIV 49, 50
 उपगृह्ण LXXXVIII 6
 उपघात XXVIII 7, XLVIII 1, LIII 66

उपचय XLI 10, LX 21
 उपज्योतिष XIV 3
 उपतुला LIII 30
 उपनन्द XLIII 39
 उपमाचित II 17
 उपराग V 12
 उपरिचर XLIII 8, 68
 उपरिदंष्ट्री XCV 57
 उपतरल LXXX 2
 — वैचित्र्य LXXX 3
 उपवङ्ग XIV 8
 उपवास CV 6
 उपवासतुरङ्गम XCH 6
 उपश्रुति II 15
 उपसर्ग XXIV 29, XLVI 2, XLVIII 83
 उपस्कर XI 42, XLVI 63
 उपाध्याय LI 21
 उपानत् LXXXIX 1 (b) (c), 12, XCV 14
 उपेन्द्रवत्स CIV 11
 उमसचारी LXXXVI 6
 उरः LI 9, 12, 30, 43, LII 4, LIII 51, 52, 100 LXVIII 85 LXX 5 CV 2
 उरग LXXXVIII 20 XCVII 7
 उरस्य LXX 5
 उलूक LXX 22, LXXI 12, LXXIX 24 LXXXVI 21, 49, LXXXVIII 2, 36
 — चेटी LXXXVIII 4
 उलूखल LXXXIX 1 (a)
 उल्का III 33, IV 28, V 93, XII 22, XIII 7, XV 31, XVI 40, XXI 25, XXIV 25, 63, XXX 32, XXXII 13, 24, XXXIII 1-3, 8, 13, 14, 18, 21, 23, XLII 1, XLIII 63, XLVI 4, 86, 94
 उल्मुक LXXXIX 1 (c)
 उल्लेख XVII 3, 4
 उल्लेपिका LIX 8

— उशीनर IV 22, XI 55, XVI 26
 उशीर LIV 100, 121, LV 7, LXXVII 12, 13, 29
 उष्ट्र XXIV 21, XLV 9, XLVI 43, L 24, LIV 106, 109, LXXI 12, LXXXVI 26, LXXXVII 44, LXXXVIII 3, XCV 47 CIV 63 (b)
 उष्णधन LXXXIII 5
 — वरत VI 1
 उष्णीष XLIII 30, XLIV 27
 उसा LXXXVII 22 LXXXVIII 9
 ऊरु LI 8, 41, 43, LII 7, LIII 53, 100, LVIII 17, LXVIII 4, LXX 3, 24 LXXXIX II, CV 1
 ऊर्जं LXXXVII 35
 ऊर्ध्वकण्ठ XIV 8
 — तरण XLVI 89
 ऊर्मिमाला CIV 45
 ऊर्ध्व XLVIII 66
 ऊपर XLVIII 16, LI 4
 ऊष्मा LIV 60
 ऋक् XLVIII 31, 74, 77
 ऋक्ष III 36, LXXXVI 21, 28, 42, LXXXVIII 3, XCVI 1, 5, LIII 13
 ऋजुगति VII 15, 16
 ऋतु II 4, 27, III 10, XXI 18, 27, 28 XXX 22, XXXIV 7, XXXVII 1, XLVI 39, 40, 82, 83, 95, XLVIII 35
 — समय LXXXVIII 26
 ऋषभ XIV 15, LXXXVI 1, 40
 ऋषिक XIV 15
 ऋषिकृत LXXXVI 7
 — पुत्र XLVI 83
 ऋष्य LXV 2, 8
 एकत XLVII 65

— पद XIV 7, 31
 — पुत्रक LXXXVIII 6
 — भूमिगुण LVI 26
 — मणि LXV 3
 — विलोचन XIV 23
 — वृषण LXVIII 9
 — शफ LXXXVI 23
 एकानंशा LVIII 37
 — वली XIII 1, LXXXI 36
 — शीतिविभाग LIII 42
 एता XXVII 4, LXXVII 32, 33
 एष्यत्सूर्य LXXXVI 12
 ऐन्दव XCVIII 10
 ऐन्द्र XXXII 16, 18, 27, 29-31, LX 11 LXXX 8, LXXXI 7, LXXXVII 1, 29, XCV 19, 20
 ऐरावत IX 1, XXX 8, XLVII 20, LXXXI 20
 ऐशान्य LIII 43, 48, 83, 118, LIV 27, 74, LXXXVII 15, 26
 ऐश्वर्य L 19, LI 23
 — सम्पन्न XV 2
 ओङ्कार LXXXVIII 32
 ओज LXXXVI 43
 ओदन LI 30, LIX 8
 ओषधि X 13, XVI 7, XIX 12, XXXII 10, XLI 2, XLVIII 41, 42, LIII 88, LX 8, LXXVIII 22
 ओष्ठ LI 8, 31, 33, LII 3, LXVIII 52, 97, LXX 25, LXXVIII 6
 ओद्भूत V 73
 ओपच्छन्दसिक CIV 60
 ओपयिक LIII 122
 ओर्वीछाया V 10
 ओशनस L 23
 ओषध XCVIII 9, C 5, CIV 63 (a)
 क XI 37, 38

ककुद LXI 4, 11, LXVI 2
 ककुधान् LXI 18
 ककुभ XLIV 4, LIV 76, 119, LXXXV 3
 कक्षकाल LXXVII 37
 कक्ष LI 8 LII 4, LXVIII 43, 86
 कक्ष्या II 11, LVIII 24, XCIV 13
 कङ्क XI 26, XIV 4, L, 3, XLIII 62, LXX 22, LXXI 12, LXXXVIII 11, XCV 46
 कङ्कट XIV 12
 कङ्कण XIV 12
 कङ्कु VIII 10, XXIX 4
 कच LI 8, 14 3
 कच्छ IV 27, XIV 16
 कच्छव V 40, XXVIII 14, LIV 34
 कच्छनुट LXXVII 25, 29
 कच्छार XIV 27
 कञ्चुकी XLIII 23, LIII 8
 कटम्भरा XLIV 10
 कटाक्ष LXXXVIII 3
 कटि LI 8, 43, LVI 11, LVIII 23, 37, LXVI 2, LXVIII 18 LXX 24, CV 2
 कटु XLVIII 4, LIII 97, LXXXVI 12
 कटुका LI 32, LIV 122, LXXVII 7, 30
 कणभृक् I 7
 कण्टक LIV 85
 — स्थल XIV 10
 कण्टकारिका LIV 57
 कण्टकी XLIII 13, XLVIII 4, LI 3, LIII 86, LIV 53, LXXIX 4 LXXXVI 60, LXXXIX 1 (b) XCV 2, 37 40, XCVI 6, 7
 कण्ट LVIII 16
 — धान XIV 26
 कण्व XLVIII 65
 कतक LIV 121
 कदम्ब LIV 38, 78, 119, LV 10, LXXIX 16 LXXXV 5
 कदली XXIX 7, XLI 4, XLIII 57, L 26, LV 4, LXXX 8

- कद्रु XLVIII 57
 कनक XI 18, XXIX 8, XLI 2, XLIV 12
 XLVI 6, XLVIII 46, L 22, LI
 17, LII 101, LIV 39, LXXXVI
 80, LXXXVII 2, 3, 30, XCV
 15, XCVII 17
 कनकलण XIV 21
 कनिष्ठिका LVIII 27, LXX 13, 16
 कन्दमूल XV 7, XLI 4, XLII 9, 12
 कन्धरा LXX 25
 कन्या LI 40, 41, LXXXVI 45, CH 3
 — पिता LXVIII 13
 कषाट XLVI 74, LIV 120
 कपाल XLI 8, LI 4, LII 60, LXXXVI
 60
 — केतु XI 31
 कपि XXXIII 9, LXXIX 24, LXXXVI
 38, LXXXVIII 1, 22,
 — कच्छु LXXVI 4, 9
 कपिञ्जल XLVIII 6, LXXXVI 22
 कपित्व XXIX 12, LV 22, 23, LVII 1,
 5, 7
 कपिल I 7, XIV 17, XXX 12, LIII 123,
 LIV 15, 104, 107
 कपिष्ठल LXXXVI 1
 कपोत XXVIII 11, XLIII 62, XLVI 68,
 LIV 22, LXXI 13, LXXXVI 21
 LXXXVIII 1, 5, 12, 13
 — पालि LVI 30
 कवच III 8, 17, XI 27, L 3, LXXIX 25
 कमलभव LII 1 V 2, XCVIII 4, C 1
 कम्प (मही) XVII 17, XXI 25, XXIV 25
 XLVI 75, 88
 कम्पिल्लक LIV 21
 कम्बल XLII 8, XLVIII 50, 54
 कम्बुनिचित LXX 5
 कर LI 5, 38, LIV 11, 53, 68, 74, LVIII
 26, LXVIII 39, 40, 87, 97, LXIX
 22, LXX 11, LXXI 4, CV 3
 करका IX 42, XXI 33, 35, LV 28, 30
 करञ्ज LIV 33, LXXXV 4
 करट LXI 2, 6
 करण I 10, II 15, V 18, XVII 1, XXIV
 5, XLIII 12, XCVI 1, XCIX 3, CH 13
 करभ XXXIII 9, XLII 7, LIV 62
 करवीर L 7, 21, LXXXV 6
 — क LVIII 13
 करायिका LXXXVIII 4, 16, XCV 1
 करी XXIX 7
 करीर LIV 67, 74, 76, 106
 करीष LV 30
 करेणु L 24
 कर्कटक III 4, XLVIII 16, CH 2
 कर्कतर LXXX 4
 कर्पूर LXXVII 14
 कर्ण LI 34, 38, 40, 42, LVIII 5-8,
 LXVIII 58, 59, LXX 9, 21, XCV
 25, C 6
 — कण्डूयन LXXVIII 4
 — धार XV 25
 — पाली LI 9
 — प्रावेय LIV 18
 कर्णाट XIV 13
 कर्णिकार LIV 59, LXXX 9
 कर्दम LXXI 10
 कर्पट LI 12
 कर्पसि XV 9, 14, XXIX 5, XLI 3
 कर्पूर LXXVII 13, 15, 16, 33, LXXXI
 28
 — बोध LXXVII 11, 12, 26, 27
 कर्म I 7, III 15
 कर्माङ्गुल LXXIX 8
 कर्मन्ताङ्गुल LII 9
 कर्मवध LII 111
 कर्बट XIV 5, XVI 13
 कर्पक XV 2, XVI 8, 13
 कर्पतय LXXXII 7
 कलमशालि XXIX 2
 कलविद्धनेल LXVII 6
 कलश XLVIII 37, 50, 51, LIII 125
 कलह LIII 119, LXXIX 5, LXXXVI
 60, 63, LXXXVII 30, LXXX-

- VIII 36, 39, LXXXIX 3, XCV
 19, 37, 38, 51, 56, XCVI 7,
 XCVII 6
 कलह-काङ्क्ष LXXXVI 25
 — कारिका LXXXVIII 6
 कलहस XLVIII 10, LVI 6
 कला XLVIII 59, XCVIII 9
 — श LII 8
 — युक्ति CIV 61 (d)
 कलाय XLI 5
 कलि XCIX 1, C 2
 कलिङ्ग V 35, 69, 75, 79, IX 10, 26, X
 16, XI 54, XIV 8, 32, XVI 1, 3,
 XVII 13, 22, XXXII 15, LXXX 7
 कलुष LIV 122, LXXX 15, LXXXII 4
 कल्क LV 27, LVII 2, 3, 6, 7
 कल्पादि CV 13
 कल्मष XLVIII 53
 कल्माष V 69, XXX 12, 14, LXI 18
 कल्लोल LIV 118
 कल्हार LVI 4
 कवि X 3, 17, XVI 19, XIX 12, XXXII
 11, LXIX 33
 कश्मरी LXXIX 2
 कश्यप XLVIII 65
 कषाय LI 32, LIII 97, LIV 104
 — जल LX 8
 कस्तूरिका LXXVII 16
 कांस (स्य) LVII 8
 काक XLIII 62, XLVII 24, L 3, LXX
 22, LXXI 13, LXXX 15,
 LXXXVI 21, 26, LXXXVIII
 24, XCV 1, 7, 10, 13, 36, 48, 50
 57
 काकाण्ड XXVIII 4
 काकोदुम्बिका LIV 19
 काच XLII 8, 10, LIII 40, 41, LXXX,
 VII 23
 काच्छिक LXXXVII 41
 काञ्चन XXVI 7, XLVI 24, 46, XLIX
 4, XCH 8, XLVIII 41
 — गुप्त LXXIX 14
 काञ्ची XIV 15, XLVIII 14, LVI 6
 काञ्चिक LIV 114
 काण XCVI 12
 काण्ड LXXV 2
 — रोष LV 5
 कात्यायन XLVIII 65
 कान्तिपुर XVI 11
 कापालव्रत IX 25
 कापालिक LXXXVII 22
 कापिष्ठल XIV 4
 कापोत XXXIV 2
 कामल IX 43
 कामुक XV 3
 काम्बोज V 35, 78, 80, XI 57, XIII 9,
 XIV 17, XVI 1, 16
 कारण्डव XLVIII 9, LVI 5
 कारक V 29, XXIX 9, LXXXVII 32
 कार्तिक XXI 5, 12, XLIV 2
 कार्पासिकवस्त्र XLVIII 72, XCV 15
 कार्मेण्यक XIV 15
 कामुक LVIII 33
 कार्य-व्याघात XCV 36
 — सिद्धि XCV 25, 37
 कार्पाषण LXXXI 9
 काल I 7, II 18
 कालक XIV 19, LXXIX 32, 35, 37
 कालकोटि XIV 4
 — पुष्प II 19
 — विद्वान् CV 7
 — मुल XI 27
 कालाजिन XIV 11
 कालावयव XLVIII 60
 कावेरी V 64, XIV 13
 काव्य CIV 61 (d), CVI 4
 काश LIII 97, LIV 100, 103
 काशिराज LXXXVIII 1
 काशी V 69, 72, IX 19, X 4, 13, XI
 59, XIV 7, XVII 25, XXXII
 19
 काश्मरी XLIV 12, LXXXV 3

- काशमीर V 70, 77, 78, IX 18, X 12, XI, 57, XIV 29
 काश्यप XXI 2, XXIV 2
 काष्ठ XLVI 77, LIH 102, LXXVII 34, LXXIX 39, LXXXVI 60, LXXXVIII 20, LXXXIX 1 (b) XCV 18, 40
 काष्ठमातृका XLIII 58, 66
 काष्ठा XLVIII 59
 कास XXXII 10
 किशुक XXIV 14
 किस्तुधन C 2, 5
 किङ्किणी XLIII 7
 किञ्चलक XXX 20
 कितव X 6, LI 5
 किम्पुरुष XLVIII 62
 किरण XI 10, XXX 2, 8, 11, 20, 31, XXXIV, XLVII 8
 किरात V 35, 80, IX, 17, 35, XI 54, 60, XIV 18, 30, XVI 2, XXXII 19, 22
 किरीट LVIII 32
 किष्किन्ध XIV 10
 कीचक LXXXVI 80
 कीट XV 7, LIV 93, LXXIX 37, XCVII 7
 कीनाश XV 23
 कीर IV 23, XIV 29, XXXII 19
 कीर्ति XLVIII 57
 कील LIH 58, 110
 कीलक III 17, LIV, 124, XCVII 2
 कुकुर V 71, XIV 4, XXXII 22
 कुक्कुट XLVI 69, LXXXVI 20, 48, LXIII 1, LXXXVII 6, LXXXVIII 1, 7
 कुक्कुर XXVIII 9, 10, LXII 2
 कुशा LXVIII 19, 20
 कुक्षि V 81, LI 31, LXVI 2, CV 2,
 कुक्ष्य LXXIX 10
 कुङ्कुम X 11, XLII 10, L 21
 कुच LI 31, 43, LIH 4
 कुचिक XIV 30
 कुञ्ज XCVI 15, C 7
 कुजात्मज XI 21
 कुञ्जर LVI 17, 25
 — दरी XIV 19
 कुटज XXIX 12
 कुटिल LXV 9
 कुटुम्ब LI 18, 23
 कुट्टक LXV 9
 कुठार LVIII 58, LIX 12
 कुडव CIV 46
 कुडप LIH 32, LVII 4, LXXXIX 9
 — मत्स्य LXXXVIII 8
 कुण्डक XXIII 2
 कुण्डल IV 15, XLIV 25, LVIII 32, 36, 47
 कुतुष XLI 2
 कुनट XIV 30
 कुन्त LXXII 4
 कुत्तल XVI II
 कुन्तिमोज X 15
 कुन्द XXIX 5, L 21
 कुन्दुरक LVII 3, 5, LXXVII 8, 24
 कुवेर LVIII 57
 — हय XLVIII 71
 कुब्ज LIX 3, LXVII 10, LXIX 31, 35, XCVI 12
 कुमार LXXXVI 34, XCVI 16
 कुमारी LXX 1, LXXXVIII 9
 कुमुद IV 30, XI 43, XXIX 10, LIV 20, 23
 कुम्भ LI 18, LIH 111, LXXI 13, LXXIX 23, 29, 30, LXXXI 21, CII 6
 कुरङ्ग LXXXVI 23, 26, 48, LXXXVIII 3, 33
 कुरण्ट XLIII 33
 कुरर XLVIII 9
 कुरवक XXIX 8, LIV 119, LXXXVIII 4
 कुर V 38, IX 29, 34, XIV 4, XVI 32, XXXII 11

- क्षेत्र V 78, XI 57
 कुरविन्द LIV 28, LXXXII 1, 2
 कुल LIV 100
 कुलटा LXX 16, CII 10, 12
 कुलत्प XXIX 5, XLI 5, LIV 36, 114, LV 16, LXXXVII 22, XCV 21
 कुलनाश XLVI 52, LIH 78-80, LXXII 5, 36, XCIV 10
 कुलपांसन XVI 36
 कुलाल LXXXIX 1 (b)
 — कुक्कुट LXXXVIII 1, 8, 22
 कुलूत IV 22, X 12, XIV 22, 29, XAH 18
 कुलोपसर्ग LIH 111
 कुवलय XXX 20
 कुश XXIX 13, XLIV 4, 8, LIH 97, LIV 27, 37, 77, 100, 103, LX 7, 8
 कुशलकर्म XLVII 12
 कुष्ठ XVI 25, XLIV 5, 9, LI 15, LXXVII 5-7, 32
 कुसुम XLI 2, 7, XLVI 36, 41, LIH 95, 99, 101, LIV 124, LV 20, LIX 8, LXXIX 7
 कुसुमदन्त LIH 44
 — नग XIV 14
 — विकार LIV 56
 कुसुम्भ XXIX 8
 कुसुला XCVII 6
 कुस्तुम्ब LXXVII 7
 कुहक II 15, XVI 19, XIX 10
 — श LXXXVI 32
 — प्रयोग LXXV 15
 कुह XLVIII 57
 कुजित LXXXVIII 37
 कुटपूरी LXXXVI 20, 44, LXXXVIII 4
 कुप LIH 78, LIV 77, 97, 98, 121, 123, LVII 4, LXVIII 5, LXX 19
 कुम् L 22, LIV 44, LXIV 1, 3
 कुकलास XXVIII 8, L 3, LXXIX 24
 कुकवाकु II 23, XXVIII 6, XLVIII 6, LXXIII 1, LXXXVIII 7
 कुकाटी LI 9, LXVIII 86
 कुलमुग IX 45
 कुत्तिका LXV 5, CI 2, CV 2
 कुत्पाहल LXXIV 10
 कुत्रिम XV 7
 कुमि LI 3, LXXXVIII 23
 कुम LI 10
 कुपि C 4
 कुपीवल XV 28, XVI 5, 13, XXXIII 21, XXXIV 12, LXXXVII 23, LXXXIX 4, CIV 63 (a)
 कुण XIV 14, LI 1, LIH 96, LVIII, 37, LX 2, LXXXI 19
 कुण्णल LXXXI 11
 केकर LXX 19
 केतु III 7, 11, XI 2, 3, 5, 16, 26, 28, 53, XVII 7, XXI 25, XXIII, 10 XXXIV 15, 18, XLIII 2, 59, 60, 62, 64, XLVI 9, 20, 74, 82, XLVIII 83
 केन्द्र XXVIII 1, XL 2, LX 20, LXXVIII 25, XCVIII 17, CIV 61 (b)
 केदूर XLIII 44, 45
 केरल XIV 12, XVI 11
 केश XLVI 22, XLVIII 16, LI 34, LIH 60, LVIII 15, LXVIII 5, 81, 87, 90, LXXVII 23, LXXXVIII 3, LXXX 15, LXXXVI 60, LXXXVIII 20, XCV 12
 — धर XIV 26
 — रेखा LVIII 13
 केशव XLIII 2, CV 8, 16
 केशर LIX 6, LXXXVII 5, 30
 कैकय IV 22, V 67, XI 60, XIV 25, XVI 26, XVII 18
 कैलावत XIV 26
 कैलास XIV 24, LVI 17, 21
 कैवर्त XVI 33, LI, 21 LXXXVII 7
 कोक LXXXVI 21
 कोकिल XLVI 69, XLVII 28, LXXXVI 23, 26
 कोकुण XIV 12, XVI 11

- कोटिवर्ण IX 11
 कोटिहोम XLVI 6
 कोण XLVIII 37, LIII 45, 48, 49, 55, 56, 83, 84, 112, LIV 5, 98, LXXI, 9, LXXXVI 77, LXXX VII 3, 5, 9, 31
 कोद्रव XXIX 6, XLI 4, LXXXII 2
 कोपच्छद LXXVII 11
 कोलाक्ष LXXIX 32, 33, 36
 कोल्लगिरि XIV 13
 कोविदार XXIX 13, LIV 27
 कोश XVI 15, XVIII 3, 5, XX 5, 7, 9, XXVI 10, XXXIV 19, XLVI 7, L 5, 10, LIII 9, 14, LIV 120, XCHI 2
 कोशघात VIII 8
 कोशाध्यक्ष LXXXVI 29
 कोष्ठ LIII 42
 कोष्ठागार X 7, XV 8, XVII 14, XLVII 5
 कोसल V 69, 70, IX 26, X 4, 13, XIV 7, 8, XVI 6, XVII 22
 कोहल XIV 27
 कोङ्कम XI 21
 कोणिन्द XIV 30, 33
 कोबेर LIV 39, 54, LXXXI 2, 6, LXXX-VII 25
 कोरव IV 24, 25, IX 30
 कोलव C 1, 3
 —कोलिक LXXXVII 20
 कोलित् IV 24
 कोलूत X 11
 कोलाम्बी XVI 3
 कोलिक XLIII 62, XLVI 68, XLVIII 4
 कोलिकी XVI 16
 कोशेय XVI 30, LI 19
 — कोष्माण्ड XLVIII 71
 कोसलक X 9, 14
 कोमुम्न X 11
 कोस्तुभ XLIII 3, LVIII 31
 क्रकर XLVIII 6
 क्रदु XIII 6, 11, XV 24, XVII 15, XIX 6
 — दीक्षा XCVIII 14
 क्रव्याद XIV 18, XV 8, XLIII 62, L 3, LI 33, LXX 22, LXXI 12
 क्रियादीप्त LXXXVI 15, 51
 कीडावापी LXIV 3
 क्रूर XCVI 13
 — गृह XXI 33
 केता XLII 7
 कोड LXXXVI 42, LXXXVIII 9
 क्रोश XCV 62
 क्रोष्टुक XLVI 63, LXXXVI 21, XC 15
 क्रौञ्च XIV 24, LVI 5, 6 LXXXVI 22, 27, XCHI 7
 — द्वीप X 18, XIV 13
 क्रौडपिशित LV 19
 क्लीब XV 21
 क्वणित L 5
 क्वथि XLVI 49
 कण XLVIII 59, XCVI 5, XCVIII 12
 क्षत LI 10
 क्षतजकारी XCV 30
 क्षति LII 7
 क्षत्र LIII 13, LIX 5
 क्षत्रियाक्ष LXXXVI 34
 क्षार L 22, 26, LIV 22, 66, 68, 71, 75, 104, 115
 — शाक LXXXVI 12
 क्षितितनयदिन LXI (c)
 क्षिप्र XXXIII 19
 क्षीर XXXIV 4, XLVI 43, XLVIII 28, LV 7, 15, 20, 23, LXXVI 4, 7, 10, CV 8
 — वृक्ष XLVI 24, XLVIII 37, 46, LIII 86, 120, LIV 101, 106
 क्षीरश्राव XLVI 26
 क्षीरिक XLVI 2
 क्षीरोद XIV 6, XLIII 2, 3
 क्षुत LI 29, LIII 104, LVIII 63, LXXX VIII 35, XCV 60

- क्षुद्र XLVI 45, XLVII 4, 16, LIII 80
 XCV 8, 11
 क्षुद्र X 3, XI 45
 — धान्य XXXIV 12
 — मीन XIV 24
 क्षुप XCIV 13
 क्षुरपण XIV 20
 क्षेत्र II 4, XLVIII 7, LI 13, LXXV 2, XCV 32, XCVI 10
 क्षेम XXIX 11, XXXVIII 5, XLVII 4, LXXXV 3, LXXXIX 10, XC 15, XCV 25, 47
 — धूर्त XIV 28
 क्षेमा XLVIII 41
 क्षोभ XC 10
 क्षोद XLIII 60, XLVI 43, LIV 108, LV 7, LXXVI 6
 क्षीम XLVIII 50, LIV 108,
 क्षीर XCVIII 12-14
 क्ष्वेद XXVIII 23, LXXXVI 39
 ख XLVIII 69, LXXXI 24
 खगनिलय LIII 120
 खचर XIV 28
 खञ्जनक XLV 1, 3, 6, 10, 11, 15, LXXXVIII 1, 20
 खङ्ग L 3, 5, 9, LIII 123, LVIII 33
 खण्ड XIV 18, XLVII 24, LXXXII 4
 खदिर XXVI 9, XXIX 11, XLIV 12, LIX 5, 6, LXXXV 6, LXXXVI 80
 — चञ्चु LXXXVIII 5
 खद्योत XXVIII 23
 खनि LXXX 10
 खपूर XXI 25, XXXVI 1
 खप्रकृति LXVIII 111
 खर XXXIII 9, XLII 7, LIV 106, 109, LXI 2, LXXI 12 LXXXVI 44, LXXXVIII 1, XCV 47
 — चर्म LXXIV 13
 खररोम LVII 7
 खर्चुं ले LIV 58, 101
 खल LXXXVI 46
 खलिन XLIV 22, XCHI 9
 खस X 12, XIV 6, 30, LXIX 26
 खस्थ XIV 22
 खात XLVI 50
 खानक LXXXIX 9
 खिखिमिनी LXXVIII 18
 खुर LXXXIX 31
 खेटक LVIII 33, 40
 गङ्गा XVI 16
 — यमुनान्तराल LXIX 26
 गज IX 1, XXXIII 4, LI 18, 34, LXXXVI 73, LXXXVIII 20
 — दन्त LXXIX 19
 — पृष्ठ LVI 25
 — मद L 21
 — मुख LVIII 58
 गजाध्यक्ष LXXXVI 34
 गण X 13
 गणक XI 25
 गणनायक XV 15, 17, XVII 24
 — राज्य XIV 14
 गणिका XLIII 25, LI 20, LXXXVII 39
 गणित XV 12, XIX 10, XLVI 99
 गण्ड LI 8, 33, 42, LII 3, 9, LXVIII 60, LXX 19
 गति LXVIII 115
 गदा LVIII 33, 34, 40
 गन्ध XLII 5, XLIII 24, 36, XLIV 15, XLVI 31, 50, XLVIII 27, 31, 32, 35, 42, L 21, LIII 96, 125, LIV 124, LIX 8, LXXVII 1, 4, 7, 17, 19, 21, 26, 30, 36, XCHI 18
 गन्धमांसी LI 15
 — युक्ति XV 12, XVI 18
 गन्धर्व XIII 8, XXX 2, 21, XXXVI 4, XLVI 4, XLVII 26, XLVIII 25, LIII 44, LXXIV 7, LXXXVII 33
 — पुर XCVII 13

- गन्धार्णव LXXVII 14
 गन्धोदक LXXVII 31, 32
 गर C 4
 गरुड LVI 17, 24
 — वेगा LIV 87
 गरुमान् XI 62, LXXXVI 1
 गर्ग XI 1, XXI 2, 5, XXIII 4, XXIV 2
 XLVI 1, 53, 57, 80, XLVIII 38,
 L 15, LVI 31, LXV 8, LXXXVI
 3
 गर्त LIII 90
 — कुक्कुट LXXXVIII 8
 — शय XVI 36
 गर्दभ XLV 9, LXXXVIII 5, 32
 — राव LII 108
 गर्भ XXI 3, 6, 7, 9, 10, 12, 18, 23, 25, 22,
 31, 33, 35, LI 37, 38 LVI 12,
 LXXV 1, LXXXVIII 20, LXXX-
 IX 5
 — दिवस XXI 5
 — निपतन LI 35
 — भय XXXIV 15, LXXXVII 32
 — गर्भिणी XVII 17, LI 35
 गल LI 8, 34, 42, LII 3
 — ग्रह XXXII 18
 गवल XIX 4
 गवाक्ष XLIII 57, LVI 22
 गव्य XIV 28, LVII 7
 गात्रसंस्पर्श LI 44
 — स्फोटन LXXXVIII 4
 गाथा CIV 54
 गान्धर्व XIV 31, XV 3, 9, 12, XVI 18,
 XIX 10, XXXII 11, XCV 21
 गान्धार IV 23, V 77, 78, IX 21, X 7,
 XIV 28, XVI 26, XVII 18,
 26, LXXXVI 40
 गाम्भीरिका XVI 16
 गिरिचर LXXIX 20, XCIV 1
 गिरिनगर XIV 11
 गिरिप्रज X 14
 गीत XXXIII 23, XLIV 7, XLVI 17
 61, 91, LX 14, LXXXVI 22, 39
 XCVIII 10
 गीतक CIV 52
 गुग्गुलु LVII 3, 5, LXXVII 9, 11
 गुच्छ LXXXI 33
 गुल्जा LXXXI 8, 11, 12
 गुड X 8, XIV 3, XLI 4, XLIII 38,
 LXXXVII 8, 8, 10, 15, 16, 26,
 30, LXXXIX 1 (a), XCV 20,
 CV 8
 गुडूची LIV 115
 गुण्डु LIV 100
 गुद LI 8, LII 6, LXVI 2
 गुह LII 124, XCVIII 16
 — न LV 31, XCVIII 12
 — सुत XI 39
 गुलुहा XIV 22
 गुल्फ LII 7, LXI 4, LXX 1, 24
 गुल्म XLI 7, LIV 90, 100, 101, 105, LV
 18, XCIV 13, XCV 5, 35
 गुहराज LVI 18, 25
 गुह्य LXX 3, 17, LXXX 9, CV 1
 गुह्यक XLVI 14
 गुघ्न XLVIII 4, LXXIX 24, LXXXVIII
 1, 11, XCV 46, XCVII 9
 गृह LIII 69, 83, 100, 105, 125, XCV
 18, 19, C 4
 गृहगोधिका LIV 16, LXXXVI 37, LXXX
 VIII 47
 गृहचुल्लो LIII 40, 41
 — गृध्रूम LVII 5
 — ग्रहपटल XLV 8, XCV 24
 गृहमर्ता LIII 58, 59, 66, 98, 105, 109, 110
 गृहान्न XCVI 13
 गेयज X 3, XLIII 26
 गैरिक XLVI 78
 गो IX 1, 2, XVII 18, 19, XIX 2, 5, 14,
 XXIV 35, XXVI 8, XXVIII 7, 8
 XXIX 7, XXX 13, XXXII 29,
 XL 6, XLV 5 XLVI 6, 46, 73,
 85, 95, XLVII 16, XLVIII 68,

- LI 18, 34, LIII 98, 124, LVII 7
 LXI 2, LXXIV 8, LXXXVI 22
 27 45, 77, 80 LXXXVII 39,
 LXXXVIII 3, 9, 35, LXXXIX
 1 (b) 5, 9, 10, XCI 1, 3, XCV
 55, XCVII 17, C 5
 गोक्षुर LIV 100, LXXVI 10
 — चर XLI 13, CIV 2
 गोल्जा LVIII 9
 — जिह्वा L 7
 गोदावरी XVI 9
 गोदोह XLVI 6
 गोघा XXXIII 9, LI 35, LIII 122, LIV
 13, 69, LXXXVI 42, LXXXVIII
 3, 8
 गोधूम XV 6, XVI 7, XIX 6, XXIX 4,
 XLI 2, 3, 5,
 गोमर्द IX 13, XIV 12, XXXII 22
 गोप LXXXVI 30 LXXXVII 45
 गोपीती XLV 3
 गोपुच्छस्थ XCV 35
 — पुर LXXXIX 19
 गोमती XVI 12
 गोमनल V 68, IX 13, XVI 17
 गोमय LV 6, 7, 19, 30, LXXI 10, LXXX
 IX (a), XCV 38
 गोमांस LV 17
 गोमायु XXVIII 24, LXXI 12, XCVII 9
 गोमहा XVI 35
 गोमी XXXII 22
 गोमूत्र L 21, LIV 115 LXXVII 31
 गोमेदक LXXX 5
 गोरज CIII 13
 गोरस LIV 20
 गोरोजना XLVIII 35
 गोलक्षण LXI 1
 गोलाङ्गूल XVI 3
 गोविन्द CV 14
 गोवीथ IX 2
 गोष्ठी XLVIII 11, LXXXIX 9, XCI 3
 गोस्वामी LXXXVI 32
 गोड XIV 7
 गोरवी XIV 3
 ग्रन्थ CVI 5
 ग्रन्थ LIV 81, LXXIX 29, 31, 37
 ग्रसन V 43
 ग्रस्त V 7, 27
 ग्रह XLVI 90, XLVIII 26
 — घात XXXIII 21
 ग्रहण XXXII 24, XLII 1, XLVI 82,
 LXXXI 20
 ग्रहमस्ति XVII 27
 — गाला XX 3
 — वज XLIV 14, XLVIII 29
 — युद्ध V 95, XVI 40, XXI 25, XLVIII
 83
 — बालि XLIII 37
 ग्राम LIII 69, 84, LIV 97, LXXXVI 6,
 40, LXXXIX 14, 18, XCV 8,
 XCVII 8
 ग्राम वात XXX 3, LXXXVI 64
 ग्रामीग LXXXVII 45
 ग्राम्य XCVI 7
 — गव्य XCI 2
 — स्थिरम XCVIII 17
 ग्रस्त V 18, XCI 7
 ग्रह XCVI 14
 ग्रीवा LI 9, 30, LII 4, LVIII 5, 15,
 LXVIII 31, 86, LXX 5, 18,
 XCI 7, CV 4
 ग्रीष्म III 23, 26, XXVII 7, XL 1, 3,
 XLII 3, XLVI 87
 ग्रैवेयक XLIII 46
 ग्रैष्मिक IX 43, XXV 2, XL 2, 13
 घट LII 29, LVI 15, 18, 26, LIX 2,
 — कार XV 1
 — कट्टन XCV 44
 घटोदर LXVIII 18
 घटोपबहन XCV 44
 घण्टा XLIII 7, LXXXVI 23, LXXXVII
 26

- घन LXXVII 10, 13,
— विनाश XLVII 12
घर्मतुं LV 9
घण्टिक X 6, 12
घात LII 4
— क LXXXVI 46
घृत XVI 20, XLII 5, XLIII 60, XLVI 32, 43, XLVIII 36, 77, L 21, LII 96, LIV 108, LV 7, 15, LXXVI 3 9, XCV 24, CV, 7, 8
घृतकम्बल II 23
— वर्षण XCVII 10
घोर VII 8, 11
घोष XIV 2, 30, LXXXVI 78
घोषिक X 6
घोषा LI 39, LII 3, LXI 15

चकोर XLVIII 9
चक्र XX 2, XLIV 4, XLVI 9, 60, LVIII 33, 34
— चर X 12
चक्रवाक LVI 5, LXXXVIII 1
चञ्चूक XIV 18
चटक LXXXVI 7, LXXXVIII 1, 9
चणक XV 14, 34
चण्डवृष्टिप्रयात CIV 61 (d)
चण्डाल XV 30
चतुरस्र LVI 28
चतुरानन XCVI 16
चतुर्थ CIII 4
चतुर्द्वार LVI 27
चतुर्मुखत्व LXXIV 20
चतुष्कोण LVI 18
चतुष्टय LXIX 1
चतुष्पथ LI 4, LIII 89
चतुष्पद LI 16, C 2, 5
चतुष्पष्टिपद LVI 10
चन्दन XVI 30, XLIV 9, LIX 5, LXXVIII 30, LXXIX 2, 12, 14, 18, LXXXVII 11
चन्द्र XCVI 12, 17
— पुर XIV 5
— भागा XVI 27
— योग II 18
— शाला LVI 25, 27
चद्रातप LIV 110
चमरी LXXII 1
— चम्पू X 4, XVI 8, XLVI 12, LI 21, LXVIII 41, 47, 58
चम्पक XXIX 8, L 21, LXXVII 6, 7
चम्पा XVI 3
चम्बूक XIV 18
चर X 10, LXXXVI 34, XCVI 2, 4
चरक LXXXVI 33
चरकर्म XCVIII 11, C 2
चरकी LIII 83
चरगृह XCVI 14
चरण LXVIII 2, 3, 97 LXX 2
चरदल II 12
चराचर XLVIII 68
चरु XLVI 36, 37
चर्म XLII 6, XLVIII 43-46, 75, LI 3 LIII 103, LVII 7, LXXXVI 76, LXXXVII 8, 35
चर्मद्वीप XIV 9
चर्मरङ्ग XIV 23
चलकेतु XI 33
चाक्रिक X 9
चाटुकार LXXXI 35
चातक XXIV 19, XXVIII 14, LXXXVI 27
चातुर्वर्ण्य LIII 12, 14
चान्द्र II 5
— पुर XIV 5
चाप LXXII 4
चामर XVI 24, XLII 7, XLIV 24, XLV 5, LXXII, 41, LXXIX 21, LXXXIX 1 (a)
चामीकर XLIII 33
चार XLVII 1
चारण XLIII 66, LXXIV 19, LXXXVII 6

- चारानुकूल C 8
चारुदेवि IX 18
चाप XXVIII 14, XXXIV 4, XLIII 62, XLVIII 6, LXXXVI 23, 41, 43, 48, LXXXVIII 1, 23-25
चिकित्सा LV 15
चिति XLIII 13, LXXXVI 60, XCVII 11
चित्र XLI 7
— कर IX 30, LXXXVII 15, 40
— कर्म LVIII 14
— कूट XIV 13, XVI 17
— गर्भ XLVI 95
— श X 10
— भाण्ड X 10
चित्रा IX 30, X 10, XI 57, LXXI 4, XCVIII 10, C 6, CI 8, CV 5
चिन्ता LII 2
चिपिट LXXX 16, LXXXI 28
चिपिटनासिक XIV 26 LXXVIII 61
— विषाण LXI 2
चिबुक LI 42, LII 3, LVIII 5
चिरविल्व XXIX 5
चिह्न LIV 7, 17, 28, 29, 47, 86, LXXXVI 78, XCVI 13
चीन V 77, 78, 80, X 7, 11, XI 61, XIV 30, XVI 1, 38
चीर XLIV 8
— निवासी XIV 31
चुम्बन LXXVIII 4, 6
चुल्नी LIII 38
चूचुक LXVIII 27, 51
चूत LXXXVI 80
चूर्ण LV 25, LXXVI 10, 11, LXXVII 12, 31, 36, LXXXI 17
चेदि XIV 8, XVI 3, XXXII 22, XLIII 8
चेर्यायक XIV 15
चेष्टा II 18, 1, LI LXXXVI 53, 58, XCV 57, XCVI 1, 7
चैत्य XLVI 70, LIII 90, LIX 2, LXXIX 3
— तद XXXIII 21
चैत्र XXI 12, XXV 6, C 8, CV 6
चैत्र XI 59, XIV 8, XVI 3
चोष LXXXVII 43
चोच XVI 30, XLI 4
चोरक XVI 25, XCV 7
चोल V 40, XI 61, XIX 13, XVI 10, 38, LXXVII 14
चौर LI 21, 24, 26, 28, LII 6, LXXIV 15, LXXXVII 10, 31, LXXXIX 3, 13, XCV 7, 19, CIV 63 (b)
— स्वामी LXIX 27
च्यवन XLVIII 66
छत्र XXXIII 27, XLIII 7, 57, 63, XLV 5, XLVIII 9, 73, LIII 113, LIV 101, LXXI 13, LXXXIII 6, LXXXIX 21, LXXXVI 74, LXX-XIX 1 (a), XCVII 11
— छाया XCV 14
छन्दोविचिति CIV 64
छदि XXXII 18
छाय LXV 1, 7, 8
छादन XXIV 34
छाया II 3, 8, III 3, III 3, XXXI 2, XLVI 44, LI 2, LV 1, 29, LXVIII 89-91, 94, LXXXVI 74
छिन्नकर LXXXVI 20, 44
छिद्र LXXIX 32, 33, 35
— पत्र LIV 105
छिप्पिका LXXXVIII 2, 35
छृच्छु LXXXVI 37
— नदी LXXXVIII 5, 47
छेद XLII 5, 6, LIII 122, LXXI 12, 13, LXXIX 21, 26, XCVI 2

जघनचपला CIV 3
जघन्य LXIX 31, 33, 34
जह्मता LI 9, 25, 34, 43, LII 7, LIII 53, LVIII 17, 21, LXI, 13, LXVIII 4, 86, LXX 2, 17, 24, LXXIX 30, CV 1

जटाघर XIV 13
जटामुर XIV 30
जटिल LXV 9
जठर LI 31, 38, 43
जठराङ्ग XIV 8
जड XCVI 12
जन्तु LI 9, LXVIII 30, LXX 25
जनवाद XCVII 10
जनित्री LXXXIV 11
जन्मकाल XCVI 13
जन्मर्क्ष XXXIV 11
जन्माधिप XXXIV 11
जन्मान्तर LXXXVI 5
जप XLVI 51, 58
जपाकुसुम XXVIII 14
जम्बुक XLVI 68
जम्बू XXIX 4, LI 17, LIV 8, 9, 86, 87,
101, 119, LV 4, 10 LXXXII 1,
LXXXV 7
जय XLIX 6, LI 24, LIII 48
जयन्त LIII 43, 54, 63
जयविजये XLIII 40
जरण V 81, 88
जरद्गव IX 1
जरन्निव LXXVI 12
जरान्वित LXXVI 3
जल XLVIII 69, LIV 11, 13, 14, 16, 17,
39, 41, 45, 47, 49, 54, 55, 63,
67, 73, 77-79, 90, 92, 96, 106 LV
24, XCVI 5
— केतु XI 46
— खग XLVIII 8
— जाजीव XI 55
— मार्ग XV 18
— मृत्यु LXVIII 9
— यन्त्र II 8
जलागम XXVIII 4, 12, 17, 19
— धिदैवत LXXI 5, CI 11
— शय LV 1
जल्पित XCVII 6
जागरण LX 14, LXXVIII 11

जाङ्गल IX 29, LIV 86, 89, 93
जाति LXXXVI 7
जाती LXXXV 4
— फल XVI 30, LI 17, LXXXVII 7, 26
27, 33
जानु LI 9, 31, 43, LII 7 LIII 22
LXVI 2, LXVIII 6, LXX 2, 24,
LXXXIX 11, CV 1
— कपिच्छा LVIII 17
जाबालि XLVIII 64
जामि LXXIV 10
जामित्र XL 10
जाया LXXIV 11
जारद्गवी IX 1, 3
जाल LVI 22, LVIII 1, 2, LXXXVI 46
जाह्नक LXXXVI 42
— जिह्रण LXXXIX 13
जित XVII 9
जिन LX 19
जिह्वा LI 9, 32, LXVIII 53, 87, 97, 101
जीमूत XLVIII 69, LXXXVI 59
जीरक LI 15
जीव XLVIII 6, XCVI 15, 17, XCVII
1, XCXIII 4
जीवक XVI 19, XLVIII 6, LIX 6
जीववर्ग LX 20
जीवा XLVII 39
जूङ्ग XIV 21
जुम्भण LXXVIII 4
जैमीषव्य XLVIII 64
ज्ञ XCVI 17
ज्ञाति LII 8
ज्ञान LII 3
ज्या XLVII 16
ज्येष्ठा IV 7, LIV 125, CI 10, CV 4
ज्येष्ठ XXII 1, XXIII 1
ज्योतिषशास्त्र CVI 1
ज्योतिष्मती XLVIII 39, LIV 87
ज्योतीरस LXXX 5
ज्वर XXXII 10, 14, XCV 35, XCVIII
3

ज्वलन XLVI 19, 28, 86, L 5, XCIII
1-4, XCVII 10
ज्वाला XLVI 29, 49, XLVII 10, XC
6, 7
भय XXXIII 10, CH 6
— पित्त L 24
डमर II 29, XVI 41, XLII, 2, LXXX-
VI 56
डामर XIV 30
दोम्ब LXXXVII 33
दक LIV 114, LXXXVI 11
दक्षक LXXXI 25
दक्षशिला X 8, XIV 26, XVI 26
दक्षा XLIII 29, LXXXVII 20, 24
दगर XVI 25, LI 15, LXXXVII 5, 7, 13,
24, 26
दङ्गण IX 7, X 12, XIV 29, XVI 6,
XVII 25, XXXII 15
दडागमेदी LXXXVIII 6
ददित् XXX 8, 31, 32, XXXII 21,
XXXIV 8, XLVI 20
दण्डुल LXXX 12, LXXXVII 14
दनयलाभ LII 4, 6
दनुकम्बल LXI 12
दनुवाय XV 12
दन्व I, 9
दमः XLVI 21
दमाल XXI 23, XXIV 17
दमोर्ध्वक LXIX 9
दमोर्जन्त्य V 43
दरलक LXXXI 35
दरला LXXXVI 11
दरु XLI 6, XLVIII 67, LIII 85, 87,
LIV 92, LV 8, 13, LIX 4, 8,
LXXXV 3, LXXXVI 76, LXX-
VIII 40, XCV 3, 17, XCVIII 6
दरुङ्क LXVIII 41
दस्कर XI 20, XIV 11, 23, XVI 4, 34,
XXII 3, XLIII 63, XLVII 4,
LIII 102, LXXXVI 31, LXXX-
VII 36, XCII 1, XCV 40
दाहन XXIV 34
दान्तव XLII 8
दापस XIV 15, XV 13, XVII 15, XIX
2, LI 22, LIX 2, LXXXVI 29
दापो XVI 12
दामसकीरक III 7, XI 22, XXI 25
दाम्बूल XII 9, LXXXVII 35
दाम्र XXX 23, XLVIII 46, LIV 71,
104, 109, LX 5, LXXXI 19
— चूड LXXXVIII 34
— पर्णी XIV, LXXXI 2, 3
— लिप्ती X 14, XIV 7
दारकामाल XCVIII 2, 3
दारदित् XIV 21
दारा XXXII 13, XXXIII 1-3, 7, XLVI
86, 90, 94, XLVII 10, 21,
LVIII 11
— ग्रह I 10, XX 1, XXXIV 18, LXIX 1
— प्रमाण XCVIII 2
ताल XIV 22, LI 14 LIV 119
— गर्भ L 24
तालाशत LV 23
तालिकद XIV 11
तालीपल XXVII 3
तालु LI 9, LXVIII 53, 87, 97
तिलक XVI 20, XLVIII 4, LI 33,
LXXVI 12
तिलिर XXVIII 17, LXXXVIII 21
तिवि II 19, 27, LXXXVI 58, XCIV 10,
XCVI 9, XCIX 3, C 8, CHII 13
— पल XCIX 1
तिन्दिदी LV 21
तिन्दुक XXIX 3, LI 17, LIV 50, 112,
115, LVII 1, 5, LIX 6, LXXIX
2, 11, 15
तिमि LXXXI 1, 23, 29,
तिमिङ्गलाशन XIV 16
तिमिर LX 11

- तिर्यक्स्वभाव LXVIII 108, 114
 तिल XV 14, XVI 37, XXV 2, XXIX 4, XLI 6, XLVI 35, XLVIII 30, 35, 77, LI 33, LIV 115, LX 2, 7, 16, 17, 21, 25, LXXVI 9
 तिलक XXIX 6, L 9, LI 10, LIV 37, 50, LV 11, LXXXVII 24
 तिष्य XCVIII 16
 तीक्ष्ण VII 8, 10, XCVIII 7
 — विषाण V 12
 तीर्थ XLVIII 15, LX 9
 तुम्बवन XIV 15
 तुरग XLI 6, XCIII 9, 14, XCV 23
 — क्षय LIX 13
 — भिषक् XLIV 13
 — गानन XIV 25, XVI 35
 तुरुष्क LXXXVII 7-9, 23, 26, 30
 तुला LI 30, LV 17
 — भिमन्तण XXVI 1, 5, 9, 10
 तुष XLVIII 16, LI 4, 14, 29, LI 62, LXXIX 8, LXXXVIII 20
 — धान्य XV 4, 7, 11, 27, XVI 4, XLI 4
 तुषार XIV 22, XVI 6, XLVI 92
 तुर्यनाद XXXII 26, XLIII 24, XLIV 7, XLVI 61, 62, XLVIII 49, 26, LX 10, 16, LXXXVI 39, XCVII 9
 तुण LI 4, LI 102, LIV 52, 90, LXXV 10, LXXXVIII 20, LXXXIX 6, XCV 18, 36
 तृतीय CH 3
 तैलिल C 1, 3
 तैल XV 9, XVI 20, 32, XXXIV 4, XLII 5, XLVI 35, L 25, LV 27, LXXVII 6, XCV 22
 — वर्णण XCVII 10
 तैलिक X 5
 तोटक CIV 39
 तोय LIV 6, 7, 9, 10, 13-18, 27, 29, 31, 34-36, 51, 60, 65, 103, 107-109, 113, XCVIII 5
- स्वभाव LXVIII 109
 तोरण XXX 6, XXXVI 2, 5, XLIII 25, XLIV 3, 8, XLVI 20, 70, 74, LI 125, LX 1, LXXI 13, XCVII 8, 11
 तौली CH 4
 त्याग XLVI 58
 त्रयी XIX 11
 त्रायमाण XLIV 10, XLVIII 39
 त्रास XCV 54
 त्रिशाण II 18
 त्रिक LI 9
 त्रिकालदर्शी XXI 4, XLVI 99
 त्रिकोण LXXXVIII 25
 त्रिगर्त IV 24, IX 19, XIV 25, X 11, XVI 22, XVII 16,
 त्रित XLVIII 65
 त्रिनेत्र XIV 31, XLVIII 77
 त्रिपुर V 39, XIV 9
 त्रिफल XVI 29
 त्रिमधुर XLVIII 31
 त्रिवलि LXX 5
 त्रिवृत्ता LIV 48, 87
 त्रिस्थान LXI 5
 वृष्टि II 4
 त्वक् XLI 4, XLVI 41, LIV 115, LXVIII 87, 90, 96, LXXXVII 5, 6, 7, 12, 24, 28, 32, LXXXV 2
 त्वष्टा III 6, XCVIII 4
 त्वाष्ट्र XCVII 2, XCVIII 16
 त्साह L 8
 वंष्ट्र LXVIII 52, LXXXI 23
 वंष्ट्री XIX 1, XXXIII 9, LXXXVI 44, XCV 40
 वकार्गल LIV 1, 99, 125
 वक्ष XLVIII 64
 वक्षिण LH 9, LVIII 34, 38, XCV 26, 27, 29, 30, XCVI 12
 वक्षिणपूर्व LI 43
 वक्षिणमूर्ध LI 67

- मार्ग XLVII 4
 दक्षिणा XLIII 38, XLVI 17, 32, 46, 59, 65, 72, 73, LX 11
 — पथ IX 40, XLVII 8
 — यन III 1
 — वर्त LXI 13
 दक्षिणीय XLVIII 80
 दण्ड III 17, V 95, XX 2, XXIV 9, XXVIII 12, XXX 2, 8, 16, 30, XXXIII 24, XLVII 19, LI 39, 41, LXXII 23, LXXIII 2, 4, 6, LXXIX 23
 दण्डक XI 56, XIV 16, XVI 11
 — नायक LXXIII 4
 — नीति XIX 11
 — पिङ्गलक XIV 27
 दद्रू XXXII 14
 दधि XXX 18, XLIII 60, XLVI 43, XLV 6, XLVIII 19, 35, LI 99, 101, LIX 8, LXXIX 7, LXXXI 5, LXXXVI 45, LXXXVII 14, XCIII 8, XCV 22
 — भक्त XCV 51
 दधीचि LXXX 3
 दनु XLVIII 57
 दन्त XXVI 8, LI 103, LXVIII 97, 101, LXX 21, LXXIX 20, LXXXVII 9, LXXXIX 17, XCIV 1, 7, 9
 दन्तकल्पन XCIII 15
 — काण्ड LXXXVII 31, LXXXV 1, 2
 — भङ्ग XCIV 7, 9-11
 दन्ती LIV 48, XCIII 15
 दन्तुरक XIV 6
 दम्पती LXXIV 12, XCV 43
 दरण XLVI 75, 88
 दरद V 42, 79, XIII 9, XIV 29
 दरी LXXXVI 78
 ददुर्ग XIV 11, XXIV 19, LIV 31, 32, 64
 दपण IV 2
 दर्भ XLVIII 34, XCV 5
 दर्बी XLVI 63
 दशन LI 8, LXVIII 32, 87
 दशपुर XIV 12
 दशमीम LVI 21
 — रथतनय LVIII 30
 दशान्त LXXI 9
 दशापाक XCV 61
 दशार्घ्य V 40, 15, XIV 10, XVI 26, XXXII 11
 दशाहिका XCVII 9
 दस्यु XIX 19, XXXVII 2
 — मय LI 79, 81
 दहन IX 1, 3, XCVIII 4, 8
 दक्षिण्य LXXV 5
 दाडिम LV 4, 10, LXXXI 8, LXXXV 7
 दान XLVI 58
 दानव XLVIII 30
 दामोदर CV 15
 दाम्भिक XVI 37
 दार XLVI 7, XLVIII 61, 63
 दारातिकमण LXXIV 13
 दाह XLIV 3, LI 23, 60, 86, 122, LX 4, LXXIX 6, 27, 35, 37
 दाहण XXXIII 19, C 5
 दाहं XIV 30
 दाशेरक V 67, XIV 26
 दासमेय XIV 28
 दासी LI 13, 21, 25, LXXXVIII 9
 दाह LIV 97
 दिक् XLVIII 69, XCVI 1, 5, 9, XCVII 13
 दिक्चक्र LXXXVI 76, LXXXVII 18, LXXXVIII 46, XCV 49
 — पति LIV 4, LXXXVI 75
 दिग्गज XXXII 1
 दिग्दाह III 10, XXI 25, XXIV 25, XXXI 1, 5, XXXII 13, 24, XCVII 4
 दिग्बल II 18
 दिति XLVIII 68, LI 45, 49
 — तनय XLVIII 30

दिनकृत् XCVIII 4
 दिवस XCVIII 3
 दिविष्ट XIV 31
 दिव्य XI 41, XLVI 2, 4-6, 90 XLVIII
 53, 58
 दिव्यक LXXXVIII 9, 18
 दिव्यदृक् LV 31
 दीक्षा XCVIII 16
 दीक्षित XLIV 15
 दीप LXXXIV 1, 2
 — वर्ति LIII 94
 — जिह्वा LXXXII 5
 दीप्त III 10, XXX 3, 4, 30, XXXIV
 8, XXXVI 4, XXXIX 1, XLV
 16, XLVI 67, 68, LXXXVI 12,
 57-61, 64, 70, 71, LXXXVII
 LXXXVII 29, 34, 42, LXX-
 XVIII 11, 14, 15, 17, 25, 26,
 31-33 35, 36, 38, 47, XCI 1, XC
 III 2, 10, XCV 18, XCVI 8, 10
 दीर्घकेश XIV 23
 — श्रीव XIV 23
 — तपाः XLVIII 66
 दीर्घास्य XIV 23
 दुःखविनाश LII 5
 दुग्ध L 24
 दुग्धभावित LV 19
 दुग्धुभ LIV 17
 दुन्दुभि VIII 50
 दुर्ग II 15, XVI 13, 38
 दुर्दिन XXVIII 24, XCV 16
 दुर्बलिक LXXXVIII 7, 28
 दुर्भिक्ष IV 21, XI 36, XXIX 11, XXX-
 III 12, XLVI 27, 38, XLVII
 13, LXXXVI 65, XCV 7
 दुर्मति VIII 48
 दुर्मुख VIII 38
 दुर्वास XLVIII 65
 दुर्विनीत XLVIII 65
 दुर्शीलता LII 2
 दुष्टलाङ्गल IV 10

दुष्टाङ्गना LXXVIII 9
 दुहितृशोक LI 11
 दूत X 10, XVI 19, XIX 12, XXXI 3,
 LIII 9, LXXXVI 34,
 LXXXVII 8, XCV 22
 दूत्यः LXXVIII 9, 10
 दूर्वा XXIX 13, XLI 4, LIII 97, LIV 37, 47
 दुग्गणित II 8
 देवकुल LIII 89, 118, 120, LVI 1, 2, 9,
 10, LVII 3
 — गुरु XLVIII 73
 — छन्द LXXXI 32
 — ताविद्ध LII 78
 — सान्निध्य LVI 3
 देवदारु LXXIX 2 15
 — दोष्ट LXXXVI 15
 — पल्पः XLVIII 58
 — मातरः XLVIII 58
 देवरः LXX 20
 — राज XLVIII 67
 देवल VII 15, XI 1, LXXXVI 1
 देवविकार XLVI 15, 17
 देवाः कपोत XLVI 72
 देविका XI 35
 देश XCVI 1, 6
 — नाश XXX 5
 धनं XLVI 25
 — संक्षय XLVI 52, 76, 82
 देहस्पन्दन II 15
 दैत्य LXXX 3
 दैत्येन्द्रपुण्य XCVIII 17
 दैर्घ्यं LIII 4-7, 10, 11, 13
 दैव LXXX 1
 दैवस्य XLIII 12, 23, XLIV 13, XLVIII
 18, 78, 80, LI 1, LII 10, LIX
 1, LX 14, 18
 दैवतभाग LXXI 11, 12
 दैवतयात्रा XLVI 9
 दीर्घक CIV 23
 दीकृत् LXXXI 1
 दीर्घास्य LII 2, C 5, CII 4

दीवारिक LIII 44
 द्युति LXIX 4
 द्यूत IX 34, LI 20
 द्रव LXXVII 10
 द्रविड IX 15, 19, XIV 19, XVI 2, 11,
 XXXII 15
 द्रविडाधिप IV 23
 द्रव्य I 7, XXIX 1, XLI 1, 12, XLVIII
 38, LXXVII 18-20, 25, 29,
 LXXIX 36, LXXXV 5, LXXX-
 VI 69, LXXXVII 1, 5, XCIII
 8, XCV 15, 18
 द्रव्यवर्धन LXXXVI 2
 द्राक्षा LV 4
 द्राविड LVIII 4
 द्रुतपद CIV 20
 द्रुम LIV 105, LV 5, LIX 7, LX 1,
 LXXIX 38 XCV 38
 — पतन LXXVIII 50
 द्रुष्काण II 18
 द्रोण XXI 32, 34, XXIII 6, 7, 9, LV
 17, LVII 2
 दृन्त LXXXVI 25
 द्वादशभौम LVI 20
 द्वादशाक्ष II 18
 द्वार LI 39, LIII 24, 31-35, 71, 76, 77,
 80, 113, LIV 120, LVI 10, 12,
 16, 20, LVIII 3, LXXXIX 8,
 XCI 3
 द्विगुणात्रि LXXX 15
 द्विप्रहयोग II 18
 द्विज XLVIII 20, LXX 6, LXXXVI
 34, XCVII 17, C 3, 5, CV
 द्वित XLVIII 65
 द्वितीय CI 14, CII 2
 द्वितीयवेदी XLVIII 75
 द्विदैवत LXXI 4
 द्विप LIV 118, LXXX 2, LXXXI 1
 द्विपद LI 16
 द्विभूति XCVI 14
 द्विरद्वर XLIV 15

द्विवक्षक LIII 28
 द्वीप XIV 14, XVI 6
 द्वीपी LXXXVI 28, LXXXVIII 3
 द्वैपायन XLVIII 67
 घन LI 17-19, LII 2, 4, 6, LIV 52, 53,
 LXXII 5, XCV 34, 38, 51
 — वात LXXXVI 32
 — हानि L 16, LII 8, LIII 60, 74
 घनिष्ठा III 1, VII 2, IX 3, X 16, XV
 21, LIV 123, CI 12, CV 3
 घनुः XX 2, XXXIII 6
 घनुष्मातु XIV 24, CII 5
 घन्य LII 9 LXVIII 116
 घन्यत्व LVII 1, LXXXVIII 9
 घरण LXXXI 13, 15, 18
 घरातनय XI 13
 घर्म XLVI 10, XCVIII 6, C 3, CII 9
 — पट्टन XIV 14
 घर्माख्य XIV 3
 घर्मस्य XCIX 1
 घव XLIII 15, LIII 120, LIV 105, LV
 22
 घाता XLVI 12, 59
 घातु LXIX 4, LXXX 15, LXXXII 2,
 4, XCV 21, CIV 91 (d)
 घातुमयन LXXIV 18, 19
 घात्री LI 37, LV 22, LXXVI 5, LXX-
 VIII 9
 घान्य XLI 3, 6, XLII 4, 8, 11, XLVI
 41, 46, LI 16, 18, LII 6, LIII 16,
 118, 124, LXXXVII 14, 15, LXXXI 6,
 LXXXIX 9, XCV 5, 11, 22
 घान्यकृत् XLV 6
 घारण (गर्म) XXII 2, 4
 घार्मिक LXXXVI 30, LXXXVII 21
 घिक्कर LXXXVI 38
 घिक्कार LXXXVIII 7
 घिक्क्य XXIV 5, XXXIII 1, 2, 6, XC-
 VIII 15, CV 6, 8
 घीवर LXXXVII 34

दिनकृत् XCVIII 4
 दिवस XCVIII 3
 दिविष्ट XIV 31
 दिव्य XI 41, XLVI 2, 4-6, 90 XLVIII
 53, 58
 दिव्यक LXXXVIII 9, 18
 दिव्यदृक् LV 31
 दीक्षा XCVIII 16
 दीक्षित XLIV 15
 दीप LXXXIV 1, 2
 — वर्ति LIII 94
 — शिखा LXXXII 5
 दीप्त III 10, XXX 3, 4, 30, XXXIV
 8, XXXVI 4, XXXIX 1, XLV
 16, XLVI 67, 68, LXXXVI 12,
 57-61, 64, 70, 71, LXXXVII
 LXXXVII 29, 34, 42, LXX-
 XVIII 11, 14, 15, 17, 25, 26,
 31-33 35, 36, 38, 47, XCI 1, XC
 III 2, 10, XCV 18, XCVI 8, 10
 दीर्घकेन XIV 23
 — शीघ्र XIV 23
 — तपाः XLVIII 66
 दीर्घस्य XIV 23
 दुःखविनाश LII 5
 दुग्ध L 24
 दुग्धभाषित LV 19
 दुण्डुभ LIV 17
 दुण्डुभि VIII 50
 दुर्ग II 15, XVI 13, 38
 दुर्दिन XXVIII 24, XCV 16
 दुर्बलिक LXXXVIII 7, 28
 दुर्भिक्ष IV 21, XI 36, XXIX 11, XXX-
 III 12, XLVI 27, 38, XLVII
 13, LXXXVI 65, XCV 7
 दुर्मति VIII 48
 दुर्मुख VIII 38
 दुर्वासा XLVIII 65
 दुर्विनीत XLVIII 65
 दुर्गशीलता LII 2
 दुष्टलाङ्गल IV 10

दुष्टाङ्गना LXXVIII 9
 दुहितृशोक LI 11
 दूत X 10, XVI 19, XIX 12, XXXI 3,
 LIII 9, LXXXVI 34,
 LXXXVII 8, XCV 22
 दूत्यः LXXXVIII 9, 10
 दूर्वा XXIX 13, XLI 4, LIII 97, LIV 37, 47
 दुग्मणित II 8
 देवकुल LIII 89, 118, 120, LVI 1, 2, 9,
 10, LVII 3
 — गुरु XLVIII 73
 — च्छन्द LXXXI 32
 — ताविद्ध LIII 78
 — सान्निध्य LVI 3
 देवदास LXXXIX 2 15
 — दोषत LXXXVI 15
 — पत्न्यः XLVIII 58
 — मातरः XLVIII 58
 देवरः LXX 20
 — राज XLVIII 67
 देवल VII 15, XI 1, LXXXVI 1
 देवविकार XLVI 15, 17
 देवाः कपोत XLVI 72
 देविका XI 35
 देग XCVI 1, 6
 — नाश XXX 5
 धनं XLVI 25
 — संक्षय XLVI 52, 76, 82
 देहस्पन्दन II 15
 देत्य LXXX 3
 देत्येन्द्रपूज्य XCVIII 17
 दीर्घ्य LIII 4-7, 10, 11, 13
 देव LXXX 1
 देवश XLIII 12, 23, XLIV 13, XLVIII
 18, 78, 80, LI 1, LII 10, LIX
 1, LX 14, 18
 देवतभाग LXXI 11, 12
 देवतयाज्ञा XLVI 9
 दोषक CIV 23
 दौकूल्य LXXXIII 1
 दोर्भाग्य LII 2, C 5, CHI 4

दीवारिक LIII 44
 द्युति LXIX 4
 द्यूत IX 34, LI 20
 द्रव LXXVII 10
 द्रविड IX 15, 19, XIV 19, XVI 2, 11,
 XXXII 15
 द्रविडाधिप IV 23
 द्रव्य I 7, XXIX 1, XLI 1, 12, XLVIII
 38, LXXVII 18-20, 25, 29,
 LXXIX 36, LXXXV 5, LXXX-
 VI 69, LXXXVII 1, 5, XCH
 8, XCV 15, 18
 द्रव्यवर्धन LXXXVI 2
 द्राक्षा LV 4
 द्राविड LVIII 4
 द्रुतपत्र CIV 20
 द्रुम LIV 105, LV 5, LIX 7, LX 1,
 LXXIX 38 XCV 38
 — पतन LXVIII 50
 द्रेष्काण II 18
 द्रोण XXI 32, 34, XXIII 6, 7, 9, LV
 17, LVII 2
 द्रुम्ह LXXXVI 25
 द्वादशभौम LVI 20
 द्वादशांश II 18
 द्वार LI 39, LII 24, 31-35, 71, 76, 77,
 80, 113, LIV 120, LVI 10, 12,
 16, 20, LVIII 3, LXXXIX 8,
 XCI 3
 द्विगुणाधि LXXX 15
 द्विग्रहयोग II 18
 द्विज XLVIII 20, LXX 6, LXXXVI
 34, XCVII 17, C 3, 5, CV
 द्वित XLVIII 65
 द्वितीय CI 14, CHII 2
 द्वितीयवेदी XLVIII 75
 द्विदैवत LXXI 4
 द्विप LIV 118, LXXX 2, LXXXI 1
 द्विपद LI 16
 द्विमूर्ति XCVI 14
 द्विरद्वर XLIV 15

द्विचक्र LIII 28
 द्वीप XIV 14, XVI 6
 द्वीपी LXXXVI 28, LXXXVIII 3
 द्वैपायन XLVIII 67
 धन LI 17-19, LII 2, 4, 6, LIV 52, 53,
 LXXII 5, XCV 34, 38, 51
 — वान LXXXVI 32
 — हानि L 16, LII 8, LIII 60, 74
 धनिष्ठा III 1 VII 2, IX 3, X 16, XV
 21, LIV 123, CI 12, CV 3
 धनुः XX 2, XXXIII 6
 धनुष्मान् XIV 24, CH 5
 धन्य LII 9 LXVIII 116
 धन्वन LVII 1, LXXXVIII 9
 धरण LXXXI 13, 15, 18
 धरातनय XI 13
 धर्म XLVI 10, XCVIII 6, C 3, CHI 9
 — पट्टन XIV 14
 धर्मारण्य XIV 3
 धर्मेश XCIX 1
 धव XLIII 15, LIII 120, LIV 105, LV
 22
 धाता XLVI 12, 59
 धातु LXIX 4, LXXX 15, LXXXII 2,
 4, XCV 21, CIV 91 (d)
 धातुभवन LXXIV 18, 19
 धात्री LI 37, LV 22, LXXVI 5, LXX-
 VIII 9
 धान्य XLI 3, 6, XLII 4, 8, 11, XLVI
 41, 46, LI 16, 18, LII 6, LIII 16,
 118, 124, LXXXVII 14, 15, LXXXI 6,
 LXXXIX 9, XCV 5, 11, 22
 धान्यकूट XLV 6
 धारण (गर्भ) XXII 2, 4
 धार्मिक LXXXVI 30, LXXXVII 21
 धिक्कर LXXXVI 38
 धिक्कार LXXXVIII 7
 धिग्न्य XXIV 5, XXXIII 1, 2, 6, XC-
 VIII 15, CV 6, 8
 धीवर LXXXVII 34

- धुन्धुक LXXIX 32, 35, 37
 धूप XLIII 24, XLIV 15, XLVI 31,
 XLVIII 31, 32, LIII 99, 113,
 125, LIV 124, LIX 8, LXXXVII
 1, 4, 10
 धूम XXX 13, 21, XXXII 25, XXXIII
 9, XXXVI 3, XXXVIII 2,
 XLIII 65, XLVI 21, 22, 29,
 49, 75, 84, 86, 93, XLVII 10,
 LIV 60, LX 13, XCH 3, 5,
 XCVII 13
 धूमकेतु XI 9, XCVII 3
 धूमिनी LXXXVI 12
 — धूम LIV 36, LXXXII 11
 धूर्तगृह LIII 89
 धूसर LIV 13, 44
 धृति XLVIII 57
 ध्रुव XI 34, XIII 2, XXXIII 19, XL-
 VII 12, XLVIII 63, XCVIII 6,
 C 2, 4
 ध्रुवकेतु XI 41
 ध्रुवम LV 31
 ध्रुवावर्त LXVI 4
 ध्वंस XLVII 10
 ध्वज III 32, XVI 24, XXXVI 5, XLIII
 5, 6, 7, 10, 18, 57, XLIV 4,
 XLV 5, XLVII 7, XLVIII 73
 L 2, LXXI 13, LXXII 4, LXX-
 IX 21, LXXXVI 78, LXXXIX
 1(a), XCVII 13
 ध्वजिनी XLVII 26
 ध्वाक्ष III 8, 17, XXIV 21, LXXIX
 24, LXXXVIII 1, XCV 38, 46
 नकुल LIV 32, 71, LXXXVI 41, 43,
 LXXXVIII 3, XCVII 12
 नक्तमाल LIV 101, LV 11
 नक XXVIII 14, XXXIII 9
 नक्षत्र II 27, XLVIII 59, XCVII 14, 16,
 XCVIII 3, XCIX 3
 — पुरुष CV 5
 — माला LXXXI 34, CV 13
 — सूचक II 9, 16
 नख LI 8, LVIII 20, 28, LXVIII 41,
 86, 90, 101, LXXXVII 8, 9, 14,
 16, 24, 26, CV 3
 — विवृत XLVIII 8
 नगर LIII 69, XCVIII 6
 नग्न LI 5, LIII 124, LX 19
 नग्नजित् LVIII 4, 15
 नग्नशबर XIV 10
 नट X 10, XV 9, XVI 20, XLIII 26
 नत LXXVII 29
 नन्द XLIII 39
 नन्दन VIII 38, LVI 17, 22
 नन्दा XCIX 2
 नन्दिकावर्त XXIX 8, LIII 32, 36, LXX-
 IX 22
 नन्दिबर्धन LVI 17, 24
 नपुंसक LI 10, 36, LXXVIII 24, LXXX-
 VI 9
 नपुंसक LXXXVI 49
 नभस्तल CH 10
 — नयन LXX 26
 — बाल्लभ्य LIII 72
 नकुण्डक CIV 52
 नर्तक X 3, XVI 20, XLIII 26
 नर्दन XLVI 92
 नर्मदा V 64, XVI 1, 9
 — नरेन्द्रधूप LXXVII 11
 नल LIV 100
 नलिका LIV 100, LXXVII 5
 नलिनी LVI 4
 नवकोष्ठकाधिप LII 46
 नवनीतनिभ LXXXI 4
 नवम (अहः) XCVIII 13
 नवमालिका LIV 48
 नवांश II 18, XCVI 10
 नवाम्बर LXXI 8
 नष्टराज्य XIV 29
 नाक्षत्र II 5, XI 53, XIV 1, XXI 7,
 XXXIV 18, XLIII 12, XLVI

- 90, XLVII 10, 13, XLVIII
 26
 नाग IX 1, 2, XLVI 14, XLVIII 20,
 25, 31, 62, C 5, LIV 101, 111,
 LXXXVII 24
 — कुसुम XLIV 10
 — केसर XXIX 12
 — दन्त LIII 62
 — दन्ती XLIV 9
 — पुष्प LXXXVII 14, 32
 — फल LVII 5
 नागर XXXVI 2
 नागवीची XLVII 17
 नागसम्भूत LXXXI 26
 नाटक CIV 61 (d)
 नापित X 9, XV 1, LI 5, LXXVIII 9
 नाभस XLVI 5
 — योग II 18
 नाभि LI 9, 25, LII 6, LVIII 16, 24,
 LXVI 2, LXVIII 21, 23, 85,
 LXX 4, 24, LXXVIII 3, LXXX-
 VII 18, 21, 28, 45
 नाम XCVI 14, 16
 — नायकचित्त XLVI 78
 नारद XXIV 2
 नारायण XLVIII 77, CV 14
 नारिकेलद्वीप XIV 9
 नारी LII 9
 नारीमुख XIV 17, XVI 12
 नाल XLVI 33, LIV 115
 नालक LI 42
 नाविक IV 9, IX 31, XVII 17
 नासा LI 8, LVIII 5, 10, LXVIII 60-
 62, 86, 88, LXX 7, XCH 4,
 CV 4
 नासिक्य XIV 13, XVI 12
 नास्तिक XLVI 76, LXIX 35
 निकष L 8
 निगड LXXXVI 77
 निगम LI 21
 निगर LXXXI 17
 निचुत XXIX 12, XLVIII 12, LIV
 119, LVI 5
 नितम्ब LXX 4
 नित्यगति XLVIII 77
 निमित्त II 14, XLIII 30, XLVIII 78,
 XLIX 8, LI 7, 21, 33, LIII 59,
 105, LIV 5, 89, LIX 1
 निम्ब LIII 129, LIV 115, LVII 5, 7,
 LXXXI 6
 नियुक्तकुशल XV 23
 निर्वर्ति LIV 3, XCVIII 5
 निरोध V 43
 निगुण्डी LIV 14
 निघ्न LXXXVII 34
 निघ्नी LI 21
 निघात III 10, V 95, XVI 40, XXI 25
 XXIV 25, XXXII 23, 24,
 XXXIX 1, XLVI 4, 84, XCVII
 6
 निर्विन्ध्या XVI 9
 निहृर LXXXVI 62
 निवसन LI 19
 निवेश XLIII 47
 निशाचर XVI 8
 निषाद V 76
 — राष्ट्र XIV 10
 निषेक II 14,
 निष्कसमा LXXIV 7
 निष्कट LXXIX 32, 33, 36
 निष्ठीवित LIII 104
 निष्ठाव XVI 34, XLI 5, LXXIX 33
 निस्त्रिशभूत् L 10
 नीचगति II 9
 नीड XCV 2
 नातिवृत्ति X 17
 नीप XIV 2, LIV 101, 119, LXXXV 6
 नीराजन XLIV 1, 2, XLV 11
 नील XXX 18, XXXIII 16, XXXIV 2,
 XXXV 4, LIII 123
 नीलोत्पल XXI 23, XXIX 9, XLIII 33,
 L 7, LIV 22

नीहार XXX 21
 नूपुर LXXXVIII 1
 नृत्य LX 14
 नृपगृह LIII 14, 17, 24, 31
 — सुता LXXXVIII 5
 नृपाना XCVIII 14
 नृशंस XVI 13
 नृसिंहवन XIV 22
 नेता LXXXVI 34
 नेत्र LII 2, LVIII 8, 11, LXVIII 87, 97
 101, XCIII 4, CV 4
 नेत्ररोग LXXI 6
 नेपाल IV 22, V 65
 नेमि XLIII 22, LXXXVII 21
 नैकृतिक V 28, X 3
 नैधनगृह XCVIII 17
 नैमिष XI 60
 नैर्ऋत LIII 48, 118, LIV 98, LXXI 5,
 LXXXVI 31, LXXXVII 8, 22,
 35, XCV 4, 22, XCVI 7
 नैर्वाहिकद्वार LIV 120
 नैऋत्य LIII 75, 119
 नौ LXXXVI 73
 न्यग्रोध XXIX 3, LI 17, LIV 96,
 LXXXVI 80
 पक्वेष्टका LIII 23
 पक्ष II 41, XLVIII 59, XCVII 1, 9, 11
 — क्षय XXVIII 20
 — घ्न LIII 38
 पक्षावसान XCVI 5
 पङ्क्तु L 21, LV 15
 पङ्क्तु XXVIII 14, XXIX 10, LI 19
 पङ्क्तिपावन II 13
 पञ्चगव्य LX 9
 — ग्रहसंयोग V 17
 — नद X 6, XI 60, XIV 21
 निमित्त XXI 31, 37
 — मस्य CIII 5
 पञ्चर्च XLVI 64
 — वनस्पति LXXIX 39

पट LI 14
 — वास LXXXVII 12
 पटह XLIII 59
 पटोल XIV 30
 पट्ट XLIX 1-6, 8
 पण्य X 17, XCVIII 9
 — पण्यस्त्री X 8
 पतङ्ग LXXXVIII 23
 पताका XXIV 9, XXXVI 5, XLIII 25,
 27, 64, XLVIII 33, LX 2
 पतिवध XCV 12
 पत्न XVI 30, XLI 4, XLVI-95, XLIX
 6, LIII 82, LV 8, LVI 15,
 LXXVII 5, 7, 23, 29, 32, 33,
 36, 37, XCV 12
 पत्नोर्ण XVI 30
 पथिकागम XCV 52
 पथ्या LXXXVI 3, LXXVII 29, CIV 55
 पद LIII 64, 65
 पद्म XIV 5, LIII 29, LIV 100, LVI 23
 — क LXXIX 2, 13
 — केतु XI 49
 — नाम CV 15
 राग LXXX 4, LXXXII 1, 7, II
 पनस LIII 87, LV 4, 11
 पन्नग LXXXI 25
 पयः LI 31
 पयोज्जुपान LXXVI 4
 पयोष्णी XVI 10
 परवक्त्र III 15, XX 3, XXXIII 12, 16,
 XXXVIII 6, XL 7, XLVI 20,
 34, 48
 — दार XV 4, XVI 39, CI 2
 — पुष्टा LXXXVI 37
 — भूमि XLVI 54, 55
 — माणु LVIII 1, 2
 — मान् XLVI 65, LIX 8, VCV 23
 — योनि XLVI 56, LXXXVI 66
 — रुद्रवित् LXIX 21
 परशु XLIII 19
 परस्वहृत् XV 16

पराभव VIII 42
 पराशर XI 1, XVII 3, XXI 2, XXIII
 4, XXIV 2, XLVIII, 66 LXI 1
 परिध XXI 26, XXVIII 16, XXX 2,
 25, 30, 31, 33, XLVII 19, 23,
 LXXXVI 51
 परिघात C 4
 परिघावी VIII 46
 परिधि XXX 2, 8, 26, 33, XLII 1,
 XLIII 50, XLVII 19, LVIII 23
 — माण LXVIII 105, LXIX 25
 परिवत्सर VIII 24
 — वेप III, 34, V 94, XXI 19-22, XXII
 7, XXVIII 6, 16, XXX 2, 8, 31,
 33, XXXII 26, XXXIV 1, 4,
 12, 16, 22, XLII 1, XLVI 4,
 84, 88, XCVII 3
 परिब्राह् LI 20
 पश्य LIII 104, 106
 परुषक LIV 50
 पर्जन्य LIII 43, 49, 52
 पर्णशवर XIV 10
 पर्यङ्क LXXIX 11, 13, 14
 पर्याण LXXXIX 1 (a), XCIII 6
 पर्व III 6, L 1, LVIII 27, 28 LXVIII 87,
 LXXII 5, LXXIII 2, LXXIX
 34
 — काल V 2
 पर्वत XLVIII 67, LXXXVI 78
 पर्वत V 10
 पल LIII 93, LXIX 25, LXXXI 13,
 LXXXII 7
 पलल LIX 8
 — भोज्य XCV 22
 पलालधूम XXX 28
 पलाश XXIX 6, XXX 7, XLIV 12, LIV
 17, 59, 83, 112, LV 22, XCIII 4
 पलितान्विता LXXXVIII 17
 पल्लव V 38, XLVIII 37, LX 1
 पवन XXX 2, 4, 6, 7, 14, 31, XXXIX 1,
 XLVI 4, XCVIII 4
 पशु XXXIII 4, XLVI 59, XLVIII
 81, LI 19, LIII 16, 60
 — निर्वाप XLVI 36
 — पाल XIV 29, LI 22
 — भय XCV 19
 पशुव XIV 17, XVI 38, XVIII 6
 पांसु XXII 6, XXX 21, 31, XLVI 41,
 LIV 120, XCVII 13
 पाक XLVI 7, 14, 30, LXXXVI 5,
 XCVII 1, 6, 14-16
 पांशुणी XV 10, 24, XXXI 4, XLVI 76
 पाञ्चाल IV 22, V 35, 38, 41, IX 29,
 34, X 4, 13, XIV 3, 32
 पाटल XXIX 7, XXXV 4
 पाठा XLVIII 39
 पाणिग्रह C 7
 — हल LI 7 LXX 10
 पाण्डु XIV 3
 — पत्रता LV 14
 पाण्डुर XXXIV 2, LIV 104, 109
 — रोग XXXII 14
 पाण्डुर XXIX 2
 पाण्डप IV 10, VI 8, XI 36, LXXXI 2
 — बाट LXXXI 6
 पाताल LIV 5
 पाद LI 8, 25, 40, 43, LII 8, LVIII
 17, 18, LXVIII 87, LXIX 22,
 LXX 1, 10, 24, LXXIV 8,
 XCIII 3, 10, CV 1
 — तोरण XLIII 58
 पादप LIV 100, LV 31, LXXV 2,
 XCIV 11
 पादाङ्गुष्ठ LI 11, 13, 25, 40
 पादुका LXXI 9
 पान XLVIII 28, LI 36, LII 6, XCIII 9
 पाप VII 8, 12
 — यश्मा LIII 45
 पायस XLIII 38, XLIV 11, XLVI 32,
 XLVIII 36
 पायु V 81, LI 43, LXVIII 97, XCIII
 2

- पारत X 5, 7, XIII 9, XIV 21, XVI 4, 13, 22
 पारद LXXVI 3
 पारलौकिक LXXXI 2, 4
 पारणव XIV 18, LIII 15, LXXXI 2, 5
 पारा XVI 10
 पारावत XLVIII 6, L 25, LIV 10, 28, 30, 32, 108
 पारिकर्मा LXXXVII 20
 परिजात XXVII 9, LXXVII 27, 37
 पारियात्र V 68, VI 10, X 15, XIV 4, LXIX 11
 पार्थिव VIII 36
 पार्वतीय XVII 16, 23, XVIII 2
 पार्व LI 9, 43, LII 4, LIII 53, LXVIII 19, 26, CV 2
 — शायी IV 13
 पार्ष्णि LI 9, 40, LII 8
 पाली LIV 118
 — वत LV 4
 पाश LXXIX 25
 पाशान्त LXXI 9
 पाशिक XV 22, CIV 63 (b)
 पाषाण LIV 7, 10, 20, 44, 56, 73, 118, XCV 42
 पिक्का LXXXI 17
 पिङ्गल VIII 48, LXXXVI 21, 37, 49, LXXXVIII 2, 4, 38
 पिचुमन्द XXIX 12
 पिच्चा LXXXI 17
 पिटक XLIII 7, 41, 50, 57, 61, 64, LII 1, 9, 10
 पिण्ड XLIV 19, LXXVII 9, 16, 19
 पिण्डार LIV 50
 पिण्डिका LI 9, LVI 16, LVIII 3, 54, LX 17, LXX 17
 पितरः XLVI 10, XLVIII 25, 30, 69, LIII 44, 54, 63, LIX 9, LXX-IV 19, XCVIII 4, XCIX 2, C 5
 पितामह XXXII 3, 5, LXXXVIII 40
- पितृकार्यं LXXXIII 1
 — वन LIX 2
 पित्त XIX 9, CIV 55
 पिठ्य XCVIII 8, CI 6
 पिनाक LVIII 43
 पिपीलिका XXVIII 7, LXXXVIII 23, XCV 59
 पिप्पल LIV 96
 पिप्पली XVI 30, LI 15, LXXVI 11
 पिप्पीक LXXXVI 38
 पिरिली LXXXVI 20, 44
 पिशाच XXXIX 4, XLVI 14, XLVIII 30, LIX 9, LXVIII 108, 113
 पिशिक XIV 14
 पीडा LIII 58
 — स्थान XLI 11
 पीत XXX 13, 18, 22, XXXI 1, XXX-IV 7, XXXV 4, XLII 8, LII 1, LIII 96, 122, LIV 7, LX 3, LXXX 11, LXXXI 19, LXXX-VII 25, XCV 15
 पीताम्बर LVIII 32
 पीलु XXIX 11, LIV 63, 65, 75
 पुंरागिलग्न XCVI 9
 पुंस्कोकिल XLVIII 7
 पुंस्त्री LXXIV 20, LXXXVI 6
 पुच्छ XCIH 2
 पुञ्जन्मयोग LXXVIII 25
 पुटभेदक LIV 7
 पुटा CIV 43
 पुण्ड्र V 70, IX 15, X 14, XI 27, 58, XIV 7, XVI 3
 पुण्यायतन XLVIII 67
 पुण्याह XLIII 26, XLIV 7, 16, XLVIII 49, 73, LX 10, LXXXVI 23, 39
 पुत्र LI 25, 40
 पुनर्भू XXXI 3
 पुनर्वसु VII 10, LXXI 2, XCVIII 12, 15, CI 4, CV 3
 पुन्नाग XXVII 9, LII 87, LV 3, LXXX-VIII 24

- पुमान् LII 9, LXXXVI 8, 37
 पुर XX 2, LIII 84, LIV 97, LXXXIX 18, 19, XC 12, XCI, 3
 पुरन्दरभक्त XV 14
 पुरप्रभेद X 19
 — रोष XXXIV 20
 पुराकृत III 15
 पुरिक XIV 10
 पुरीष LI 18
 पुरुष XXXIII 8, LI 17, LIII 51, LIV 6-20, 23-38, 41, 44-48, 55-61, 63-68, 74, 75, 93
 पुरुषाद IV 22, XIV 6
 पुरोहित III 21, X 13, 16, XV 1, XVI 23, XXIX 10, XXXIII 27, XXXIV 13, 17, XXXVI 1, XLIII 30, 63, XLIV 14, 19, 22, XLVI 7, 59, XLVIII 19, 21, 24, 48, 50, 54, 77, 78, 80, LIII 10, LXXIX 9, XCIV 9
 पुलक LXXX 4
 पुलस्त्य XIII 5, 11, XLVIII 63
 पुलह XIII 6 11, XLVIII 63
 पुलिन XLVIII 8, LVI 7, XCV 16
 पुलिन्द IV 22, V 39, 77, 78, IX 17, 29, 40, XVI 2, 33
 पुष्कर V 68, XVI 31, LXVII 7-9
 पुष्करारण्य XI 35
 पुष्कलावत XIV 26, XVI 26
 पुष्टि XLIV 5, C 5
 पुष्य XLIII 60, XLVIII 54, LI 36
 पुष्यराग LXXX 5
 पुष्पिताग्र CIV 17
 पुष्य VI 7, X 6, XV 6, LIV 123, LXX XI 21, XCVIII 9, 15, C 6, CI 5, CV 4
 पुष्यस्तान XLVIII 3, 38, 54, 88, 86, LXXVIII 22
 पुस्तक LVIII 38, LXXXVII 11 37
 पुगफत LXXVII 36, 37, LXXXVII 2
 पुजा XLVIII 20-22, 29, 33, 36, 50 73, LII 8, LIII 99, 112, 121, LV 8, LIX 4, 9, 10, LXXXVII 1, XCV 14, CV 8
 पूतना LIII 83
 पूतिमांस LV 21
 पूष XLIII 38
 पूर्ण LXXXVIII 11, 14-16, 26, 33, 36, XC 1. 2, XCIX 2
 — कुम्भ LXXIX 7, XCV 44
 — कूट LXXXVIII 1, 4, 25
 — कोशा XLIV 10, XLVIII 40
 — पात्र XCIH 8
 पूर्वदेश XIV 5
 पूर्वशास्त्र III 1
 पूर्वा VII 7, XV 9, 28, XCVIII 8
 पूर्वाचार्य LXXXII 11, CVI 2
 पूर्वाह्ण LI 6
 पूषा LIII 44, XCVIII 5, 12
 पुषुलोमा LXXXVI 65
 पुष्पोधर LIII 47
 पुषत XLVIII 76, LIV 109, LXXXVIII 3, 33
 पुष्ट LI 9, LII 5, LXVIII 32, 86, LXX-IV 8 CV 3
 पेचिका LXXXVIII 4
 पैतामह II 4
 पीत X 10
 पीण्ड V 73, 80, LXXX 7
 पीर XVII 6-8, 14, XVIII 3, 6, 7, XX 6, 7, XXXIII 17, XXXIV 22, XLIII 64, XLVIII 48, 49
 पीरव XIV 27, 31, XVI 22, XXXII 19
 पीर्णमासी XLII 1
 पीलिग II 4
 पीष XXI 9, 19, C 8
 पीषीशान्ति XLVIII 82
 पीष्टिक II 3, XVI 23, XLVI 20, C 3, 5
 पीष्ण LXXI 7, XCVIII 10, 16, C 6, CI 14
 प्रकीर्णक LXXX 10
 प्रकृति LXIX 4, CVI 3

- प्रजल्पित XLVI 49
 प्रजा XLVIII 81, XLIX 6
 — क्षय LIII 86
 — तद्व XLVIII 1
 प्रजापति VIII 24, XLVIII 68
 — सुत XI 25
 प्रजेश्वर LXXI 1
 प्रतिघात XLVI 3, 57, 80
 प्रतिमा XXXIII 20, XLVI 15, LVI 16,
 LVII 4, LVIII 3, 29, 49, 52,
 LIX 7, LX 4-7, 14
 प्रतिलोम XLVI 69
 — सर XLIV 4, XLVIII 33
 — सूर्य III 37, XXI 16, XXVIII 16,
 XXX 31-33, XXXVII 1-3, XL
 VII 19
 प्रतीहार LVI 14
 प्रत्यन्त IV 21, V 30, 31 IX 17, 21, X
 6, XVI 38
 प्रथमकर्म LV 2
 प्रवक्षिण LIII 104, 112, 121, LXXIX
 27, LXXXIV 2, LXXXVI 34
 — शाम्भः XLVIII 15
 शायतं XXX 10, LXX 4
 — प्रदीप्त XCVI 5, 7, 9
 प्रदेशिनी LIII 101, LVIII 18, 27, LX-
 VIII 50, LXX 13, 16
 प्रदोष XLVI 69
 प्रद्युम्न LVIII 40
 प्रधान I 7
 — प्रपाण LXVI 3, 4
 प्रबन्धवर्ष XLVI 40
 प्रबाहु LVIII 25
 प्रभव VIII 28
 प्रभात XVI 32
 प्रथम LIII 82, LVI 15
 प्रमदा LXXXVI 31
 प्रमाण LVIII 1, 4, 23
 प्रमथी VIII 33
 प्रमादी VIII 45
 प्रमिताक्षरा CIV 37
- प्रमेह LXVIII 7
 प्रमोद VIII 29
 प्रयाग XI 35
 प्रलय XXXIV 17, XLVII 11
 प्रलीनक LIII 28
 प्रवाल XLII 10, LI 37
 प्रवास LIII 81
 प्रवर्जित LI 5, LXXVIII 9, LXXXVII 7
 प्रवज्या LII 2
 प्रशस्तादि XIV 20
 प्रष्टा LI 1, 6, 7
 प्रसभ CIV 13
 प्रसव XXI 7, 10, 24, 32, 37
 — विकार XLVI 52, XCVII 4
 प्रसावपट्ट LXXIII 5
 प्रस्य LV 17
 प्रस्थान XVI 26
 प्रस्फोटन LIV 113
 प्रहर LXXVII 3
 प्रहरण LXXIX 22
 प्रहर्षणीय CIV 22
 प्राकार XLV 9
 प्राकृत VII 8, 9, 13, 14, LXXXVI 3
 प्राणीश IV 25
 प्राण्योतिष XIV 7, XV 11
 प्राग्द्वार XLVII 13
 प्राची LIII 46, 119, LIV 3, LXXXVI 45
 प्राच्य XLVII 7, XCV 27
 प्रागापत्य XLVI 59
 प्राण II 4
 प्राकृत XCV 62
 प्रात्यन्तिक LXIX 23
 प्राप्ताकं LXXXVI 12
 प्रारब्ध CIV 59
 प्रावृद् XXI 1, XXVI 1, XXVIII 1,
 19, XXX 21
 प्रावेशिक LXXXVI 55
 प्रास XX 2
 प्रासाद XLV 4, XLVI 20, LVI 19, 31,
 LVII 4, LXXXIX 6, XCV 5,
 34

- प्रास्थानिक XLIII 12, LIX 1, LXXXVI
 55
 प्रियक XLIII 15
 प्रियङ्गु XLIV 9, LV 3, LXXVII 8, 23,
 29, LXXXV 7
 प्रियापति LII 4
 प्रेत XXVII 4, XXXIII 9, XLVI 78
 प्रेण्य LI 25
 प्रोथ LXVI 2, XCH 4
 प्रोषित LI 22, LXXVIII 6, XC 15
 प्लक्ष LI 17, LIII 85, LIV 119, LXXXV 4
 प्लव X 10, XLVI 89, XLVIII 15, LIII
 91, LXXI 12
 प्लवङ्ग VIII 43, 44
 फण LXXXI 25
 फणिकार XIV 12
 फणी LXXXVIII 19, XCVIII 4, C 2
 फल XLI 4, 7, XLII 3, 9, 12, XLIII
 60, XLVI 36, 41, XLVIII 28,
 35, 37, LI 1, 36, LIII 82, 101,
 LV 13, 27, 28, 30, LXXXVII 7,
 9, XCH 8, XCV 23, XCVII 4
 — नाश LV 16
 — पुण्यसमृद्धि LV 16, 18
 फली LIII 86
 फल्गुलुका XIV 23
 फणित XLII 5
 फाल्गुन XXI 21, XXV 6
 फाल्गुनी CI 7, CV 1
 फेणगिरि XIV 18
 फेष्ट LXXXVIII 1, 26, 31
 फेन LIV 36
 बकुल LIII 87, LIV 119, LXXVII 7
 बरदर LI 17, LIV 114
 बदरी XXIX 5, LIV 16, 17, 43, 72, 74,
 75, LXXXV 5
 बन्ध L 16, LI 5, 14, LII 7, 8, LIII 102,
 XCH 3, 10, XCV 19, 37, 42,
 53, XCVIII 7, 8
 बन्धकी X 9 XXIX 13, XLIII 65, LXX
 19, LXXXVII 16, LXXIX 8
 बन्धनमोक्ष XLVIII 81, XCVIII 14
 बन्धु LI 24
 — जीव XXIX 8, LXX 6
 बन्धुक XXX 15
 बन्धु XXX 12, 14
 बम्भारव XCH 3
 बर्बर V 42, XIV 18
 बहिर्केतु LVIII 41
 — चित्रक XLVII 2
 बर्ही LXXXVI 41
 बल LXXX 3
 बलदेव LVIII 36, 37
 — पट्टन XIV 16
 — मत LIV 125
 बलपति XXIX 10, XXX 13, LIII 24,
 LXXIX 9
 — विद्रव XLVII 25
 बलि XLIV 11, XLVI 16, 81, XLVIII
 18, 33, 50, LIII 121, 125, LIV
 124, LVIII 30, LIX 4, 10, LX
 16
 — भुक् XCV 31
 बव C 1, 3
 वस्त L 24, LXXXVI 7
 बहुगिरि XVI 26
 बहुधान्य VIII 33
 बहुलपक्ष CV 6
 बादर XIV 19
 बादरायण XL 1
 बालजय LIV 98
 बालव C 1, 3
 बाल्य XCVI 17
 बाहु LI 5, LVIII 25, 26, LXVIII 35, 88
 — ल्य LII 26, LVI 13
 बाहुपद्मान LXXLIII 15
 बाह्य LI 25
 बाल्हीक V 37, 80, IX 10, X 7, XVI 1,
 XVII 13, 25, XVIII 6, XXXII
 15

विहल LXXXVI 22, LXXXVIII 3, 35
 विलेशय LXXXVI 28, 44
 विल्व XLVIII 42, LIV 18, 50, 76, 105, LVII 3, 5, LIX 5, LXXXV 5
 वीज XVI 20, XXIV 8, 11, XXVI 1, XLVIII 41, LIII 98, LV 19, 26, 27, 29, LXXV 2, XCVII 11 C 4
 — पुर LV 4, 10
 वृद्ध LVIII 44
 वृद्धव LXXX 16
 — देशण LXI 14
 वृष्ट XCVII 1, XCVIII 16
 — ज XI 20
 वृंहित XCIV 13
 वृहती LXXXV 5
 वृहत्पत LIII 44, 53
 वृहद्रथ LXI 1
 वृहस्पति XXIV 2, XLVIII 77, 86
 वोध LXXVII 16
 वृद्धाप्त LXVIII 3
 — तीर्थ LXVIII 48
 — दण्ड XI 15
 — पुर XIV 30
 — मणि LXXX 5
 — लोक II 30
 — वादी XXVI 4
 — सुत XI 15
 ब्रह्मा I 5, XLIII 1, XLVI 10, XLVIII 55, LIII 46, 54, 66, 78, LVIII 41, XCVIII 5
 ब्रह्मायतन XXXIII 22
 ब्राह्मण LIII 98, LXXIV 8, XCV 54
 — संमत XCVIII 14
 ब्राह्मी XLVIII 41
 ब LV 31, LXXXVI 58, XCIV 10, XCVI 11
 भक्तिदेश XVIII 7
 भक्ष्य XLIV 11, XLVI 16, XLVIII 28,

LIII 99, LIX 8, LXXXIX 13, XCIII 9, XCV 43
 भग VIII 23, LXXI 3
 भगण II 5, V 4, 6, LIV 123
 भगन्धर XLVIII 64
 भगिनी LI 25
 भग्न LI 10
 भद्र XIV 2, 7, 16, XVII 18, XLV 2, LXVII 1, 4, 5, LXIX 2, 7, 13, 19, LXXXI 20
 — वाक् LXXXV 7
 — पदा LXXI 7, CI 13, CV 2
 भद्रा XLVIII 40, XCIX 2
 भद्राश्व IX 11
 — सन XLVIII 46, LX 7
 भरणो X 1, XV 30, LXXI 1, XCVIII 8, CI 1, CV 5
 भरत XVI 21
 भस्कर XIV 11, XVI 6, LXIX 11
 भल्ल XIV 30
 भल्लाट LIII 45
 भल्लातक XXIX 11, XLIV 5, LIV 50, LVII 3
 भवकेतु XI 47
 भवनप्रवेश XCVIII 17
 भयक LXXXVI 38, LXXXVIII 4
 भस्म XXX 14, XLV 9, XLVIII 16, LI 4, 14, LIII 61, 102, LIV 106, 109, LV 24, LXXXVI 60, LXX-XVIII 20, LXXXIX 13, XCV 12
 भागवत LX 19, LXXXVII 25
 भागुरि XLVIII 2, LXXXVI 1
 भाग्य CI 6
 भाजन LXXXI 26
 भाण्ड XLII 8, 11, 12, LIII 58, XCV 13
 भाण्डीक LXXXVIII 7
 भाण्डीर LXXXV 6
 भाण्डोपस्कर LIII 118
 भाद्रपद XXI 10, 11, XXVII 8, XLIII 23, LXXXVI 27

भानामीश्वरा: XCVIII 5
 भानु XCVII 1, CIV 61 (a)
 भार LXVIII 106, LXIX 18,
 भारतवर्ष XIV 1
 भारतुला LIII 30
 — द्वाज LXXXVI 2, 41, LXXXVIII 1, 15
 — सह LXI 9, 14, 16
 भाङ्गो LIV 48
 भार्या LI 25
 भाव LXXXVIII 3, 12
 भास LXXXVI 38
 भासापर XVI 11
 भिक्षादिहि LXXIV 13
 भिक्षाटन LII 4
 भिक्षुक X 8, LXXXVI 30, LXXXVII 3, 9, 25
 भिक्षुणिका LXXVIII 9
 भित्ति LIII 23, LVI 12
 भिषक् IX 32, X 9, 16, 17, XV 7, 17, XVI 5, XLVIII 56 LIII 10
 भीमरथा XVI 9
 भुज LI 8, LIII 52, LXXXVIII 3, XCIII 3, CV 3
 भुजग LII 45, LIV 28, 46, 66, 70, LIX 8, LXXI 3, LXXIX 24, LXXXI 1 29, LXXXII 5, LXXXVIII 3, XCV 40, XCVIII 7, XCIX 11
 भुजङ्गप्रयात CIV 42
 — विजृम्भित CIV 47
 भुवोविदरण XCVII 9
 भू C I
 भूकम्प III 10, XXXII 2, 10, 23, 24, 27, 32, XXXIII 12, XLVI 84, XCVII 5
 भूछाया V 8
 भूत XLVI 90, LIII 2, LIX 10
 — तन्त्र XVI 19
 — पुर XIV 27
 — शब्द XCVII 12
 भूमि LII 22, 96
 — का LVI 23

भूर्ज LI 14
 भूषण LII 3 5, LVIII 29, LXXXI 36, XCVIII 9, 10
 भूस्वभाव LXXX 3
 भृगु XLVIII 64, LXXXVI 43, C 7
 — भांज XCVI 8
 — सुतदिवस CIV 63 (a)
 भृङ्ग LIV 107, 109
 — राज LIII 44, 63
 भृङ्गार LXXIX 23, LXXXVIII 6
 भृङ्गि IV 22
 भृश LIII 43, 63
 भेक LIII 123
 भेद V 81-86, XVII 3, 4, LIV 112
 — सम्बन्ध XCVIII 7
 भेरो XLIII 59
 भेषज XV 17, XVI 5, XIX 1
 भोगप्रस्थ XIV 25
 — वर्धन XVI 12
 — वृद्धि LXXI 11
 भोजन LXXVI 12
 भोग्य XLVI 81
 भोजङ्ग LXXXI 27, CI 5
 भोम XI 41, XLVI 2, 5, XLVIII 53, LIV 125, XCVI 17
 — संलग्न XCVI 7
 भ्रमर LXXXII 1, 5,
 — विलसित CIV 25
 भ्रुकुटी LXXVIII 7
 भ्रू LI 8, 33, 37, LII 2, LVIII 7, 12, 13, LXVIII 68, 69, LXX 8, 26, LXXVIII 3
 भ्रूकर III 4, CII 5
 भक्षिका LXXX 15, XCII 2, XCV 58, XCVII 7
 भक्षीक LXVI 5
 भग LX 19
 भगध IV 22, 26, V 69, 79, X 10, 14, 16, XI 55, XIV 6, 32, XVI 1, XXXII 11

- मघवान् XLVIII 70
 मघा VI 8, 9, 12, IX 14, XXI 29,
 LIV 123, LXXI 3, CV 4
 मङ्गल XLVIII 42, 49, 84, LIII 82,
 XCVIII 10
 — ल्यविहृग LVI 15
 — सिद्धि C 5
 मञ्जा LXVIII 96, 98, LXIX 21
 मञ्जिष्ठा LVII 5, LXXVII 6
 मणि XLII 6, 7, XLIV 25, LIII 101,
 LX 4, LXIV 3, LXV 3, 11,
 LXVIII 10, 12, 13, LXX 3,
 LXXXI 36, LXXXII 3, 6, 7,
 LXXXVI 1, XCV 12
 मणिगुणनिकर CIV 27
 — बन्धन LII 5, LXVIII 38, 44, LXX
 11, 12
 मणिमान् XIV 20
 — शुद्ध LXI 7
 — सुत XI 44
 — सोपान LXXXI 35
 मण्डप LV 26, LX 1, 7
 मण्डल III 3, IX 22, XXIII 4, XXVIII
 20, XXXII 23, 26, XXXIII 27,
 XXXIV 17, XLVI 67, 69,
 XLVIII 34, L 7, LIII 122,
 LXXXIX 16
 मण्डलक LXIX 31, 37
 — क्रम LX 19
 — वृष्टि XCV 4
 मण्डूक XXVII 6, XXVIII 4, LIV 7, 8,
 18, 30, 67
 मतङ्गज LXXX 7
 मत्कुण LXVII 10
 मत्तमयूर CIV 26
 — वारण LXXIX 7
 मत्स्य IV 24, V 37, IX 18, 38, XIV 2,
 XVI 22, XVII, 22, XXI 33,
 XXX 8, XXXII 11, XLII 8, XLIV
 4, LI 35, LIV 10, 15, 22, 94,
 LV 25, 26, LXXXI 23
 मथित L 26
 मथुरा IV 26, XIV 3, XVI 17, 21
 मदनक LXXXVII 14
 — फल LVII 5
 — वागुरा LXXXVI 2
 — शय LXXIV 14
 मदयन्तिका LIV 102
 मदवृद्धि XLVI 85, XCIV 13
 मद्य XLVI 27, XLVIII 30, LIX 8, LIII
 96, LXXVI 11, LXXXVII 23
 मद्र IV 22, V 40, X 4, XI 59, XIV 22,
 27, 33, XXXII 19
 मधु III 23, XLII 5, XLIII 63, XLIV
 11, XLV 14, XLVI 27, 32, 70,
 85, XLVIII 35, LI 37, LV 24,
 LIX 12, LXXVI 3, LXXVII 11,
 27, 32, XCV 58
 — निलय XCVII 8
 — पक्कं XLVI 16
 — मधुररस LI 31, LIII 97
 — सूदन CV 14
 मधूक XXIX 4, LI 17, LIV 35, 119,
 LVII 5, LIX 5, LXXXV 3
 — घृच्छिष्ट XVI 25
 मध्य LVIII 27, LXX 5, XCIV 11,
 XCVI 17
 — तमः V 43
 — देश V 78, X 5, XI 35, XIV 4,
 XVII 19, 20, 22, XVIII 4,
 XLVII 7
 मध्यम LXXXVI 40
 मध्ययोगी IV 7
 — मध्यविदरण V 81
 मध्याङ्गुलि LIII 101
 मनशिशला XLIV 9
 मनस्ताप LIII 117
 मनु XIX 11, XLIII 39, 51, XLVIII 61,
 LVI 31, LXXXIV 6
 मनुष्यभाग LXXI 11
 मनोजवृक्ष XCV 33
 मन्त्र XLIII 16, 51, 56, XLVI 16, 24,

- 51, XLVIII 19, 51, 54, LX 11,
 LXXVIII 22, LXXXVI 77,
 LXXXVIII 41, XCVIII 7, C 5
 मन्त्रिक XVI 11
 मन्त्री LIII 9, LXXIX 9
 मन्त्रीपथ LXXV 5
 मन्द LXVII 2, 4, 5
 — गति II 9
 मन्दर LVI 17, 21, LXXXI 34, CVI 1
 मन्दाकिनी XVI 10
 मन्दाक्रान्त LIV 9
 — नि LXXXVI 10
 मन्मथ VIII 38, XCIX 1
 मय XXIV 2, LVI 29, LVII 8
 मयूर XXVIII 14, LXXIII 1
 मरकत LIV 46, LXXXIII 1, LXXX 4
 मरण XCV 58
 मरिच LI 15, LXXVII 32
 मरीचि XIII 5, 8, XLVIII 63
 मरु IV 22, V 40, 68, XIV 2, XVI 38,
 LIV 62, 86, 89
 — कुच्छ XIV 23
 मरुचीपट्टन XIV 15
 मरुतः XLIII 52
 मरुं LIII 57, 61, 62, 64
 मलय XIV II, XVI 10, XXVII 2,
 LXXVII 7, 8, 14, 24
 — ज LI 19
 मर्त्यसत्त्व LXVIII 112
 मरुत V 38, 41, XV 19
 मल्लिकाशी LXII 2
 मल्लक LII 10
 मृषी LXXI 10
 मसूर XLI 2, XLIII 43
 महाग्रीव XIV 9
 — टवि XIV 13
 — नदी XIV 10
 — नस LIII 118
 — नील LXXX 5
 — भूत LXIX 4
 — मात्र IX 28, XV 11, 19, XVI 27
 — राष्ट्र X 8
 महारौहिण XLVIII 71
 महाघं XLI 11
 — गेव XIV 19, XVI 6
 — व्रत XXIV 8
 — वान्ति XLVI 81
 — शिरा LIV 4, 61
 महिष IX 10, XVII 26, XLI 3, XLV,
 9, XLVI 53, LI 19, 34, LVII 7,
 LXXXVI 28, LXXXVII 6,
 XCV 35
 महिषी XLIII 63, XLIX 2, 5, LXXVIII
 1, XCII 3, CIV 63 (b)
 महो LIII 88, 97, LIV 28, 52, 54, 104,
 LXVIII 90, 109, XCIII 10
 — दान XLVI 9
 महेन्द्र XIV 11, XVI 10, LVIII 42
 मांस XLVI 40, 48, XLVIII 30, LI 33,
 34, LV 20, LXVIII 96, 100,
 LXXXVI 45, LXXXIX 13,
 XCV 22, 41
 — जल LV 26
 मांसी XVI 25, LXXVII 9, 24
 माशिक XV 9, LXXVI 3
 मागधी CIV 54
 माघ XXI 10, 20, XXV 5
 माञ्जिष्ठ X II, XII 20, XXX 12, 14,
 XLIII 43, LIII 123
 माणवक LXXXI 33
 माणहल XIV 27
 माण्डलिक XLVI 11, XLVIII 47, LXIX
 23
 माण्डव्य XIV 2, 22, 27, CIV 3
 मातङ्ग LXXXVI 30
 मातरः XLVIII 26, LI 26, 37, LVIII 56,
 LX 19
 मायूरक XIV 3
 माघव XLVI 85, CV 14
 माध्यमिक XIV 2
 माघीकवित्रय LI 5
 मान LIII 15

मानव LIV 99
 मानोन्मान LXVIII 107
 माया XV 20, XIX 10
 मारुमृत LXXXVII 33
 मासत C 2
 मास्ती LIII 118, XCV 23
 मार्कण्डेय XLVIII 66
 मार्ग XLVII 1
 — पिणित LV 19
 मार्गः XIV 18
 — शिरः XXI 6, 9, 19
 मार्जर XXVIII 5, LXXXVI 65, XCVII 12
 मार्जाराल LXI 6
 मार्त्तिकावत XVI 26
 मालती XVI 10, CIV 14
 मालव IV 24, XIV 27, XVI 26, XXXII 19, LXIX 11
 मालव्य LXIX 2, 7, 10, 12
 मालाकार X 9, LXXVIII 9, LXXXVI 32
 मालिनी CIV 24
 मालिन्य XIV 11
 माल्य XLVIII 27, 31, 32
 माल्यवान् XIV 5
 माष XV 14, XVI 37, XXV 2, XXIX 4, XLI 5, LI 31, LV 16, 21, 25, LXXVI 4, LXXIX 33, LXXXVII 22, XCV 21
 माषक LXXXI 9, 10, LXXXII 8, 9
 माषपर्णी LIV 88
 — सूष LXXXVI 8
 मास II 4, LI 39, XCVII 2-4, 6, 7, 10-16, CV 15, 16
 मासिक XCVII 1
 माहिष LV 30
 माहेन्द्रो XLVI 81, LIV 36
 मित्र V 22, LI 20, LII 47, XCV 50, XCVIII 4, C 1, 3
 — न LXXI 5
 वैर LIII 117
 मित्राप्ति XCV 20

मित्रार्थ XCVIII 10
 मिथिला X 14, XIV 6
 मिथुन LVI 15, CII 2
 मोन XXVIII 14, LXXXVII 7
 मुकुट XLIV 25
 मुक्ताफल LXXXII 2, LXXX 5, LXXXI 1, 13, 16, 21, 25, 30
 — कं LXXXVI 12
 मुख LIII 51, LVIII 4, CV 4
 — चपल CIV 2
 मुख्य LIII 45, 63
 मुञ्जाद्रि XIV 31
 मुण्ड LXV 4, 11
 मुद्ग XV 14, XXV 2, XXIX 5, XLI 5, LII 123, LIV 107 LV 16
 मुनि XXI 2, 3, XLI 1, XLIII 47, XLVI 63, 71, 99, XLVII 12, 28, XLVIII 19, 23, 25, 51, 60, LII 1, LIV 99, 125, VXXIV 19
 — प्रवाद X 21, LIV 110
 — मत LXIX 40
 मुष्क LXVI 2, LXX 24
 मुस्ता LIV 121, LXXVII 9-11, 24, 29
 मुहूर्त II 4, 19, 27, XLIII 12, XLVIII 45, 59, XCVI 1, 6, XCIX 3
 मूत्र LI 27, LXVIII 10-12, XC 11, XCHI 14
 मूर्ति CIII 1
 मूर्धनज LXX 9
 — राग LXXXVII 1
 मूर्धा LI 26, 34, LII 2, 10, LIII 51, LXXXII 5
 मूल VI 11, 12, VII 6, 11, IX 32, X 2, XV 17, XLI 6, XLII 3, XLVIII 28, LV 7, 13, 22, 31, XCIV 8, XCVIII 7, 15, C 5, CI 10, CV 1, 6
 — च्छेद LV 5
 — द्वार LIII 82
 — परिधि LXXIX 20, XCIV 1
 — शकुन XCV 60

मूल्य LXXX 12, 16, LXXXI 9, 11-13, 15, 18, LXXXII 8-11
 मूषक XLVIII 16, LII 123, LIV 20, LXXI 2, LXXXVI 65, XCV 4, 12
 — नयना LXI 2
 मृग IX 1, 3, XXX 2-5, 7, 30, 31, XXIII 9, XXXIV 8, XLVI 67, 72, 95, L 24, LI 34, LII 44, LXVII 3-5, LXXI 2, LXXVII 12, 26, 27, LXXXVI 23, 26, 43, LXXXVIII 3, 33, LXXXIX 18, XCI 2, XCVII 7, CI 3
 मृगशिरः X 5, XV 3, XCVIII 12, 15, CV 4
 मृजा LXVIII 1
 मृत् LIV 7-8, 10, 13, 15, 20, 22, 32, 44, 46, 64, 73, 83, 103, LV 25, 28, 30, LX 9
 मृतसूतक XCVIII 14
 मृत्पात्र LIII 94
 मृत्यु XLVI 22, 61, 71, XLVII 4, L 19, LIII 60, 110, 111, 117, LXXI 3, 11, LXXII 5, LXXXVI 56, LXXXIX 1 (c), 3, 6, 16, XCI 3, XCHI 1, XCV 7, 39, 52, CII 3, 8, 10
 — सुत XI 12
 मृदङ्ग XLIII 59, XLIV 23, XLVIII 49
 मृदुतीक्ष्ण XCVIII 11
 — न LV 31
 — वरं XCVIII 10
 मृद्रीका LV 10
 — भूः LV 2
 मृन्मयी LX 4
 मृत्पयः LIV 104
 मृष्टात्र LXXXV 9, LXXXIX 10
 मेकल V 39, 73, XIV 7, XVI 2
 मेखला LVI 6, XCVIII 16
 मेघतद XLVIII 23
 मेघवान् XIV 20
 मेघोद्भव LIV 125, LXXXI 24
 मेघक XXXIV 3, LIV 107
 मेढु LII 6, LII 54, LVIII 16, LXVIII, 7, LXX 24, XCHI 2
 मेघः L 21, LXVIII 96, 98
 मेघ्य LXXIV 8
 मेघ XIV 24, 29, XXVII 7, LVI 17, 20
 मेघ LI 34, LXXXVI 80, CII 1, 7
 मेघोदर LXI 15
 मेहन LI 9
 मैल XCVIII 16
 मैथुन XLV 12, LXXXVI 66
 मोक्ष V 91
 मोक्षकर्मस्य LIV 113
 मोक्षक LIX 8, LXXXIX 1 (a)
 मोक्षिक XVI 7, XXI 23, XXIV 16, XXIX 6, 9, XLII 6, 10, XLIV 27, LII 101, LIV 110
 मोक्षिक LIV 103
 मोर्वी LIV 87
 मोलिक IX 32
 म्लेच्छ II 14, V 29, 33, 54, 79, IX 13, 40, XIV 21, XVI 11, 35, XVII 14, 16, 20
 मृग XIII 8, XLVI 92, XLVIII 25, LIV 111
 मृगमान X 5
 मृगः XLVIII 31
 मृग XV 6, XVI 8, XIX 13, XLIII 37, XLV 5, LXXXVI 78
 मृगोपवीत XLVIII 33
 मृति LI 5
 मृत्त XVI 18
 मृत्तार्पण XLIII 58
 मृत् V 19, LII 44, 53, LIV 3, LVIII 57, LXXXI 7, XCVIII 4, XCIX 1, C 1
 मृगशं XCVI 6
 मृगल XLVI 33, 53
 मृगसूय LII 39, 40

- यमुना XVI 2
यव XV 6, XVI 7, XIX 6, XXIX 3, 4,
XLI 2, 3, 5, XLVI 33, LV 16,
25, LVIII 2, LXVIII 42, LXXX
10, LXXXVII 4
यवत्रीत XLVIII 67
— ग्रीव LXIII 2
यवन II 14, IV 22, V 78, 80, IX 21, 35,
X 6, 15, 18, XIII 9, XIV 18,
XVI 1, XVIII 6
यवस XCH 5
यवागू LI 31
यशोधर्म LVI 1
यशोवर्ति XIV 28
यष्टि XLIII 8, 21, 24, 28, 29, LXXII 4,
LXXXI 36
याग XLVI 46, CHI 13
याजक X 5, XLVIII 18
यात LXXXVI 6
याता LXXXVI 54, 56, LXXXVII 5,
LXXXVIII 19, 22, 32, 35,
LXXXIX 1 (a) (d), XCV 25,
26, 32, 41, 48
यातुधान XLVI 80
यात्रा I 10, II 15, XLII 31, 37, XLIV 14,
18, XLVIII 22, LI 7, LXXII 6,
LXXXVI 10, 62, LXXXVII 5,
6, 27, 28, LXXXIX 12, 14,
XCHI 11, 13, XCIV 13, XCV
25
— कार LXXXVI 3
यान XLVI 60, LII 7, XCV 60, XCVIII
9
— यान्तु देवगणाः XLVIII 79
याम II 4
यामुन XIV 2, 25, XVI 2
याम्य IV 5, LIV 44, 48, 65, 118, LX
1, 2, LXXX 8, LXXXVI 21,
LXXXVII 4, 6, 27, XC 8, 10
XCV 3, 21
याम्यगति II 9, XVIII 1, 7
यायी V 33, IX 35, XVI 5, XVII 6-8,
13, 17, 21, XVIII 2, 5, XX
6, 7, XXX 19, XXXII 13,
XXXIV 14, 22, XXXV 2,
XXXIX 5, LXXXIX 1 (b),
XCV 27, 51, 52
यावक XLIV 11, LI 30
युग II 4, 6, VIII 26, XLVI 9
युगन्धर XXXII 19
युगान्त XI 15
युगेश XIII 23
युधिष्ठिर XIII 3
युद्ध II 10, 18, XVII 1, 3, 5, 12, XVIII
8, XIX 3, XXXIV 16, XLVII
1, LXXXVI 47, XCV 46, 56
युवति LI 18, LII 6, XCV 21
युवराज XLIX 2, 5, LII 7-9, LXXIII 4
यूक LVIII 2
यूष XLVI 55 LXI 6, 7, 17
यूप XCVII 11
योग XXIV 5, 9, 11, 29, XXV 1, 4-6,
XXVI 10-12, XXVII 2, 3, LIV
121, LVII 8
— तारा XXIV 34
— युक्त XV 2
योगान्त VII 8, 11
योजन II 11, XXX 32, 33, XXXII 31
योध LI 21
— वृष XLVIII 44
योलि XCVIII 4
योधेय IV 25, V 40, 67, 75, IX 11, XI 59,
XIV 28, XVI 22, XVII 19
योधत XCVI 17
रक्त XXXIV 2, 23, XLVI 84, LII 1,
LII 96, LIV 103, 106,
LXVIII 96, LXXXVIII 2, 20,
LXXXIX 25, LXXX 11, LXX-
XVII 35, XCV 18
— सार LXVIII 97
रक्ताक्ष VIII 51

- शोक XLIII 42
रक्तोत्पल XXIX 8
रक्षः XLVI 14, 92, LXVIII 108
रङ्गोपजीव्य IX 43
रजः XXX 2, 15, 30, XXXII 24,
XXXVIII 1, 3, 6-8, XLVI 21,
84, LVIII 1, 2, LXIX 8,
LXXIV 9
रजक X 5, XV 22, LXXVIII 9,
LXXXVII 17, 41
रजत XXI 23, XXVI 9, XXIX 6,
XXXIII 10, XXXIV 4, XLII 6,
XLIV 12, XLVIII 46, LI 19, LII
61, 101, LX 5, LXXXI 26, CV
8
रजताकर XVI 27
— नी XLIV 9
रज्जु XLIII 58, 66, LI 14, XCV 40
रण XCVIII 13
— विमर्द IX 27
रणोद्योग XLVI 25
रति LII 9, 14, 16, XCVIII 9
रत्न XLI 7, 8, XLII 9, 12, XLIV
25, XLVIII 32, 38, 42, LI 37, LX
10, LXXXIV 1, 2, 4, LXXIX
7, 14, LXXX 1-3, LXXXVII 1,
10, XCV 22, XCVII 17, CIV 1,
CV 7
रत्नपोत XLVIII 12
रथा XVI 16
रथिक LXXXVI 73
रथोद्धत CIV 31
रद LI 42
— कोश LXXXI 21
रमठ X 5, XIV 21, XVI 21
रत्ना LXXXVI 37, LXXXVIII 6
रवक LXXXI 17
रवि LVIII 46, XCVI 10
— दीप्त LII 106
रशना XLIII 42
रश्मिकलाप LXXXI 32
— केतु XI 40
रस XVI 25, XLI 4, XLII 4, XLVI
50, 85, XLVIII 41, LIV 2, LVII
3, 6, 7, LXXXVIII 5, 6, 23,
28
रसन XLVI 88
— विक्री X 8
— वैकुण्ठ XCVII 13
— सुति LV 14
रसायन XVI 20 34, LXXXVI 1
रक्षस VIII 47, XVI 37, LIX 9
रक्षसी LII 83
— शोभ LXXXI 11
राग LXXXVII 36, LXXXVIII, 15
राजकोशातक LIV 121
— धान्य XV 12
राजन्य LXXX 11
— पुरुष LII 8, 14, XCV 19
— भद्र LII 102, XCV 19
— मणि LXXX 4
— महिषी LII 6
— यक्ष्मा LII 47
योग II 18
राजा LXXXVI 34
— धिक्कृत X 16
राज्य L 19, C 5
— विनाश XLIX 7
रात्रि LI 6
राम LVIII 30
राल XLI 2
राशि II 18, XCVI 13, XCVIII, 17,
C 6
राष्ट्र LIV 111, LXXXII 6
— षष्ठ XXXIII 23, 27, XLVI 39, 60,
XLVIII 83
राहु V, 4, 7, 13, 14, 32, XI 22, XVII
7, XX 6, XXI 26, XXXIV 15,
XLVIII 83
रिवत XLV 3, LI 28
रिवता XCVIII 13, XCIX 2, C 8
रिपुभय LII 119

- रिष्यमूक XIV 13
रीतिका LVII 8
रुमय XXIV 36
रुचक LIII 28, 35, 36, LXIX 2, 7, 28, 30
रुचिरा CIV 21
रुत LXXXVI 6, 42, 52, LXXVIII 22, 25-27, 34, 35, 37, 45, LXXXIX 15 XC 8, 10, 12, 14, XCV 29, 50, 51, 54, 55, 57, 62, XCVII 7
रुतज्ञ XCVI 1
रुवित XLVI 49, LI 29, LXVIII 73, XCVII 6
रुद्र XLVI 10, XLVIII 26, 55, 56, 71, LIII 48
— जप XLVI 31
रुद्रायतन XLVI 6
रुधिरक LXXX 4
— हेतु XCV 30
रुधिरानन VI 4
— रोदगारी VIII 50
रुद्र XLVIII 76, LXXXVI 38, 48
रुद्र LI 10, LIV 49, 105, LXXIX 25
रुद्र LXIX 4, XCVI 13, CV 5
रुद्रक LXXXI 11-14
रुद्र LI 17, LXXXVI 80, XCV 15
रुद्रा LIII 100, LXVIII 43, 44, 47, 50, 75, LXIX 22, LXX 13, 14
रुद्र LXXVII 5
रुद्रती VII 6, X 18, CV 2
रुद्रन्त LVIII 56
रुद्रा XII 7
रुद्रतक XIV 19 XVI 31
रुद्र LIII 45, 60, 63, 74, 110, LV 14, LX 6, LXXII, 5 LXXVII 35, LXXVIII 11, LXXIX 36, LXXXII 6, LXXXVI 25, 56, LXXXIX 8, XCHI 1, XCV 5
रोदसी LIII 2
रोघ XCV 8
— रुद्र VIII 43
रोघ XVI 30, LI 15, LXXVII 29, LXXXVI 80
रोपितद्रुम LV 9
रोम LXVIII 5, 90
रोमक II 4, XVI 6
रोमत्यक् XCHII 11
रोमन्व XLVIII 11
रोमाञ्च XC 11
रोहिणी VI 9, 10 X 4, LIV 123, XCVIII 6, CI 2, CV 1
— शकट XXIV 30, XLVII 14
रोहित XLVII 20, LIV 15, 72, LXX-XVI 26
रोहीतक LIV 68, 79
रोद्र VIII 49, XI 32, 51, LXXXVI 16
रोद्रर्क्ष CI 3
लकुच LV 4, 10
लक्ष्म LII 10
लक्ष्मणा LIV 48
लक्ष्मी XLVIII 57, LXXIV 4, XCHI 12, CIV 36
लम्न XXVIII 1, XXXIV 9, XLV 16, LX 20, LXXVIII 25, XCIV 10, XCVI 6-13, XCVIII 17, C 6, 8, CHII 13, CIV 61 (a)
लपु XCVIII 9
लङ्का XIV 11
लता LIII 88, LV 18
— गुल्म XLVIII 5, LXXXV 1
ललाट LI 10, 30, 41, 42, LII 3, LVIII 5, 6, LXVIII 70, 72, 75, 85, LXX 3, 8, 20, 26, XCHI 3, CV 5
ललितपदा CIV 29
ललिता CIV 41
लव XLVIII 59
लवङ्ग XXVII 4
लवण X 8, XV 9, 25, XVI 7, XXVIII 4, XLI 6, LIV 104, 122, LXXVI 11
लवली XXVII 4

- फल LXXVII 37
लाढा X 11, LVII 5, LXXVII 9, LXXVIII 19
लाङ्गल IV 9, XLVI 63
लाङ्गल LXII 1, LXXII 1
लाज XLIII 36, 60, XLVIII 19, 35
लाट LXIX 11
लाम XLII 3-13, LI 23
लालास्वभाव XC 7
लावण्य CV 8
लिधा LVIII 2
लिङ्ग LVII 4, LVIII 53, 55, LIX 7, LX 5, LXVIII 7, 86
लूतापट XLVI 79
लेखक X 10, XXXIV 14
— हार XV 3
लेखा II 8, LXXXII 4, LXXXVII 8
लेख्य XV 12, XVI 18, XIX 10
लेह V 43, XXVIII 5, XLI 6, 7, XLII 11, LI 17, LIII 60, 102, LIV 8, 39, LXXVII 3, LXXXVII 3
लोक LIV 2
— पाल XLIII 58, XLVI 10 XLVIII 26
लोचन LXVIII 88
लोमाण LXXXVI 22, LXXXVIII 2, XC 2
लोष्ट LXXIX 22, XCVII 7
लोहचूर्ण LXXVI 3, LXXVII 2
लोहित्य XIV 6, XVI 16
वङ्गण LXI 16, 18
वङ्ग XLIV 4, L 3, 4, LIII 57, 65
— गुल्म XXXIII 27
— पत्र L 7, LXXXIII 1
वङ्गपत्रपतित CIV 40
वक्त्र LI 9, 32, LVIII 9, LXVIII 54, XCHI 2, 13, XCIV 13, CIV, 56
वक्र XLVII 13, 24 XCVII 1
वक्रा VII 15, 16
वक्रः LIII 100, LXVIII 29, 86, XCHI 3
वङ्ग V 72, 79, IX 10, IX 14, XIV 8, XIV 1, XVII 18, 22, XXXII 15
वक्रा XVI 30, XLIV 9, LVII 1
वक्ष XX 2, XXI 2, XXIX 8, XXXIII 10, XLI 8, XLIV 27, XLVI 84, LIII 28 LIX 3, LXXX 2, 4, 6, 14, 17, 18
— तत LVII 7
— लेख LVII 3, 6
— सङ्गत LVII 8
वङ्गल XLVIII 6, LIV 50, LV 11, LXXXVI 20, 48, LXXXVIII 1, 5, 11, XCV 15
वट LIII 85, LIV 96, 119, 124, LX 8, LXXXV 3
वटु LXXXVII 14
वडवा XLVI 53, L 24
— मुञ्ज XIV 17
वणिक् LI 21, C 4
वणिज C 1, 4
वत्स X 5, XIV 2, 8, XVII 18, 22
वत्सनाम LXXIX 32, 34, 36
वदन LXVIII 85
वदनरोग XXXII 18
वघ XCV 31 36, 47, XCVIII 7
— वघ LIII 75
वध्य LI 21
वघ XLV 8
वन LXXVII 29
— माता XLIII 25
— राज्य XIV 30
— राष्ट्र XIV 29
— वासी IX 15, XIV 12, XVI 6
वनसम्प्रवेश LIX 1 14
वनस्पति LV 18
वनिता LXXX 2
— वय LIV 98

वनोद्य XIV 20
 वन्दाक XLIII 13
 वन्दिग्रहा XCI 2
 वन्दिजन XLVIII 49
 वन्ध्या CIII 9
 वन्य XCI 1, XCV 57, XCVII 8
 वयः XCVI 17
 वरत्रा LXXXIX 1 (d), XCV 42
 वराह XXVIII 14
 — मिहिर XLVII 2, LIV 125, LXX-
 XVI 4, CIV 64
 वरुण V 19, XI 26, XII 14, XXXIV
 2, LIII 44, LIV 3, 50 124, LVIII
 57, LXXXI 7, XCVIII 5
 वर्ग XCVI 15
 वर्ण LII 1, LIII 69, 94, LIV 2, LXVIII
 102, LXIX 4, 5, XCVI 15, 16
 वर्णक XLVIII 27
 — वण्डक CIV 62
 वलि LXXXIV 1
 वर्धकी XLIII 22
 वर्धमान XIV 7, XVI 3, L 2, LIII 33,
 36, 64 LXXI 13, LXXIX 21
 वर्म XLII 6
 वर्ष XCV 52, 54 XCVII 1, 2
 वर्षाः III 23, 26, 28, XXVIII 1, XLVI
 89, LV 6, 9, LXXXIX 6
 वर्षोपल LXXXI 24
 वसन V 18
 वलभी LVI, 25, LVII 4
 वलि LI 8, LXVIII 22, 24, 25
 वलकल LI 14
 वलुगुली LXXXVIII 2
 वल्मीक XLIII 13, XLIII 16, LIII 90,
 LIV 9, 12, 14, 16, 18, 24, 25, 27,
 29, 37, 40, 45, 51, 63, 65, 69, 72,
 77-79, 81, 82, 84, 88, 90, 94, 95,
 LIX 2, XCV 13, XCV 35,
 XCVII 9
 वल्लकी LXXVI 2

वल्लपुष्प LXXX 7
 — भल्ल XLI 12
 वल्लरी LV 21
 वल्ली XLVIII 5, 67, LIV 101, 105, LV
 18, 22, 26, LVI 15, LIX 2,
 LXXIX 3, LXXXV 1, LXXXIX
 1 (d), XCV 5, 23, 37, 42, XCVI
 6
 वसन LI 15, LII 3
 वसन्त XXVII 1, LXXXVI 26
 — तिलक CIV 33
 वसा XLVI 40, L 22, XCVII 10
 — केतु XI 29
 वसाति XIV 25, XVII 19
 वसिष्ठ XIII 5, 6, 9, XXII 3, XXIII 4,
 LVIII 8
 — गोत्र V 72
 वसु XLVIII 56, XCVIII 5, XCIX 1
 — धन XIV 31
 वसुधरा VLI 40
 — मान् XIV 24
 वस्ति LI 34, LII 6, LXVI 2, LXVIII
 14
 वस्त्र XLI 2, 3, XLVI 15, XLVIII 33,
 LI 7, LXXI 9, LXXVIII 3 XCV
 15, 54, XCVIII 10, CV 7, 8
 वहन LIII 29
 वह्निकृत् XCV 18
 — गृह LIII 16
 वाक् LXVIII 101
 वागीश LXXXVI 1
 वाजिरसक LXXXVI 33
 वाजी XXIX 7, XLII 7, LXVI 1, LXXX-
 VIII 20, XC 11, 12, XCIII 5-7
 वाटक LXXXI 2, 6
 वाटघान XIV 26, XVI 22
 वात XXXII 24, LIII 39, 41, 63
 वातल XVI 34
 — रोगी LXXXVII 11
 — वृष्टि XXXII 25, XXXIV 12
 वातापि XII 1

वातोद्भ्राम XCV 10
 वादक X 3
 वादनैपुण्य CIV 16 (d)
 वादित XXXIII 23
 वादिर XLIV 16, XLVI 91, LXXXVI 22
 वानर LXXXVI 28, 42, 48, LXXXVII 9
 वानीर LV 10
 वाम XXXVI 4, LII 9 LXXXVI 43,
 XCV 36
 — कर LVIII 33, 34
 — किरीटी LVIII 57
 वामन LXV 9, LXVII 10, LXIX 31, 32,
 CV 14
 — क LXIX 31
 वा मनो XLVI 73
 वामपाश्वर्य LIII 54, 67, XCV 26-29
 वामाजर्त LXI 13, LXX 17, LXXIX 34,
 LXXXIV 1
 वायव्य XLVI 64, LXXX 10, LXXXI 8
 — मण्डल XXXII 8, 10, 27, 28, 30, 31
 वायु LXXXVI 58
 — ज 24
 — धारणा XXII 1
 — स्कन्ध LXXXI 24
 — स्वभाव LXVIII 110
 वारण LXXXI 29
 वाराह LXXXI 23, 29
 वाराही LIV 87
 वारिद LI 15
 — मार्ग LIV 120
 वारुण XXXII 20, 22, 27, 29-31, XLVI
 51, LIV 37, 46, LXXX 9, LXXX-
 VI 31, LXXXVII 10, 36, XCV
 22
 वार्ता XIX 11
 वाल LXXVII 7, XCIII 11
 वालक LXXVII 5, 9, 13, 28
 — धि LXI 12, 15, 18
 हेतु LXXII 1
 वालाघ LVIII 2
 वालुका LIV 91

वालेय LXXXVI 26, LXXXVIII 5
 वाल्मीक XXXV 5, XLVI 70, LX 9
 वासर XCVI 1
 वासव LXXI 6
 वासिका LV 22
 वासिष्ठ II 4
 वासीफल LXXX 16
 वासुकि LXXXI 25
 वास्तु LIII 11, 15, 20, 31, 37, LIX 14,
 LXXXVII 18
 — कर्म LVI 9
 वान LIII 1
 — नर LIII 3, 67
 वाहन XCV 14, 48
 वाहिनी XLVII 25
 विककृत XLVIII 42, LXXXV 3
 विक्रय XI 19
 विकल्पन LXXV 7
 विकला VII 15, 16
 विकारि VIII 39
 विकृत VIII 37
 विक्रम VIII 33
 विप्रेता XLII 4, 6, 7
 विश्विका XXXII 14
 विनय VIII 38
 — ऋण LXXXI 31
 विजया XLIII 40, XLVIII 39, XCIX 2
 विजिगीषु XV 16
 विटक XVI 2
 विटङ्क LV 7, 15
 विटम्बना LXXXVII 37
 वितथ LIII 44, 53, 63
 वितस्ता XVI 27
 वितस्ति XXVI 9
 वितान LXXII 4, CIV 46
 वित्त LII 3, LIII 119
 विदरण V 81, 89, 90, IX 13, 21
 विदर्भ IX 27, XIV 8
 विदारी XIII 83, LXXVI 5, 9, 10
 विदिक् XCVI 8
 विदिशा XVI 32

- विदूरण XLVIII 66, LXXVIII 1
विदेह V 41, 71, XVI 11, 16, XXXII 22
विद्याधर IX 27, 38, XII 7, XIII 8
विद्युत् XXV 5, XXXIII 1-3, 5, XLVI 88, L 22
विद्रुम XXIX 8
विधवा CHH 1, 6, 10
विघाता LIII 3, XCIX 1
विनता XLVIII 57
विनायक XLVI 12, LIX 9
विनाय LII 4
विन्ध्य XII 1, 7, XIV 9, XVI 3, 10, 12, LXIX 30
विपद् XCVI 11
विपाशा XVI 21
विपुला CIV 64
विष XXIX 10, XXXIII 15, 18, 22, XXXIV 19, XXXVI 1, XLIII 23, 38, 59, XLIV 21, XLVI 10, XLVIII 49, 73, LII 1, LIII 13, 25, 69, 70, 91, 96, 100, LXXXVI 45, XCHI 8, CV 8
— मत LXXI 14
— योग LI 12
विभीतक LII 120, LIV 24, 102
विभूषण LXXVIII 3
विमर्द II 10
विमलक LXXX 4
विमान XLVI 90
— च्छन्द LVI 17, 22
विमिश्र VII 8, 9, 14
विषद्ग LVIII 47
विरक्तचेष्टा LXXVIII 7
विराट् XVI 12
विरुद्धस्नेह XCVII 12
विरोधी VIII 37
विरोपण LV 7
विलम्बितगति CIV 16
विलास CIV 53
विलासिनी XLVIII 8, 10, CIV 32
विलोचन LXVIII 64, 65
- विवस्ता स्त्री LXXXVI 30
विवस्वान् LIII 46, 53
विवासन XLVI 58
विवाह LXXI 8, 14
— काल XLIII 37, XCVIII 14
विशाख XLVI 11, XLVIII 26
विशाखा IV 6, VI 9, IX 3, X 19, LV 31, XCVIII 11, CI 9, CV 3
विशोधन LV 15
विश्वकर्मा XLIII 42, XLVI 12, LVI 29, LXXIX 10
विश्वदेव XLIV 6, XCVIII 5, XCIX 1
— मातरः XLVIII 68
— स्मरक LIV 26
— रूप XI 23
विश्ववासु VIII 41
विश्वेश्वरी XLVIII 39
विष LI 29, LXXXII 6, XCVIII 8
— घातक LXXXVI 32
— प्रदिग्ध LXXVIII 1
— नय LXXX 18
विषम LXXXI 19, 28
विषाण LVII 7, LXVII 9
विष्कम्भ LIII 24, 25, LXXIX 10
विष्टि XCVI 6, XCVII 13, C 1, 4, 8
विष्टाकरण XCV 14
विष्णु VIII 23, XLVIII 26, 55, LVIII 31, 35, LX 19, XCVI 16, CV 6, 14
विसर्पिका XXXII 14
विसूचिका LXXXVII 44
विसूचक LI 32
विस्तार LIII 11, 22, LVI 11, 12
विस्तृलिङ्ग LX 13
वीथी IX 1, 5, 8, 9, LII 20
वीरण XXX 24, LIV 47
वीरुधि LIV 87
वृक् LXX 22, LXXXVI 27, LXVXVIII 3
वृक्ष LV 2, 12, LXXXVI 73, XCV 2
वृत्त LIII 28, LIV 99, 110, LVI 18, 23, 26, LXXXI 28, CIV 2, 58

- परिधि LVIII 53
वृद्ध XCVI 17
— गर्ग XIII 2, XLVIII 2
— श्रावक LI 20
वृद्धि XLIX 6, 8, L 18, 22, LIII 119, LVIII 29
वृश्चिक L 3, LIV 73
वृष VIII 34, XIV 9, XLVIII 76, LVI 18, 26, C 2
वृषण LI 8, LII 6, LXI 5, 16
वृषदण XLVIII 76
— द्रौप XIV 9
वृषभ IX 1, LXI 5, 7, 8, LXXXVII 22, XCHI 2
— चरित CIV 10
— ध्वज XIV 5
वृष्टि LXXXIX 6, 7, XCHI 2, XCV 3, 16, 17, 58, 59, XCVI 5
— नाथ XLVII 12
— निमित्त XXVIII 7, 18
वेणा IV 26, XIV 12, XVI 9, LXXX 6
वेणी LXXXVIII 1
— मूल LI 40
वेणु XLIII 8, LXXXI 1, 28, 29
— मती XIV 23
वेतस XXIX 6, LIV 6, 89, 101, 119, 124, LV 10, 22
वेताल XCVIII 7
वेतालकर्म XV 4
वेत्त LXXXII 4
— वती XVI 9
वेद XVI 32, XLIII 26, XLVIII 60
— निर्घोष LX 10
— व्यास XLVI 12
— शिरः XLVI 73
वेदि XLIV 8, 14, XLVIII 34, 36, 45
वेष्ट III 3, LVIII 23, LXXXI 22
वेद्य C 6
— वेपन LXXXIV 1
वेल्लूर XIV 14
वेण्या XXXIX 3, LIII 8, LXXXVII 14,
- वेप LVIII 29
वेसर XVI 20, LXXXVI 66
वैकङ्कत LXXXV 3
वैकुण्ठ XXI 26, XXXII 24, XLVI 4, 10, 12, 13, 23, 24, 30, 32, 88
वैखानस XLVIII 62
वैदूर्य XXVIII 3, XXIX 8, XXX 20, XXXVII 1, XLIII 33, 46, L 22, LIV 107, LXI 14, LXIV 3, LXXX 4, LXXXIV 2, LXXVII 10
वैतालीप CIV 54, 59
वैदर्भ IX 27
वैद्य XV 26
— वैपय्य CHH 7
वैद्युति C 8
वैमानिक XLVIII 61
वैपात्रचर्म XLIV 13
वैरोचनि LVIII 30
वैशाख XXI 22, XXV 6, XCV 2
वैश्य X 7, XIV 21, XXXI 3, XXXIX 3, LIII 13, 100, LIX 6, LXXX 11
वैश्व CI 11
— देव LXXI 6
— देवी CIV 44
वैष्णव LXXI 6, LXXX 8, LXXXI 7, LXXXVI 33
— मन्त्र XLIII 30, XLIV 6
वैहायस XLVIII 62
वोक्काण XIV 20, XVI 35
- व्यक्ति LXXXVI 7
व्यतिपात C 8
व्यय VIII 36
व्यसन LXXXVIII 11
व्याघ्र XLVIII 76, LI 19, LXXXVI 28, LXXXVIII 3
— नख LXXVII 6, 13
— पदा LIV 88
— मुख XIV 5
व्याघ्राक्षि LXXX 9

ध्यात LVIII 9
 व्याघ LXXXVII 10
 व्याधि XXIX 12, XXXVII 2, XLVI 25,
 LI 14, LXXIX 5, 29, XCVIII 3
 व्याम LXXXVII 7
 व्याल VI 3, XLIII 65
 — ग्रीव XIV 9
 व्यास LIII 12, 17, 23-25, 65
 व्याहृति LI 1
 व्यूढोरस्क LXI 11
 व्यूह VI 7
 व्योम LXXXVI 6
 व्रण XLIX 7, L 1-3, 9, 10, 14, 16, LII,
 10, LXXXII 11, XCVI 13
 व्रत XVI 20, 23, 33, XCVI 17, XCVIII
 16
 व्रात्य LXXXVII 39
 व्रीहि LV 21
 वृक V 38, 75, IX 21, XIII 9, XVI 1,
 XVII 26, XVIII 6
 — काल XIII 3
 वृकट IX 25, XXXIV 5, XLIII 21, XLV
 7, LXXXVI 74
 वृकुल LIII 107, LIX 1, LXXXVI 5, 25, 35,
 52, 56, 57, 61, 70, LXXXVII
 1, LXXXLIII 10, XCV 62 XCVI
 9, 10
 — द्वार LXXXVI 52, 53
 वृकुनि XXX 2, C 2, 5
 वृकृत् LI 27, LV 17, XC 11, XCI 14,
 XCIV 12
 वृक XLVIII 77, LIII 54, LXXXVI 1,
 XCVI 16, XCVIII 5, 7, XCIX 1
 — कुमारी XLIII 39, 58, 65
 — केतु XLIII 14, 37
 — जनित्री XLIII 40
 वृकाम्नी XCVIII 4
 वृकूर LIV 3
 वृकृ LX 6
 वृक्ष XXIX 6, XXXIII 10, XLII 10,

XLIII 24, 59, XLIV 7, 16, 23,
 XLVIII 49, 73, LI 8, 34, LII 2,
 LVIII 6, 33-35, LXVI 2, LXVIII
 70, LXXVII 10, LXXX 5, LXX-
 XI 1, 28, 29, LXXXVI 23, 39
 वृण XXIX 6
 वृतद्वु XVI 21
 — पत्र XLVIII 6, LIV 101, LXXXVI
 23
 — पुष्पा LI 15, LXXVII 8, 30
 वृतभिषक् IX 3, 34, X 17, XXI 29, LIV
 123, CI 13, CV 4
 वृतावरी XLVIII 40
 वृवु LII 5, 7, XCV 9
 वृनिकुजाकंतिथि XCVIII 13
 वृनैवचर XCVI 17, XCVII 2
 — सुत XI 18
 वृषय LXXXVIII 41
 वृषरी LVI 6
 वृवर V 38, IX 15, 29, X 15, 18, XVI
 1, 33, XXXII 15, LXXXVII 10
 वृवल XXX 12, 14, XXXIV 2 LXXXII 2
 वृमी XXIX 11, LIII 87, LIV 81, 83,
 85, LIX 5, LXXXV 6
 वृम्भु LVIII 43, LX 19
 वृय LVI 23
 वृय्या XLVI 22, LXXI 6, LXXIV 1,
 LXXVIII 4, LXXIX 1, 5, 8, 18,
 26, LXXXIX 1 (a), (b), 20,
 XCV 12
 वृर CIII 97, LVIII 33, XCV 5
 — वार LIV 113
 वृरत् III 24, XII 9, XXV 2, XXVII 1,
 XL 1, 12, 14, XLIII 6, XLVI 91,
 LXXXVI 27, XCV 3
 — सस्य X 18, XV 15
 वृरधान XIV 26
 वृराव XLVIII 36
 वृरका XLV 9, LIV 15, 103, 104, LXX-
 VII 9, LXXXII 4
 वृरंरी VIII 39

वृलम LXXXIV 1
 वृल्य LIII 58, 59, 62, 108, LXXXVI 23
 वृल्लकी LVII 1
 वृल XLVI 71, LXXXVI 45
 वृल LI 34, LXIX 2, 7, 20-23, 39,
 LXXXVI 22, 26, 42, LXXXVIII
 2, 21
 वृलण LXXXVIII 1
 — वृलणित LXXXVIII 19
 वृलशङ्क LXXXVIII 25, XCVIII 4 XCIX 1
 वृलशिकान्त LXXX 4
 — सुत XI 14
 वृलकुलिका LXXXVI 9
 वृलस्त्र XVI 13, XVII 20, 24, LI 44, LII
 7, LIII 60, 102, LV 15, LXXX-
 VI 46, 59, XCV 14, 23, 40
 — केतु XI 30
 — वृलत XCVIII 8
 — पान L 23, 25
 — वृलकोप XI 38, 52, XXX 17, 21,
 XXXI 2, XXXIV 10, XXXV
 4, 5, XXXVII 2, XXXVIII 3,
 XLIII 27, XLVI 63, LXXXVII
 30, 32, 35
 — वृलय LXXIX 36
 — मृल्यु LIII 102, LXVIII 29
 — व्याहृर XLVI 71
 वृलक LIV 105, LXXIX 2, 13, 16
 वृलकटिक X 5, XV 2
 वृलकुल LI 33
 — सङ्ग्रह LXXXVI 4
 — सूत XLVI 73
 वृलकुलिक XV 22, XVI 33, LIII 106, 109,
 LXXXVI 31, LXXXVII 34
 वृलय LI 21, LX 19
 — वृल्यु XVI 15
 वृलद्या LIII 26, LV 6, 28, LVI 13, 14,
 LXXXVIII 46, XCV 3
 — वृलज XLVI 25
 — वृलय LV 14
 वृलङ्कुर LXXI 2

वृलठय XV 4 XCVIII 8
 वृलल XLV 7, LI 2
 वृलत XXX 4, 7, XXXVI 2, XLV 16,
 XLVII 27, LIII 109, LXXXV 9,
 LXXXVI 12, 16, 36, 53, 61,
 71, LXXXVII 1, 29, LXXXVIII
 21, XC 3 14, XCV 20, 32,
 XCVI 5
 वृलन्ति LVIII 33, 34, XCVII 17, XCVIII
 6
 वृलनिक II 3, XIV 20, XLIV 20, XLVI
 3, 5, 17, 24, 36, 46, 50, 53, 54,
 80, XLVII 9, XLVIII 2, 21,
 XLIX 8
 — वृलय XLIV 4-6
 वृलय LVIII 40
 वृलय XCV 4
 — वृल्ली XLI 3
 वृलद्वलवत् CIV 4
 वृलय LIII 87, LIX 6, LXXIX 2, 13, 16,
 LXXXV 7
 वृलय LIII 17, 18, 20, 32, 37, 38-40
 वृलय XV 12
 वृलय XV 6, XVI 7, XIX 6, 16, XLI
 3, XLIV 5, LI 30
 वृलय CIV 30
 वृलय XLI 3
 वृलय LIII 11
 वृलयली LVII 1
 वृलय XCV 20
 वृलय XV 10, XXI 4, XLII 6, L 10,
 LVIII 39, LXXIV 12, LXXVIII
 1, 21, LXXIX 1, LXXXI 29,
 LXXXVIII 10, CIV 1, CVI 1,
 2, 6
 वृलयकार LIII 16, 21
 वृलय LIV 105, LXXIX 2, 12, 15
 वृलय XXVI 6
 वृलय LVI 21, 27
 वृलयरणी CIV 8
 वृलय XLIX 5

- शिखिकण्ठ LXXXII 5
 शिखी XI 1, 4, 14, 27, 61, 62, XII 22, XX 6, XXIV 19, XXXIV 4, XLIII 65, XLVII 12, 14, 15, XLVIII 6, LIII 43, 51, 119, LXXXVI 20, 38, LXXXVII 6, LXXXVIII 1
 शिवि IV 24, V 67, XI 59, XIV 12, XVI 26, XVII 19
 — कागम LXXXVI 73
 शिविरगिरि XIV 6
 शिरः LI 10, 42, LII 2, 4, LIII 5, 67, 100, LVIII 14, LXVIII 79, 80, LXX 9, 26, CV 5
 — स्नान LXXVII 4, 5
 शिरा LIII 65, LIV 1, 4-6, 8, 11, 19, 21-26, 30, 33, 34, 36, 37, 39, 40, 42, 46, 52, 54, 56, 60-63, 66, 69, 71, 73, 74, 80, 96, 100, 124, LXI 5
 शिरोष XXIX 4, LIV 50, LX 8, LXXX 6, 11, LXXXIII 1, LXXXV 4
 शिरोषात LI 11
 — रुक् LIII 111
 — रुह CV 5
 शिला LIII 112, LIV 107, 111-114, 120
 शिलाजतु LXXVI 3
 — विषात L 25
 शिल्प XCVIII 9
 शिल्पी XV 5, 9, 17, XVI 18, XXXI 3, XXXII 11, LXXXVI 30
 शिव XCVIII 7
 — लिङ्ग L 2
 शिवा XXX 30, XLVIII 40, LIV 87, 111, LXXXVI 37, XC 3, 5, 11-13
 शिशिर III 23, XIX 2, XXX 22, XXXVIII 8, XLVI 95, LV 6, LXXXVI 26, XC 1
 — किरणवासर CIV 61 (b)
 शिशुभाषित XLVI 97
 शिशुमारी LIV 87
 शीतक XIV 27
 — काल LV 9
 — रश्मि XCVI 15
 — वात LV 14
 — शीतोष्णविपर्यय XCVII 4
 शीर्षणी LXXIX 31
 शीर्षापधान LX 7
 शुक XXVIII 11, 14, XLVIII 6, LXX-XIII 1, LXXXVIII 1, 11
 शुक्ताम्लकेस LXXVII 2
 शुक्ति IV 24, LXXVII 6, 30, LXXXI 1
 शुक्र LXVIII 14-16, 96, 99, LXIX 33, LXXVI 1, 12, LXXXVI 1, XCVI 15, 17, XCVIII 16
 — सुत XI 17
 शुक्ल XXXIV 2
 — शिरोरुह LXXVII 1
 शुष्ठि LI 15
 शुन.शेफ XLVIII 66
 शुभकृत् VIII 41
 — तारा XCVIII 12
 शुष्क LI 33, LXXIX 3, XCV 2, 38
 शुष्कविरोहण XLVI 88
 शूक LI 30
 शूकर LI 34
 शूद्र IX 40, XIV 18, XVI 31, 35, XVII 16, XXXI 4, XXXIV 19, LIII 13, 100, LIX 6, LXXX 11, XCV 54
 शून्यायतन LI 4
 शूरसेन V 35, 69, IX 11, 17, XI 54, XIV 3, XVII 13, 22, LXIX 26
 शूर्प XLVI 63
 — कर्ण XIV 5
 शूर्पाद्रि XIV 14
 शूल XI 32, XLIV 21, L 7, LXIX 23
 — भृत् XCVIII 4
 शूलिक IX 15, 21, X 7, XIV 23, XVI 35
 शृगाल LIII 108, LXXXVIII 3, XC 1
 शृङ्खला LXXXIX 1 (d), XCV 42
 शृङ्ग LVI 23
 — वेर LXXVI 11

- शृङ्गाटक II 23, XX 2, XXXIV 5, LXXX 9
 शृङ्गी XVI 8
 शृतशीत LV 16
 शूलक LXXXVII 10
 शैली LX 5
 शैलेय XVI 25, LXXVI 3, LXXVII 11, 13, 23
 शोक LII 2, 4, 6, LIII 77
 शोण V 65, XVI 1, 9, XXX 22
 शोणाक LIV 23
 शोणितशुक्रात्म्य LXXVI 1
 शोष XLVI 47, LIII 45, 63, XCVII 5
 शौच LXXIV 7
 शोणिक IX 34, X 17, XV 22, LI 22, LXXXVI 31
 शौलिक XIV 8
 श्मशान XLV 9, LI 4, LIII 120, LXXIX 3, LXXXIX 1 (b), 14
 श्मशु LXVIII 57
 — घर XIV 9
 श्यामा XXIX 13, LIV 87, LV 22, LXX-XV 6, LXXXVI 37, LXXXVIII 1, 5, 14
 श्यामाक XIV 28
 श्याव XXXIII 16, LXXIX 25
 श्येन XLIII 62, XLVI 68, 96, LXXIX 24, LXXXVI 38, LXXXVIII 1, 11
 श्रमण LXXXVII 9, 36
 श्रवण VI 7, 11, VII 2, IX 3, X 1, 16, XV 20, LI 8 LV 31, LXXXI 20, XCVII 16, XCVIII 11, 12, 15, CI 12, CV 4
 — व्याधि IX 33
 श्रावण XXI 9, 10, XXII 2, XXIV 26, LXXXVI 27
 श्रीः XLVIII 57, LXXVII 11, 16, 24
 श्रीक XLVIII 6
 श्रीकण्ठ LXXXVI 38
 — कर्ण LXXXVI 38, LXXXVIII 1, 27
 — घर CV 14
 — पर्ण LIV 105, LXXIX 11, 15
 — पर्वत XVI 3
 — वल XLIII 3, LVIII 31, 45
 — वातक LVII 3, LXXVII 28
 श्रीवृक्ष XXXIII 10, L 2, LVI 15, LXXI 13, LXXIX 21, LXXXV 3
 श्रुतयुक्त XV 11
 श्रुति XLIII 59
 श्रेणी VIII 10, X 13, XXXIV 19
 श्रेष्ठी XXIX 10, XXXIII 25, LXXXVI 34
 श्रोणी LVI 7, LXX 3
 श्रोत्र LII 3, LIII 52
 — ह्रीन XCVI 12
 श्रोत्रिय XLVIII 80, LXVIII 5
 श्लेष्म LI 27, 33
 श्लेष्मातक XLVIII 4, LV 27, 29
 श्लोक XLVI 53, 57, 83, XLVIII 23, LX V8, LXXXVI 7, CIV 57
 श्वपच LI 5, LII 84
 श्वभ्र XLVIII 16, LIII 90, 92-95, LX 6
 श्वमुख XIV 25
 श्वयशु XXXII 10
 श्वशुर LXX 20
 श्वा LI 18, LIII 107, 108, LXII 1, LXXXVI 27, 46, LXXXVII 36, LXXXVIII 9, LXXXIX 1 (a) 3, 8, 14, 16, 18, XC 1, XCV 57, XCVII 8
 श्वावित् XLVIII 16, LXXXVIII 3
 श्वासकास IX 44, LXXVIII 15
 श्वेत XCVII 3
 — नेतु XI 37, 39
 श्वेता XLIV 10, LX 3, LXXXI 19
 पद्धि LVI 20, LXXX 8
 पङ्क LXXXVI 40
 पङ्कभौम LVI 22
 पङ्कवस्त्र XCIX 1
 पण्ड LXVII 10, LXXXVI 46, XCVI 6

षष्टिक XXIX 3, LI 30, LXXVI 8, 9
षष्टचन्द VII 27
षष्टाश्रित CHH 6
षाद्गुण्य II 19
षोडशाण्ड LVI 22
— त्रि LVI 18
षोडश LXXVIII 4

संयम LII 5
संयोग LI 23
संवत्सर VII 24, XIX 3, 6, 9, XLVIII 59
संवर्त XI 51, XX 5, 6, 9
— क XLVIII 66
संस्कार XCVIII 16
संस्कृत LXXXVI 3
संस्थान II 12
सन्तु XLVI 64, LV 17, 21
सन्धी LXXVIII 9
सन्धूरी XVI 11
सन्धीर्ण LXVII 3, 5
सन्धेतहेतु LXXVIII 11
सन्धय XLVII 14
सन्धक्षिप्त VII 8, 10, 14
सन्ध्यात XIV 2
सन्धुग LXXXVI 47
सन्धुह XL 14, XLII 3, 4
सन्ध्यात LXVIII 100
सन्धिवेश्म LIII 6, 8
सन्धुर्दन V 81, 87
सन्धु LIII 43, 52
सन्धुप्रद LXVIII 44
सन्धु LXVIII 85, 108, LXIX 3-5
— युद्ध XLIII 28
सन्धु LII 23
सन्धुफला XCVII 14, 15
सन्धु XLVIII 64
सन्धुमार XLIII 64
सन्धुनन्दन XLVIII 64
सन्धुतन XLVIII 64
सन्धु LXVI 5
सन्धि LI 8, LII 4

सन्ध्या III 34, 35, XXI 8, 16, 19, XXIV
18, XXVIII 14, XXX 1, 4, 8, 15,
20, 22, 29, 31, 32, XXXII 26,
XXXIV 8, XLVI 67, 75, 79, 84,
87, XLVII 21, 22, 27, LI 6,
LXXXVI 59, LXXXVII 40,
XCHH 10, XCVII 3, XCVIII 13

सन्धिपात XX 5, 8, 9
— सन्धिजिह्व LXXIV 16
सन्धिपर्ण XXIX 4, LIV 29
सन्धिमीमा LVI 24
सन्धिमीमा CHH 7
सन्धिमीमा XLIII 37
— मुनयः XI 34, XIII 1, 3, XLVIII
62, LXXXVI 3
सन्धि XLIV 9, XLVIII 39
सन्धित XIV 6
— सन्धि II 8
— सन्धि XL 13
सन्धिगम II 10, 23, XVII 11, 12, XX, 5,
8, 9, XXVIII 20, 21, XLVII 1
सन्धि XX 5, 7, 9
सन्धित् XLIV 12, XLVIII 77
सन्धिग LVI 17, 23, XCHH 12
सन्धिगणक CIV 63 (d)
सन्धिगणक XLVIII 71
सन्धिग L 16, XCVI 11
सन्धिगणन XLVI 9
सन्धिगण XLV 2
सन्धिगण XLVIII 34, 36
— सम्भूतण LXXXIX 1 (a), (b)
सन्धिगण XX 5, 6
सन्धिग LVI 4
सन्धिग LIII 123, LXXXVI 41
सन्धिग V 65, XVI 16
सन्धिगती XVI 31, XLVI 98, XLVIII 56
सन्धित् XLVIII 62
— सन्धिग LIX 2
सन्धिगण XXVIII 13, LXX 22
सन्धिग XLIV 4, LIV 105, LVII 3, 6, LIX
5, LXXVII 11, 16, 28

सर्प XXV 3, LIII 123, LXXI 12, LXX-
XVI 65
सर्पास्वरूप LXXX 8
सर्पिः XLVI 24, XLVIII 50, LXXVI 4, 8
सर्वतोमद्र LIII 31, LVI 18, 27, LXXVII
26
सर्पण XXIX 5, XLI 5, XLVI 24, LXX-
XVII 4
सर्पिल LIV 122, LVI 1
— साण्य XLVI 50
— लोपजीवी V 42, XV 6
सर्पिता LIII 46, 52, LX 19, XCIX 1
सर्पितुतुतदिवस CIV 63 (b)
सर्पण V 43, 44, XXX 4, 24, XXXVI 4
सर्पुलिङ्ग LXXXIV 1
सर्पण XXXIX 4, XL 1, 3, 8-10, 12, LI
2, LIV 61, 95, XCV 32, 34
सर्पणक LXXX 5
— विहृति XLVI 34, 37, 42
सर्पणसम्पत्ति XXIV 33, 36, XXV 2,
XXVI 15, XXVII 1, 5, 6, 9,
XXIX 1, 3, XL 6, 7, 11, 12
सर्पणक LXXVII 27
सर्पणवी XLIV 10, XLVIII 40
सर्पण XLVIII 40
सर्पणगिरि LXIX 30
सर्पणतत्तर II 2, XII 16, XLIII 30, LIII 1,
98
सर्पणक XIV 4
सर्पण XLVIII 61
सर्पण LXIX 31, 39
सर्पणक LXIX 8
सर्पण XLVI 9
सर्पणक XLVI 60
सर्पणगण VIII 43, XXXIII 19
सर्पण LXXXVI 45
सर्पण XLVIII 55
सर्पण XLVIII 31
सर्पण LIII 8
सर्पणक XLI 12
सर्पणक LXVIII 1

सायाथय LIII 21
सार LXVIII 96, LXIX 21, LXXIV 1, 17
सारदाह LIV 118
— घान्य XV 24
— मेघ LXXXIX 2, 12, XCHH 2
सारस XLVIII 9, LXXIII 1, LXXXVIII
3, 37
सारस्वत XIV 2, XVI 22, LIV 99
सारिका LXXXVIII 30
सारिका LIV 87
सारवाह LXXXVII 14
सारवाह XI 58
सारण V 76, XIV 2, XVI 21, XVII 13,
18
सारण II 5
सारणक LIII 21
सारण LIII 48, 52, LX 22, XCVIII 16
सिंह XLVIII 76, LVI 18, 28, LXXX-
VIII 3, CHH 3, 7
— नाह LXXXVI 20
सिंहपुरक V 42
सिंहल XI 60, XIV 15, LXXXI 2, 3
— स्कन्ध LXI 12
सिंहल LIV 13, 15, 44, LX 7
सिंहक XXVI 8, LXXXI 17
सिंह XXX 22, LII 1, LIII 96, LXXX
11, XCVII 2
— सर्पण LXXX 12
— हूण XI 61, XVI 38
सिंहल LXXVII 11
सिंह XIII 8, XLVIII 25, 55
सिंहल II 8
सिंहल XLIV 5, XLVIII 35, LIII 39, 40
सिंहल XLVIII 56, LI 10
सिंहल XLVIII 57
सिंहल XXIX 9, LIV 101
सिंहल IV 23, V 66, 80, IX 19, X 6, XIV
17, 19, 33, XVI 16, 21, XVIII
6, LXIX 11
सिंहल LIX 6
सिंहल XVI 9

सोमक LVII 8
 मुकुमारक LVIII 7
 सुनेत्र LIII 37
 सुख LIII 66, 68
 सुगन्ध LX 10
 — केशा LXXVIII 15
 सुगन्धि LXXIX 26
 सुग्रीव LIII 44, 63
 सुतमरण LIII 68, 115, 119
 सुदेवा XLVI 73
 सुधान्वु LIV 112
 सुमग XV 9, CII 3, 6, 10, CV 12
 सुमिश IV 9, XI 8, 14, 29, 38, 43, 45, 46, 48, 49, XVIII 3, 4, XXIV 20, XXIX 12, XXX 30, XXXII 28, XXXIII 10, XXXIV 4, XXXVII 1, XLVI 4, LXXXIX 10, XCV 2, 4, 6
 सुर XLVIII 25, 26, 52, 55, 61, LIII 49, 124, LIX 9, LXVIII 108, H1, LXXXIII 1
 — सुहृद XCVII 17
 — गुरुदिवस CIV 62
 — चाप III 27, V 95
 सुरतविधि XCVIII 10
 सुरदास LIX 5, LXXIX 2
 सुरद्विद XCVII 2
 — चित्तनय XLI 3, XLVI 36
 — भूषण LXXXI 31
 सुरता XLVIII 57
 सुरा XLVIII 28, LIV 114
 सुरालयज LIX 2, XCVI 4
 सुराष्ट IV 22, V 79, X 6, XIV 19, XXXII 19, LXIX 41
 सुलेखा LI 8
 सुवदना CIV 6
 सुवर्ण XLI 7, XLII 6, LII 61, LX 10, XCV 20, CV 8
 — वर LIV 70
 — पुण्य XXIX 10, XLIV 9
 — भू XIV 31

सुवीर V 79
 सुवृत्त CIV 7
 सुव्रत XV 2
 सुपिर LXXIX 29, 33
 सुसार LXXXVII 23
 सुस्वित LIII 21
 सुहित LI 29
 सुहृद् LI 18
 सुहृ V 37, XIV 5, XVI 1
 सुकर LXXXI 1, LXXXVI 27, XCV 47
 सूकरक XXIX 2, LXXXVIII 3
 — वपन LXXIX 32, 34, 36
 — पादो LIV 48
 — वसा LV 20
 — रिका LIV 88
 सूकरी LXXXVI 37, LXXXVIII 9
 सूक्रीला LXXXVII 12
 सूचक XVI 19
 सूचिक X 9
 सूत X 10, LXXXVII 20
 सूतिका LI 20, LXXXVI 31
 सूतः XXVI 6, XLVIII 37, LII 108, 110, CIV 2
 — धार XLIII 42
 सूर्य LIII 43, LIV 106, 109, XCVI 40, 12, 16
 — ग्रहण XCVII 2
 — दिवस LXXXI 20
 — वल्ली LV 22
 — सिद्धान्त XVII 1
 सुविषणी LXXXIX 17
 सेतु XV 18, XVI 17, XIX 12, XXVIII 5
 सेनाङ्ग XI 42
 — नेता XV 16, 26 XXXIV 10, XXXV 7, XLIX 3, 5, LII 14, 17, LXIX 20, LXXIII 4
 — पतिसर्प LIII 5
 सेनाप्रवाद II 19
 — वास XLVIII 17
 संहिकेय V 3
 सैन्य XLI 6, 7

सैन्धव V 71, XVI 25, LI 32
 सैन्य LXXXVI 11, XG 12, XGV 46
 — शोम XXXIV 20, XXXVIII 7
 — घात XXX 3
 सैरिन्द्र XIV 29
 सोम LIII 45, LXXIV 7, XCVII 1
 — ग्रह V 97
 — पीथो XV 3, XVI 7
 — राजी XLIV 10
 — वल्ली LIV 108
 सोष्णीप LIII 20
 सोकरिक XV 22, XVI 33
 सोमन्धिक XXIX 10, LXXX 5, LXXXII 1
 सोनिक LI 5
 सोभाग्य LII 2, 6, LXXVII 35, G 3
 सोम्य XXXIII 19, LXXXVI 16, XCVI 15
 सोम्याहः CIV 61 (d)
 सोर II 4, 5, CIV 55
 सोराष्ट IX 19, XVI 17, V 68, XVI 31, XXXII 11, LXXX 6, LXXXI 2, 4
 सोरिणी XIV 11
 सोपरिक LXXX 6
 सोवर्ण LX 4
 सोवीर IV 23, IX 19, X 6, XIV 17, 33, XVI 21
 स्कन्द XLIII 45, XLVI 11, XLVIII 26, LVIII 41
 स्कन्ध 1-9, LI 42, LH 4, LHI 111, LV 5-7, XCHI 3
 स्कन्धक CIV 54
 स्कन्धावार XCV 45
 स्तन LI 8, 39, LII 51, LVIII 24, LXVIII 88, LXX 21, 25, LXXVIII 3, 6, 45
 — पान XCVI 17
 स्तम्भ LIII 27, 29, 30, 58, 78, 112, XCVII 6
 स्तेन LIII 61
 स्त्री LXXIV 1, 4, 7-9, 15, 17, 19, LXXV

2, LXXVI 1, 4, LXXXVIII 10, 13, 21, LXXXVI 9, LXXXVII 40, LXXXIX 11
 — जनन LIII 72
 — दोष LIII 75, 78, 119
 — द्विद XV 8
 — द्वेष्य XV 21
 — निजित LXVIII 6
 — राज्य XIV 22, XVI 6, XVII 26
 — रूप LXXIX 23
 — लक्षण LXXXVIII 18
 — लाम XCV 43, 55
 स्वण्डल LX 7
 स्वपति LIII 99, 105, LVI 30, LX 18
 स्थान II 18, LXXXVI 58, 62, 63
 स्वापक LX 14, 18
 स्वासीपाक XLVI 16, 59
 — स्वाविर XXXIV 12, 14, C 3
 स्रार XCVI 2-4, 14, XCVII 4, C 3, CIV 38
 स्तूपलक्ष्मा LXI 14
 स्नात XCV 16
 स्नान XLVIII 36, LV 8
 स्नेह XLI 8, XLVI 27, 48, 85, LXVIII 101, LXIX 35, LXXVIII 73, LXXXIV 1
 स्पन्दन LXXIX 2, 17, 18
 स्पुर्का LXXVII 5, 13, 24
 स्पटिक LIV 110, LXVIII 89, 93, LXXIII 2, LXXX 4, LXXXI 28, LXXXII, 1, 2
 स्फिक् LI 8, 43, LII 8, LIII 53, LXVIII 17, LXIX 23, LXX 20
 स्पृष्टित XLI 7
 स्पृलिङ्ग XXXII 25, XXXIII 28, XLVI 22, XLVII 10
 स्फोट XLVI 86
 स्मरोदीपन LXXVII 7
 स्मृति XVI 32
 — लोप LIII 110, LX 13
 स्पन्दन LIX 6

सक् LIH 113
 सम्वरा CIV 5
 सुक् XLIV 12
 सुघ्न XVI 21
 स्रोतः LXXX 10
 स्रोतोऽन्यत्वं XCVII 5
 — भेदी LXXXVIII 6
 स्वगुप्ता XLIV 10
 स्वजन LI 25
 स्वजाति पिशितागो LXXXVI 65
 स्वन LXXXVI 36
 स्वप्न XLVIII 22
 स्वभाव I 7, XXI 27
 स्वर LXVIII 85, 95, LXIX 5, XCVI 1, 7, 15
 — दीप्त LXXXVI 63, XC 3
 स्वस्तिक XXXIII 10, L 2, LIH 24, 36, LVI 15, LXVIII 46, LXXI 13, LXXXVIII 23
 स्वागत CIV 19
 स्वाति IX 16, 31, X 10, XIV 19, XV 13, XXI 29, XXII 1, CI 8, CV 4
 स्वाहा XLIII 32, XLVIII 56
 स्वेद XCH 5, XCVII 6
 हंस XXXIII 10, XLIV 24, XLXIII 9, LVI 4, 5, 7, 18, 26, LXI 17, LXIX 2, 7, 24, 26, LXXXVI 22, LXXXVIII 3
 — पक्ष LXXXIII 1
 हक्का LXXXVIII 4
 हनु V 81, LI 34, 42, LII 3, LVIII 5, LXVI 2, LXVIII 88
 ह्य LXXX 2, LXXXVI 44, LXXXVIII 3, XCH 1, 15, CH 7
 हयप IX 35
 हरण C 5
 हरदग्ध LXXXVIII 14
 हरि XCVIII 5 XCIX 1, C 6
 हरिणप्लुत CIV 28

हरित XXX 12, 13, XXXIV 2
 हरिताल XLIV 9, LIV 30, 110, LXXXI 7
 हरिद्रतक LIV 45, LXXIX 2, 16
 हरिद्रा LV 21, LXVII 5
 हरिश्चन्द्रपुर XXXII 24
 हरीतकी LXXXVI 11, LXXXVII 10
 हर्म्य XLV 4, LVII 4, LXXVI 2 LXX-XVI 17, XCV 34
 हल XIV 22, XVI 6, XXXII 19, LVIII 36, LXXXVI 46
 हलङ्ग XIV 22
 हविः L 23
 हसित LXVIII 74, LXXVIII 4, CV 4
 हस्त XXXIII 6, 7, XLIV 3, XLVIII 47, LI 8, 13, 40, 42, LIH 4, 16, 22, 26, 52, 65, 92 LIV 6, 8, 12, 18, 21, 22, 25, 51, 53, 65, 66, 70, 72, 75, 76, 78, 123, LV 12, 19, 24, 31, LVI 20, 21, LXX 22, XCVIII 9, 12, 15, CI, 7, CV 3
 हस्तिकर्ण XXIX 7
 हस्तिनपुर XIV 4
 हस्तिनी XLVI 53
 हस्ती XLVIII 87, L 17, LI 19, LIH 107, LIX 3, LXXXVI 27, LXXXVII 17, 42
 हार LXXXI 32
 — फलक LXXXI 34
 हारहोर XIV 33
 हारीत XLVIII 6, LXXXVI 21, LXXXVIII 1, 15
 हास्यज XVI 19, XIX 12
 हिल LXXXVI 31
 हिङ्गु LXXXVII 7
 हिङ्गुलु L 110, LXXVII 30
 हिमवान् XIV 24, XVI 17, LXXII 1 LXXX 7
 हिमागम LV 6
 हिरण्य XXIX 10, XLVI 41, XLVIII 42 48
 हिरण्यनाभ LIH 37

— वर्णा XLVIII 72
 — विकृति XCVII 13
 — शकल LX 17
 हीन LIH 12
 हुड्ड विषाण L 25
 हुतभुज XXXII 12, 27, LIH 48, LXXX 8, XCVIII 12
 XLVI 47, XLVIII 8
 हुताण LIH 63, 124, XCVII 11
 — भक्त XV 14
 — सुत XI 11
 हूण XIV 27
 हृदय LI 9, 43, LII 4, LIH 54, LVIII 16, LXVI 2, LXVIII 28, LXX 25, LXXV 4, LXXXV 8
 हृषीकेश CV 15

हेम LI 37, LIV 110, LXXXIV 2
 — कुडप XIV 9
 — गिरि XIV 19
 — ताल XIV 28
 हेमन्त III 24, 26, XLVI 69, 93, LXXXVI 28
 हेम XXVI 9, LXXXI 2, 5,
 हेरष्यक LXXXVII 32
 हैहय XIV 20
 होता LX 13
 होम XLVI 31, 51, 58, 65, 73
 होरा I 9, II 3, 6, 18, XXXIV 11, XC-VI 1
 ह्रस्वकेशो LXXXVIII 11
 हेषित XCH 7

INDEX

- A
 Abandoned
 Animal to be : 386.
 Abdomen : 606.
 Abhicāra : 659.
 Abhidhānacintāmaṇi : 169.
 Abhijit : 134, 398, 864, 875.
 Abhilaṣṭhāracintāmaṇi : 529.
 Ābhira : 52, 54, 104, 180, 200.
 Abhisāra 182.
 Ablution:
 Royal—: 405-423.
 Abortion : 48, 442.
 Abroad
 To die—: 603.
 Abu, Mt. : 200.
 Ācārya : 600.
 —s : 329, 736.
 Actions, Cause of universe : 4.
 Actors : 112, 114, 116, 786.
 Ādarśa : 180.
 Addicted to forbidden women : 609, 614,
 * 623, 625, 626, 628, 653.
 Ādhaka : 245, 485, 532.
 Adhikamāsa : 9.
 Adhivāsana
 —ceremony : 568-571.
 —Mandapa : 568.
 Ādityadāsa, author's father : 937.
 Adulterers : 185, 202.
 Adulteress : 810.
 Advaitins : 695.
 Advice to young men : 702.
 Aerial Cities : 863.
 Aerial City
 Effects of—: 324, 325, 401.
 Affection, winning of—: 693-698.
 Afflicted : 190.
 Afghans : 143, 202.
 Āgama
 Knowledge of—: 710.
 Āgamas : 572.
 Agastya : 152, 154-160.
 Agate : 738.
 Age of measurement : 642.
 Ages of persons : 859.
 Agnideśa : 119.
 Agnipurāṇa : 104, 177, 178, 183, 926.
 Agriculture : 221.
 Agriculturists : 96, 194.
 Danger to—: 809.
 —will suffer : 35, 50.
 Ahicchatra : 117.
 Ailments
 Bilious—: 220.
 —of wind : 111.
 Airāvata : 287, 292, 400.
 Airy nature : 643.
 Aitareya Brāhmaṇa : 141, 166, 179.
 Ākranda : 208, 209.
 Akṣaragāṇas with presiding Deities : 898.
 Akṣara-Kośa of Yavaneśvara : 848, 859.
 Alakā
 Chief of—: 141.
 Alakāra-sāstra : 722.
 Al-beruni : 115, 157, 166, 173, 175, 177,
 650.
 —On Comets : 121, 124, 136, 143.
 Alexander's time : 140.
 Alkali : 703.
 Allahabad Praśasti
 Samudragupta's—: 169, 177.
 Allies : 842.
 Alligator : 497.
 Alliteration : 112, 153, 154, 158, 219,
 345, 352, 638, 664, 717, 750, 828, 888.
 Alliterative verse : 677.
 All planets in 7th House at marriage are
 harmful : 894.
 All planets in 11th House at marriage are
 good : 895.
 Almanac : 15, 22.
 Altar : 421.
 Western—: 414.
 Amarakośa : 362, 509, 513, 534, 611,
 624, 633, 639, 685, 702, 737, 768, 800.
 Amarasiṃha : 708, 709.
 Amazonian Kingdom : 178.
 Ambarāvata : 180.
 Ambaṣṭha, according to Manu : 168.
 Ambaṣṭhas : 104, 198.
 Ambrosia
 Churning the milky ocean for—: 935.
 Amethyst : 738.
 Amnesty to prisoners : 422.
 Amogha : 400.
 —rays of the Sun : 279.
 Amorous
 —ardour : 718.
 —talk : 723.
 Ānarta country : 63, 184.
 Anavastitā : 913.
 Ancient
 —Discipline : 757.
 —Persia : 572.
 —Writers : 23.
 Andhra : 213.
 King of—: 142.
 Āṅga country : 61, 102, 104, 117, 118,
 141, 193, 213, 300.

- Aṅgaviniścaya : 5.
 Aṅgiras : 163.
 Anglers : 188.
 Animals
 — at town gate : 818.
 — living on grass : 50.
 — Three classes of— : 642.
 — With uncloven hoofs : 63.
 Aquatic— : 51, 108, 115, 213, 842.
 Destruction of— : 33.
 Inauspicious— : 679.
 Ankle-joints : 601, 660, 673.
 Antarvedi country : 60.
 Anthill : 502-508, 511-515, 517, 518, 570, 825, 836.
 Anubandhas : 11.
 Anurādhā : 243, 400.
 Rulership of— : 187.
 — with Kaulava : 877.
 Anuṣṭubh : 222, 273, 436, 527, 921.
 Apāmārga : 756.
 Aparājitaprcchā of Bhuvanadeva : 450.
 Aparānta : 53.
 Aparavaktra : 31, 113, 255, 741, 905.
 Apasavya : 206, 207.
 Aphorisms : 7.
 Aphrodisiacs : 199.
 Apiary : 434.
 Apogee : 10.
 Aquarius : 54.
 — as ascendant : 873.
 Aquatic products : 788.
 Arabs : 177.
 Arage : 122.
 Arbuda mountain : 60.
 Architect : 489, 544.
 celestial— : 450.
 Architecture : 450-498.
 Architrave : 460.
 Ardha : 745.
 Ardhasamavṛtta : 399, 755, 801, 802, 905, 906, 918.
 — of Mātrāsamakā : 799.
 Ardhavirāt : 687.
 Ārdra : 237.
 Rulership of— : 185.
 Areca-nut : 718.
 Arghā : 745.
 Aries : 636.
 Arimeda : 165.
 Ariṣṭapura : 142.
 Ārjikiya : 198.
 Arjuna : 722, 755.
 — tree, Good for rain : 284, 521, 525.
 Arjunāyanas : 40, 142, 180, 198, 212.
 Arka
 — Dīpta : 763, 775.
 — plant : 284.
 Armed Conflict : 64, 76, 114.
 Armies
 Commanders of— : 614, 624, 626.
 Armoury : 434.
 Arm-pits : 612, 657.
 Raised— : 633.
 Arms : 636.
 Kings— : 613.
 Long— : 633.
 Army
 — Chiefs : 50.
 — Commanders : 114.
 — on the march : 51.
 — revolt : 48, 66, 101.
 — Subdivisions of— : 685.
 — To be destroyed : 349.
 Trouble from alien— : 29.
 Artha : 2.
 — Śāstra : 178.
 — „ of Kauṭilya on rain : 248.
 Arthāntaranyāsa : 7, 402, 672, 725.
 Arthāpatti : 679.
 Artisans : 119, 722, 767.
 Artists : 50, 107.
 Arundhati : 162, 163.
 Āryā : 1, 442, 520, 898, 899, 918-920, 929.
 Āryabhaṭa : 32.
 Āryabhaṭiya : 9, 11, 208.
 Āryans
 Observant— : 55.
 Āryasūra : 173.
 Āryāvarta : 60, 167, 180.
 Āśādhas : 16, 262, 265, 270.
 Asafoetida : 115, 176.
 Ascendant : 5, 11, 14, 372, 844-847, 852.
 Benefic— : 826.
 Fiery— : 845.
 Natal— : 636, 873.
 Asceticism : 636.
 Ascetics : 433, 636, 757, 768, 781, 864.
 Asikas
 Chief of— : 141.
 Asita : 121, 230.
 Āśleṣā : 237, 398, 864.
 Place of— triad : 169.
 Rulership of— : 186.
 — with Nāga or Śakuni : 877.
 Āsmaka
 King of— : 140.
 People of— : 53, 62, 63, 104, 106, 177, 178, 211.
 Trouble to— : 300.
 Aṣṭabandha : 546.
 Aṣṭakavargas : 14.
 Aṣṭaśrī : 541.
 Asterisms : 114, 372, 374, 419, 479, 636, 844, 846, 863.
 Auspicious— : 346.
 Common rulership of— & lunar days : 875-877.
 Common rulership of— & Muhūrtas : 878.
 — devoid of qualities : 677.
 Effects of birth in— : 884-889.
 — for masculine sacraments : 872.
 — for shave : 869-872.
 Functions & properties of— : 866-873.

- of 6 categories : 311.
 Swift— : 868.
 Temporary— : 869.
 Tender— : 868.
 „ dreadful— : 869.
 unhurt— : 564.
 Asthma
 — Result of Earthquake : 299.
 Asthmatic complaints : 95, 112.
 Astrologer : 7, 8, 11, 12, 15, 18-21, 48, 410, 411, 416, 422, 428, 432, 442, 453, 488, 564, 571.
 Astrologers
 —as observers of Quarters : 17.
 Canons for— : 7, 13, 17.
 Quack— : 20, 21.
 Royal— : 406.
 — uncontaminated by sin : 19.
 Unique position of— : 22.
 Virtues of— : 8.
 Astrological
 — lore : 935.
 — works : 646.
 Astrology : 1, 3, 5, 11, 13, 14, 20, 719, 931.
 Ascetics' interest in— : 18.
 —as social Science : 18.
 Belief in— : 842.
 — does not teach fatalism : 757.
 Electional— : 677, 894.
 Horary— : 781.
 Knowledge of— : 2.
 Mundane— : 139, 190.
 Political— : 344.
 Astronomers : 107, 162.
 Astronomical
 — Calculations : 8, 12.
 — Science : 12, 21.
 — Works : 208.
 Āśvalāyana-sūtra : 900.
 Āśvamedha : 405.
 Āśvattha : 166, 282, 755.
 Āśvina : 233, 243, 361, 362, 829.
 Āśvini : 636, 864.
 Rulership of— : 189.
 Atharvaveda : 141, 166, 168, 419.
 Atheist : 658.
 Atkinson : 178.
 Atom : 549.
 Atomic theory : 4.
 Atonement for bad deeds : 21.
 Atri : 163, 373.
 Attendants
 Kings'— : 657.
 Attitude
 Scientific— : 121.
 Auguries : 14, 434, 489, 564.
 — for clouds : 254.
 — of fire : 421.
 Augury : 207, 586, 730.
 Aupacchandāsika : 52, 95, 155, 222, 431, 671, 691, 811, 844, 922.
 Authority
 unnamed— : 602, 606, 660.
 Author's
 — humility : 936.
 — literary art : 255.
 Autumn : 155, 157, 392.
 Autumnal
 Crops : 112, 187, 829.
 grains : 63, 66.
 Āvāhana : 410.
 Āvanti : 53, 103, 104, 134, 184.
 Āvantika : 1, 59, 62.
 Avenues
 — of Venus : 97-102.
 Conflicting opinions re— : 101.
 Directions of— : 98.
 Northern— : 395, 397.
 Aversion of the opposite sex : 696.
 Ayodhyā-King : 39.
 Āyurveda : 75, 186, 640, 699.
 B
 Back : 612.
 Short— : 633.
 Back-bone : 595.
 Badakhan : 141.
 Bādarāyaṇa : 7, 230, 333-335.
 Bagchi, P. C. : 170.
 Baghelkhand : 142.
 Bāhlikas : 116, 211, 213, 300.
 Bāhulaka : 723.
 Baladeva : 499, 526.
 Balance : 267.
 Bali : 556.
 Balh : 52, 116.
 Baluchistan : 115.
 Bamboo
 Pearls from— : 747.
 Bāna, poet : 181, 691, 696, 718, 719.
 Banavāsi : 172.
 Baneful year : 93.
 Bankers : 118.
 Banner
 Trees good for— : 347.
 Banyan tree : 282.
 Barbara : 54.
 Barbarians : 111.
 Barbers : 116, 433, 722.
 Bards : 786.
 Barley : 92.
 Bath
 Royal— : 406.
 Bathing : 14, 16.
 Battles
 Bloody— : 48.
 Baudhāyana-sūtra : 900.
 Bearers
 of burdens : 54.
 Beds
 Dimensions of— : 730.
 Beef : 532.
 Bee-hive : 862.
 Before eclipse
 Mercury's effects— : 861.

- Belching aloud : 441.
 Bell
 — makers : 117.
 — ringers : 115.
 Belly : 595, 636.
 Folds on— : 609.
 Pot-like— : 607, 669.
 Benares
 Edition : 526.
 People of— : 61.
 Bengal : 142.
 People of— : 61-63.
 Benzoin : 198, 709.
 Beryl : 521, 577, 583, 738, 753.
 Bestial nature : 644.
 Betel : 717.
 — Chewing : 718.
 Bhadra : 165, 646, 651, 652, 657, 746.
 Bhadrā : 826, 874.
 Bhadrabāhu : 110.
 Bhādrapada : 233, 243, 273, 829.
 Bhadrāśva : 102.
 Bhadravīrāṭ : 801.
 Bhagavadgītā : 307, 649, 693, 694.
 Bhāguri : 405, 758.
 Bhānubhaṭṭa : 106.
 Bhāra equals 200 Palas : 642.
 Bhāradvāja : 481, 757, 758.
 Bharanī : 846.
 Rulership of— : 189.
 — with Viṣṭi : 877.
 Bharata (on triangular buildings) : 472.
 —'s rules : 555.
 Bhāratavarṣa : 165.
 Bhāravi : 110, 687.
 Bhārthari : 692, 717.
 Bhāsa, poet : 155, 353.
 —'s Svapnavāsavadatta : 724.
 Bhaṭṭasvāmin : 178.
 Bhaṭṭotpala : 1, 3, 83, 95, 106, 110, 115, 117, 124, 141, 185, 186, 203, 206, 216, 217, 242, 386, 393, 535, 538, 544, 576, 579, 595, 607, 623, 629, 637, 659, 690, 699, 779, 782, 788, 822, 872, 911, 929, 941, 942.
 Bhavabhūti : 2.
 Bhaviṣyapurāṇa : 572.
 Bhīṣma's departure : 162.
 Bhoja : 402.
 Bhoja tribe : 180.
 Bhramara-kīṭanyāya : 693, 695.
 — vilasita : 909.
 Bhṛgu : 772.
 Bhṛngis : 39.
 Bhujāṅgaprayāta : 255, 915.
 — vijrmbhita : 917.
 Bhūmaka : 177.
 Bhūrjakaṇṭaka : 455.
 Bhūtas : 659.
 Bile, Vitiated— : 920.
 Vitiating of— : 102.
 Biliousness : 904.
- Bilva : 521.
 — & fig joined together : 503.
 Birch-bark : 436.
 Birds : 107.
 Aquatic— : 407.
 Auspicious— : 539.
 Carnivorous— : 401.
 — : sitting on banner : 359.
 Destruction of— : 120.
 Inauspicious— : 407.
 Trouble to— : 58.
 Birth
 of Sons : 730.
 —Star of next issue : 445.
 Bitches bringing forth young ones in forest : 862.
 Black
 grains : 111.
 — magic.
 Expert in— : 659.
 Blanket : 417.
 Blaze in quarters : 16.
 Blind : 847.
 Blood
 — a vital substance : 640.
 Flow of— : 802.
 Excess of woman's—leads to female birth : 699.
 — stone : 738.
 Blue jay : 772.
 — fighting with Crow : 801.
 Boars : 111.
 Pearls from— : 746.
 Bodha : 710, 711, 714.
 Bodhāyana : 419.
 Bolt : 400, 412.
 Bone fractured : 837.
 Bones
 Strong— : 635, 640.
 Books
 One will get— : 787.
 Border
 People living in— : 50.
 Boring earlobes
 Planetary positions and Stars for— : 881.
 Bosoms : 663.
 Bow-makers : 62.
 Brahmācārin : 860.
 Brahmagupta : 107, 161.
 Brahman : 2, 3, 12, 42, 481, 558, 630-632, 804.
 — of Vedāntins : 692.
 — to be guarded : 475.
 World of— : 19.
 Brāhmaṇa period : 142, 398.
 Brāhmaṇḍa : 630.
 Brāhmapurāṇa : 630.
 Brahmaputra : 168.
 — Valley : 143.
 Brahma siddhānta : 32, 34, 44, 45.
 Brāhmasphuṭa siddhānta : 11, 106, 107.

- Brahmin astrologer : 20.
 — murder : 106.
 Brahmins : 39, 111, 112, 118, 154, 159, 164, 189, 194, 212, 284, 377, 378, 381, 382, 385-388, 398, 404, 416, 433, 454, 465, 488, 560, 570, 571, 575, 677, 679, 682, 685, 689, 699, 764, 794, 931, 933.
 Trouble to— : 58, 61, 62, 96, 103.
 Brahmoktaviśvakarmaprakāśikā : 450.
 Braying is 'Burning' : 803.
 Break of Chin : 64.
 Breast
 Broad— : 633.
 Muscular— : 651.
 Breath
 Sweet— : 643.
 Bredichin, Professor : 145.
 Brewers : 118.
 Brhadratha : 574.
 Brhadyātrā : 6.
 Brhājātaka : 1, 2, 6, 17, 110, 194, 312, 637, 647, 728, 848, 850, 884, 890, 918, 919, 942.
 Brhaspati : 249, 322, 451, 485, 757, 758.
 — taught Indra : 423.
 Bricks
 Burnt— : 457, 466, 524.
 Bride
 Suitable— : 660.
 Bridges : 197, 221.
 Construction of— : 188.
 Broach : 650.
 Brows : 625.
 Arched— : 665.
 unconnected— : 625.
 Well-knit— : 651.
 Buddha : 559, 572.
 — era : 162.
 Time of— : 141.
 Buddhism : 722.
 Buddhist monk : 786, 792, 925.
 Buffalo : 370, 612, 786, 824, 836.
 Buildings
 Varieties of— : 464, 466.
 — in neighbourhood : 484, 485.
 Bull-fighting : 416.
 Bulls : 574; 576-578.
 Burdwan : 192.
 Burgled
 Danger of being— : 810.
 Burial ground : 370.
 'Burning' direction
 Animals in— : 818.
 Burning organ
 woman with— : 726.
 Butchers : 433.
 Butter-milk : 523.
 Buttocks : 607, 654.
 C
 Caitra : 233, 392.
 Cakravāka : 155.
 Cakṣu (Oxus) : 116.
- Calamities : 862.
 Sixfold— : 94.
 Calendar : 232.
 Cālukyās : 104.
 Camara deer
 Tails of— : 681.
 Camels : 58.
 Campā : 141, 193.
 Campatamālā : 583.
 Camphor : 710, 711, 715, 716.
 Campūrāmāyana : 402.
 Cāṇakya : 13.
 Cancer : 23, 24, 52.
 Candavṛstiprayāta : 926.
 Cannibals : 39.
 Canopus : 16, 152, 154, 155, 159.
 Setting of— : 160.
 Capala : 929.
 Capital
 Destruction of : 29.
 — to be stormed : 119.
 Capricorn : 23, 24, 54.
 Caraka : 7, 718.
 — Saṃhitā : 5.
 Carakhaṇḍas : 11.
 Cardamom : 199.
 Cargo of gems : 408.
 Carmarāṅgas : 177.
 Carpenters : 118.
 Carriage-makers : 118.
 Cartmen : 82, 114.
 Cārudevī river : 104.
 Castes
 — assigned to parts of sky : 50.
 Suffering of— : 27.
 Categories : 4.
 Cats : 111, 765.
 sight of— : 803.
 Cattle : 438.
 Arrival of— : 260.
 Death of— : 51, 144.
 — owners : 52, 102, 103, 605, 608.
 Rich in— : 628.
 — to be destroyed : 112, 212.
 — to progress : 221, 222.
 Trouble to— : 35, 75, 79, 94, 159.
 Caurapañcāśikā : 686.
 (of Bilhāṇa)
 Cave-men : 103, 104, 115.
 Cawing of Crows : 16.
 Cedi : 142.
 Central regions
 — to be troubled : 56, 63, 66, 95.
 Cereals : 186, 187.
 Chameleon in front : 771.
 Characteristics
 Natural— : 643.
 — of blessed men : 645.
 Charcoal : 371, 372.
 Chariteers : 116.
 Charitably disposed : 659.

- Charlatans
 Condemnation of—: 12, 21.
 Charms and herbs :
 Skilled in—: 54.
 Cheeks : 622, 653.
 — with dimples : 670.
 Chemists : 197.
 Chenab : 200.
 Chest : 636.
 Even — : 611.
 Raised — : 633.
 Chidambara Iyer : 249.
 Children : 640, 668.
 Bereft of—: 626.
 Father of many — : 606.
 Few — : 603.
 — in the womb suffer : 63.
 Chin : 619.
 Chinese : 62, 63, 143, 202.
 Cholera : 403.
 Chowries : 733, 787.
 Crystal handle of—: 681, 684.
 Signs of—: 681.
 Cinaraṭṭha : 183.
 Cināsa : 116, 117, 192.
 Circle of quarters : 805, 806, 839.
 Circular worship : 572.
 Circumference : 561.
 — of head : 552.
 — Waist : 554.
 Citrā : 400.
 Rulership of—: 187.
 Clark W. F. : 11.
 Clash of arms : 24, 27, 48, 75, 82, 290, 792.
 Clashing of rays : 205, 207.
 Classes
 Four—: 120.
 Clay for making images : 564.
 Cleaving
 Effect of—: 211.
 Clitoris : 661, 739.
 Clothes : 676-678.
 Constellations for wearing new—: 676.
 Effects of cuts in — : 678.
 Location of gods, men and devils in—: 677.
 Stains on — : 677, 678.
 Cloud formations : 16.
 — tree : 289.
 Clouds : 419, 861.
 Mars afflicting—: 240.
 Pearls from — : 746.
 Ruin of—: 211.
 Shapes of—: 291.
 Tree-shaped — : 401.
 Types of—: 241.
 Clove : 199.
 Coastal people : 103.
 Cobbler : 483, 722, 786, 792.
 Cobwebs : 390.
 Cocks : 16, 581, 582, 786.
 — Crowing in the evening : 389.
- Cohabitation with forbidden women : 601.
 Coitus : 693, 726.
 Coksa : 794.
 Cola : 53, 119, 143, 202.
 Colebrook : 157.
 Colic : 654.
 Collar-bone : 611.
 Collyrium : 414, 521, 522, 583, 706.
 Colours
 Sun's—in the seasons : 28, 29.
 Symbolism of—: 27.
 Colt : 593.
 Combat
 Single—: 189.
 Combustion : 6.
 Comet : 153, 398, 399, 423.
 — afflicting king's star : 140.
 — Bennet : 122.
 Brahmadanḍa — : 127.
 — Causing mortality : 126, 132.
 Disastrous effects of Kirāṇa — : 126.
 Donati's—: 145.
 — Encke : 122.
 Portentous — : 125.
 — Striking Agastya : 160.
 Comets
 Analysis of—: 121.
 — born of Death : 123.
 Charts of—: 146-148, 150, 151.
 Composition of—: 144.
 Duration of effects of—: 124.
 Good effects of—: 125, 127, 136-138, 143.
 How—are recognized : 123.
 — known as *Tāmasakīlakas* : 24, 25, 147, 149.
 Three kinds of—: 122.
 Commandants : 188, 189, 194.
 Commanders of elephants : 107.
 Commentary
 Two other schools of—: 783.
 Commentator : 91, 93, 115, 116, 118, 125, 126, 142, 153, 160, 205, 208, 214, 222, 232, 233, 240, 243, 245, 251, 252, 369, 370, 379, 382, 387, 392, 400, 407, 412, 421, 428, 429, 432, 433, 436, 460, 463, 467, 470, 478, 482, 489, 492, 497, 498, 503, 509, 512, 519, 520, 524, 526, 528, 529, 532, 536, 538, 542, 545, 549, 551-553, 558, 561, 570, 575, 580, 585, 587, 591, 595, 596, 598, 599, 601, 603, 608, 614, 638, 639, 643, 647, 648, 650, 652, 656, 657, 660, 666, 677, 681-683, 692, 695, 697, 700, 704, 708-711, 713, 714, 717, 718, 723, 725, 734, 736, 738, 740, 741, 743, 747, 749, 754, 758, 760, 767, 770-772, 774, 776-779, 784, 787-789, 793, 794, 797, 799-801, 810-813, 818, 820, 822, 826, 831-834, 839-841, 845, 846, 848, 851, 853, 858, 860-862, 869, 871, 888, 892, 894, 900, 912, 913, 922, 923, 929, 942.

- Couriers : 116.
 Courtesan : 116, 788.
 Attributes of—: 12.
 Courtyard : 476.
 Cowhens : 60, 767, 794.
 Cowper : 408.
 Cows : 16, 488, 570, 597, 764, 765.
 — bring fortune to owner : 819.
 Dung of — : 438.
 Features of—: 416, 574-579.
 Intention of — : 819.
 lowing of—: 782.
 — lowing without reason : 819.
 Milch—: 389.
 — obstructed by dogs indicate rain : 819.
 — with tail touching the ground : 577, 578.
 — with tears in eyes indicate owner's death : 819.
 — with white feet : 579.
 Crafty : 608.
 Cranes : 804.
 Creation : 3.
 Creator's boon : 42, 46.
 Creatures
 Diurnal & nocturnal—: 795.
 ugly — : 383.
 Creepers
 Produce of—: 85.
 Cries
 — of birds & beasts : 795-806.
 — of crows : 829.
 Science of—: 844.
 — that are full, burning, auspicious : 798.
 Criminal
 Condemned—: 438.
 Crops : 94, 95, 106, 132, 222, 244, 257, 273.
 Abundant—: 24, 34, 37, 38, 47, 62, 78, 84, 85, 93, 104.
 Autumnal—: 118.
 Danger to—: 29, 48, 53, 57, 58, 62, 64, 83, 86, 102, 103, 220.
 Destruction of—: 299, 334.
 Growth of—: 336-339, 381.
 — prosper : 333, 334.
 Summer—: 112.
 Crow : 402.
 — attacking people : 831.
 — building nest : 829, 830.
 — striking a vehicle : 832.
 — with two or more fledgelings : 830.
 Crown : 16.
 Crowns : 424, 425.
 Crests of—: 424.
 Crown-work : 544.
 Crows
 Different sounds of—: 840.
 — flying at night : 831.
 Cruel men : 189.
 Cry
 Burning—: 801-803.
- Complexion : 641.
 Compound perfume : 709, 715.
 Conch : 594, 616.
 — figure : 635, 636, 652.
 Pearls from—shell : 747.
 Concubinage
 Addicted to—: 604.
 Concubines
 Prosperity of—: 284.
 Conflict with southern enemies : 64.
 Conjugal happiness : 635, 664.
 — married : 696.
 Conjunction
 Moon's—: 214-216.
 — of Jupiter & Saturn : 119.
 — with eclipsed disc : 59, 60.
 Conjunctions : 10, 14, 16.
 Connoisseurs
 — of gems : 737.
 — of wares : 187.
 Consonants assigned to planets : 849, 859.
 Constellations : 11, 14.
 Fined, Dreadful, Fierce etc.—: 867, 868.
 Number of stars constituting—: 866.
 Presiding Deities of—: 866.
 Conversion of shadow into time : 11.
 Corals : 195, 443, 738.
 Cordiality :
 — among the people : 83.
 — „ rulers : 34.
 Corn : 39.
 Abundance of—: 214, 215.
 Corporations
 Heads of—: 187, 200, 213.
 Corpulent : 654.
 — body : 644.
 Cosmic forces
 Release of—: 406, 415.
 Cot : 731, 732.
 Cross-beams of—: 735.
 Cotton
 Destruction of—: 62.
 Couch : 571, 677, 678, 686.
 Couches & Seats
 Signs of—: 729-736.
 Cough : 112.
 Countries : 829.
 — allotted to stars : 16.
 Conquest of—: 143.
 Destruction of—: 29, 402, 777.
 Eastern—: 40, 112.
 — in the South : 404.
 — in the West to suffer : 396.
 — lying between Ganges & Jumna : 655.
 North-Eastern—: 182.
 Northern—: 179.
 North-Western—: 177.
 Trouble to prosperous—: 55.
 Country will be denuded : 830.
 Courage
 Deep—: 633.

Full—: 801, 803, 804.
 Malignant—: 797.
 Crystal : 41.
 Cubits
 Small—: 681.
 Three kinds of—: 464, 465.
 Cuckoo : 402, 664.
 Cūlikas : 104.
 Cunningham
 —on Bhadra : 176, 196.
 —on Brahmaputra : 183.
 Cupid
 Activities of—: 93.
 Cupid's snare : 699.
 Cūrṇa : 745.
 Cutch : 39.
 Cycle of sixty years : 9, 89, 96.

D

Dacoits : 96.
 Dahana Vithi : 133.
 Dakṣa's Sacrifice : 123.
 Dāmaras : 183.
 Damayanti : 170.
 Daṇḍāni : 797.
 Damsel : 692, 719, 721, 723, 726, 741
 Charming—: 686.
 Damsels
 young—: 834, 838, 908, 919.
 Dancers : 62, 84, 786.
 Daṇḍa : 287-289, 539.
 Daṇḍaka : 807, 923, 926, 927.
 Chief of—: 141.
 Surāma—: 155.
 Daṇḍin : 12, 168, 170, 696.
 Danger
 —to life : 635.
 —to people : 30, 93.
 —to world : 79.
 Daradas : 54, 63, 119, 164, 182.
 Darbhanga : 104.
 Darkness : 3.
 Dark Shafts : 24.
 —Causing sufferings : 26, 129.
 Colours of—: 27.
 shapes of—: 26.
 Darśa : 119.
 Dārva : 183.
 Daśānta : 677.
 Daśārṇa : 53, 118.
 Daśārūpaka : 687.
 Daśās of planets : 14.
 Dāśeraka : 60.
 David Brunt : 241.
 Dawn : 285.
 —to be disastrous : 287.
 Day : 9.
 Death : 37, 47, 403.
 —at the hands of a woman : 623.
 —by hanging : 815.
 Danger of—: 812.
 News of—: 815.

—of commander : 27.
 —of king : 31, 67, 389.
 —of Pāṇḍya King : 35.
 —of queen : 65.
 Owner's—: 379, 381, 481.
 —through hunger : 29.
 Decanate : 13.
 Decay of vehicles : 816.
 Decoction : 569.
 Decorative motifs : 482.
 Deer : 16, 803, 812.
 Defeat
 Signs of—: 208, 209.
 —of Mars and other planets : 211-213.
 Defeatist mentality : 688.
 Deformed body : 639.
 Deities (8) of houses : 479, 480.
 Demon : 778.
 Demoniac nature : 644.
 Demonology : 197.
 Demons : 152.
 Deodar : 756.
 Depression at the Corners of eyes : 552.
 Destiny : 21.
 Destroys enemies : 755.
 Destruction
 —of countries : 23, 287, 795.
 —of enemies : 683.
 —of fighters : 40.
 —of King's enemies : 590.
 —of landed property : 437.
 —of owner : 561.
 —of people : 31, 35.
 —of traders : 36.
 Determination of strength : 13.
 Devala : 43, 78, 97-99, 119, 121, 127, 225, 230, 246, 293, 499, 758.
 Devikā river : 134.
 Devilish nature : 644.
 Devoted to elders & Brahmins : 656, 659.
 Dey : 180, 199.
 Dhaniṣṭhā
 Rulership of—: 188.
 Dhanvantarinighaṇṭu : 514, 523, 524.
 Dharapa : 744.
 Dharmasāstra : 10, 497, 598, 690, 699, 719, 727, 934.
 Dharmāranya : 166, 167.
 Dhasan river : 118.
 Dhātus : 640.
 Dhīralalitā : 915.
 Dhūmaketu : 861.
 Dhūpa : 709, 710.
 Dhvani : 156.
 Diagram
 Circular—: 411, 412.
 Planets in the—: 412.
 Diameter of Day-Circle : 11.
 Diamonds : 170, 737, 739-741.
 Deities of—: 738.
 Diction

Graceful—: 157, 158.
 Dictionary
 Apte's—: 770.
 Diet
 Regulated—: 920.
 Digestion
 Weak—: 702.
 Digit : 796.
 Own—: 550.
 Practical—: 730
 —varies from person to person : 642.
 Digs at grammarians etc. : 21.
 Dikṣit S. B. : 89.
 Diminutive month : 9.
 Dimple : 551.
 Dinacaryādhyāya in Āyurveda : 754.
 Dipta : 797.
 Direction
 —afflicted with famine : 226.
 —of rainfall : 233.
 Tranquil—: 806.
 Directions
 Determination of—: 252.
 —for worship-room : etc. 495.
 Disaffection
 Indications of—: 721.
 Disasters : 101.
 Discord between king & army : 105, 207.
 Disease : 40, 58, 69, 74, 76, 78, 86, 93, 94, 96, 103, 105, 110, 132.
 Freedom from—: 92.
 —of anus : 65.
 —of bile : 112.
 —of ear : 108.
 Outbreak of—: 334.
 Diseases : 144, 159, 207, 403, 437.
 Fatal—: 138.
 Dissolution of the world : 398.
 Distillers of liquor : 108, 188, 768.
 Distinguishing sex of creatures : 759.
 Divine
 —Mothers : 561.
 —Nature : 644.
 —visitation : 381.
 Divyaka, good to the left : 799.
 Dodhaka : 41, 120, 215, 280, 292, 396, 443, 644, 677, 802.
 Dog :
 —Barking in cemetery : 811.
 —Coming towards traveller : 808.
 —in a village : 812.
 —sporting with Cows : 810.
 —urinating on cow-dung : 807.
 Dogs : 16, 580.
 —barking before rain : 277.
 —bringing bones into house : 389.
 —in tracing criminals : 276.
 Domestic animals : 833.
 Donkeys : 111.
 —standing still : 802.
 To wear—hide : 690.

Door : 477-479, 481, 482, 539.
 —being pierced : 481.
 Side-frames of—: 458.
 Doubt about conflict and Conjunction : 210, 211.
 Dove on vehicle : 798.
 Downpour
 Torrential—: 255.
 Dragon's Head : 42.
 Dramatics : 719.
 Drāvida kings : 39.
 Dravidas : 103, 104, 119, 176, 192, 300.
 Dravyas : 4.
 Dreams
 Future thro'—: 14, 411.
 Dress and ornaments : 555.
 Droga : 532.
 Drought : 29, 36, 47, 58, 59, 69, 70, 72, 74, 79, 83, 85, 86, 92, 107, 108, 112, 114, 132, 144, 159, 290, 403, 830, 842.
 Druggists
 Harm to—: 108.
 Drunkards : 108, 118.
 Drutapada : 907.
 Drutavilambita : 153, 255, 277, 291, 360, 659.
 Dubin
 Maurice—: 122.
 Dumb-bells : 616.
 Dūrvā : 508, 514.
 Dust-storms : 16, 31, 112, 224.
 —after eclipse : 67.
 Duṣyanta : 181.
 Dvādaśāṃśa : 13.
 Dvādaśi for worship of Lord Viṣṇu : 934.
 Dwellers on river-banks : 118.
 Dyers : 115.

E

Ears : 622, 658, 665.
 Earth
 Orbit of—: 122.
 —to be submerged : 105.
 Earthquake : 16, 36, 46, 67, 862.
 Extent of—: 306.
 Fruition of—: 303.
 Reason for—: 296, 298.
 Earth's prayer to Brahman : 297.
 Earthy nature : 643.
 East
 —Coast : 60.
 Countries in the—: 168.
 Eclipse : 216, 319.
 —Commencing when the luminary is half-risen : 50.
 Recurrence of—: 59.
 Ten varieties of—: 54.
 Total—: 49.
 Eclipsed luminaries rising or setting : 49.
 Eclipses
 Cause of—: 44, 45.

- Commencement of—in Different directions : 51.
 — Compared : 45.
 Effects of — : 48, 50, 57, 58, 60-63, 257.
 End of— beneficial to countries : 50, 65.
 Liberations of— : 66.
 Miscarriage arising from — : 65.
 — Occurring in Aries etc. : 52-54.
 — " " the Solstices : 51.
 — of the Sun & Moon : 10, 42, 46, 48.
 Popular belief about — : 46.
 Rituals at — : 68.
 Ten kinds of ending of — : 63, 64.
 Ecliptic : 9, 25.
 Economic ruin : 78.
 Edge of Cloth
 Stain on — is bad : 678.
 Effulgence
 Physical — : 637.
 Eighth house with the Sun or Saturn good for marriage : 894.
 Ekānāṣā : 557.
 Electional astrology : 14, 15, 144.
 Element ether is generous : 638.
 Elements : 4, 600, 638, 647.
 Presiding Deities of — : 639.
 Elephant-Catchers : 116.
 — driver : 788, 793.
 Elephants : 187, 198, 213, 733.
 Attitude of — : 825-828.
 — breaking anthills : 827.
 Colour of — : 596.
 Commanders of — : 826.
 Effects of — tusk breaking : 826.
 Features of — : 16.
 Four types of — : 595, 596.
 Heights of — : 596.
 Impotent — : 598.
 Palate of — : 597.
 Pearls from — : 746.
 Pregnant — : 598.
 Rug on — back : 908.
 Signs of — : 595-598.
 — suffer : 60, 61, 101, 111.
 Tail of — : 596.
 — to die : 51.
 — tusk, abode of Gods etc. : 825.
 Value of — : 267.
 Elixirs : 925.
 Emblem of Siva : 21.
 Embrace of the beloved : 687, 692.
 Embryo : 241.
 Retention of — : 243.
 Emerald : 738, 752.
 Emigration resulting from Dark Shafts : 26.
 Eminent personage
 Arrival of an — : 847.
 Emperor : 642.
 Death of an — : 141.
 Employment of Spies etc. : 14.
 Encirclement of cities : 109.
 Encyclopaedia
 This work, a veritable — : 935.
 Enemies 403.
 Deadly — becoming friends : 863.
 — Increase : 831.
 Subjugation of — : 842.
 Enemy
 — attack : 334.
 —'s country : 598.
 Engineer : 635.
 Enjoyer
 — of many women : 609.
 — of pleasures : 607, 611, 620, 621, 622, 624, 636.
 — of wealth : 605.
 Enterprise
 Scientific — : 704.
 Epic poetry : 686.
 Epidemics : 58, 83, 95.
 Epigraphic records : 182.
 Epilepsy : 481.
 Equator : 9.
 Erotic
 — bliss : 691.
 — experience : 692.
 — pleasures : 693.
 — Recipes : 699-703.
 Erotics : 719.
 Esoteric Science : 415.
 Ether
 Characteristics of — : 644.
 Eunuchs : 188, 200, 212, 221, 728, 759, 847.
 Exchequer
 Lord of — : 767.
 Exit from the world : 14.
 Expiatory rites : 374, 378, 380, 382, 384, 385, 422, 425, 865.
 Extent of outstretched arms : 648, 650, 651.
 Eye
 — balls : 653.
 — disease : 111, 435, 676.
 Eyes : 624, 664.
 — like Kuberākṣi : 652.
 Long — : 633.
 Red corner of — : 633.
 Squint — : 624.
 — with extremely black pupils : 624.
 Eye-sight
 Loss of — : 702.
 F

Face : 621.
 Raised — : 633.
 Faces of Mars : 69.
 Facial disease : 64, 70.
 Fa-hian : 173, 742.

- False fire : 67.
 Family
 Destruction of — : 601.
 Famine : 24, 27, 36, 37, 49, 58, 59, 61, 67, 79, 94, 103, 105, 112, 114, 120, 127, 132, 159, 160, 207, 380, 398, 402, 403, 829, 330.
 Fancies : 368.
 Farmers : 61.
 Trouble to — : 34.
 Fast runner : 634.
 Fatalism
 Philosophy of — : 374.
 Fat and marrow, cause of handsome body : 641.
 Fate and Free will : 757.
 Fate
 Cruel — : 865.
 Father of many sons : 609.
 Fauna and flora : 347.
 Favourite of all : 756.
 Fear : 104.
 of death : 802.
 Feast : 19, 20, 755.
 Sumptuous — : 676, 812.
 Feet
 King's — : 601.
 Red — : 633.
 Feminine
 — excellence : 686.
 — features : 634.
 — treachery : 719.
 Fertilizers : 16.
 — In Ancient India : 531.
 Festivities : 93, 844, 862.
 Fever disappears : 866.
 Fiery disposition : 643.
 Fifth house at marriage : 893.
 Fig : 501.
 Fighting
 Panic caused by — : 56.
 Figures of speech : 154.
 Fine Arts : 52, 635.
 Learned in — : 658.
 Finger
 knuckles : 633.
 Fingers : 615, 658, 667.
 Little — : 636.
 Three vertical lines on — : 636.
 Long — : 613.
 Six types of — : 614.
 Thin — : 633.
 Fire
 accident : 904.
 Danger from — : 33, 58, 86, 94, 830.
 — circle of earthquake : 300, 306.
 Destruction by — : 112.
 Destructive — : 403.
 — God : 570.
 — oblations : 350.
 Outbreak of — : 92, 95, 102.
 Fire-workers : 60, 211.
 Harmful to — : 69, 82.
 First house at marriage : 892.
 Fishermen : 140, 188, 200.
 Fishes : 54, 120.
 Fish-tail : 616.
 Fitting of frame of Cot : 734.
 Flag method for finding direction : 251.
 Flags :
 Breaking of — : 863.
 Flames : 379, 863.
 Fleet : 172, 180, 181.
 Flesh-strong : 641.
 Flock : 575, 576, 586.
 Luck to — : 578.
 Floods : 31, 51, 55, 94, 109, 114, 144.
 Florists : 116.
 Flower experiment : 486.
 Flowers : 82, 115.
 — and fruits out of season : 380, 381.
 — Atasi — : 120.
 — Bāṇa — : 120.
 Freakish — or fruits : 382.
 yellow — : 119.
 Foetus
 Development of — : 693.
 Growth of — : 237.
 miscarriage of — : 236, 237, 239.
 Months of formation : 238.
 Release of — : 232.
 Food : 755, 756.
 Abundant — : 256.
 Blessed with — : 635.
 Cannot digest — : 734.
 Destruction of — : 380, 791.
 — grains : 52, 63, 64, 70, 86, 101, 102, 207, 830.
 — in plenty : 85, 92, 159, 829, 830, 838.
 — of barley : 441.
 Rājasa type of — : 702.
 — to be costly : 84.
 Foo : 636.
 Fore-head : 626, 627, 665.
 Broad — : 633.
 Foreign lands
 Dwells in — : 887.
 Foresters : 103.
 Lord of — : 654.
 Forests
 Denizens of — : 53, 54, 61.
 Destruction of — : 33.
 Entering — : 564-567.
 Fortnight : 8.
 Sun's effects within a — : 861.
 Fortresses
 Time for capturing — : 15.
 Fortunate : 610, 623, 624, 641.
 Fortune
 — ensured, 755.
 Good — : 636, 645.
 — line : 635.
 Makes — abroad : 636.
 Fourth house at marriage : 893.
 Freak birth : 14, 385.

Frequentative : 652.
 Friday good for painting, clothes etc. : 927.
 Friends
 Estrangement of — : 103, 111, 117.
 Frog :
 Green — : 505.
 — near tree : 506.
 yellow — : 512.
 Fruition
 Time of — : 861.
 Fruit-tree, beneficial : 732.
 Fumigation : 714.
 'Fundamentals of Astrology' : 346, 728, 901.
 Funeral pyre
 Women enter their husband's — : 691.

G

Gāhā : 577.
 Gait
 of elephants : 827.
 Impeded — : 906.
 — of men : 600, 644, 645, 653.
 Gamblers : 108, 115, 434.
 Gambling : 438, 636.
 Gaṇa-devatās
 Sacrifice for — : 919.
 Gaṇas
 Relationship of — : 898.
 Gāndhāra : 39, 62, 63, 104, 116, 212, 655.
 — Note : 771.
 Gandhārnava perfume : 710.
 Gandharvadeśa : 181.
 Gandhayukti of Īśvara : 710.
 Gaṇeśa : 1, 377, 563, 566.
 Ganges : 117.
 Gaolers : 200.
 Gardens : 527.
 Brindavan — in Mysore : 527.
 Garga : 3, 5, 24, 29, 34, 48, 70, 73, 78, 81, 83-86, 98-101, 110, 111, 114, 116, 120, 121, 123-132, 134, 139, 157, 159, 204, 205, 206, 209, 210, 217, 230, 231-233, 237, 238, 245, 246, 248, 249, 253, 256, 290, 298-304, 307, 317, 318, 322, 330, 331, 345, 349, 354, 358, 360, 373-376, 379, 380, 385, 387, 389, 391, 396-399, 401, 414, 422, 423, 429, 430, 450, 456, 457, 460, 461, 465, 479, 481, 486, 487, 490, 491, 499, 535, 545, 566, 580, 581, 584-587, 599-601, 630-633, 636, 639, 644, 660, 663, 664, 666, 673, 678, 684, 757-759, 808, 811, 840, 863, 875, 880, 924-929, 931.
 — Sāmudrika : 619.
 Garuḍa : 143, 541, 758.
 Gate
 — leading to court : 476.
 Temple—in cardinal directions : 538.
 Gāthā : 313, 799, 802, 920.
 Gatidipta : 763.
 Gauhati : 169.

Gauragriva : 166.
 Gavyūti : 819.
 Gāyatri mantra : 793.
 Gedrosia : 177.
 Gem : 427.
 Gemini : 52.
 Gems : 17, 152, 153, 443.
 — born of Dadhici : 737.
 Examination of — : 737-741, 752.
 Flaws of — : 749.
 — have spiritual powers : 752.
 — of inestimable value : 750.
 — on the hoods of serpents : 750.
 Qualities of — : 749.
 Genital organ : 603, 604, 652, 669.
 — Like Āsvattha leaf : 661.
 Short — : 633.
 Gentle people : 62.
 Geographical units : 39.
 — relating to constellations : 54.
 Geography
 Knowledge of — : 154.
 Ghaṇṭasāla : 170.
 Ghaṭa : 541.
 Ghazni : 115.
 Ghee and honey become dear : 52.
 Ghee, dispeller of Sin : 417.
 Ghoṣa : 166.
 Ghosts
 Danger from — : 734.
 Gifts
 — of Ghee : 931.
 — of Gold, gems and Cows : 865.
 Girivraja : 117, 143, 179.
 Girls
 Father of — : 605.
 Gīrnar inscription : 172.
 Gītā : 692, 802, 933.
 Gitaka : 919.
 Giti : 918, 920, 929.
 Globe
 Division of the — : 165.
 Gloss in five things : 641.
 Glow-worms : 281.
 Glue
 Adamantine — : 546-548.
 — named Vajrasaṃghāta : 547.
 — Vajratāla : 547.
 Glutton : 612.
 Gluttonous : 608, 623, 643, 726.
 Gnomon
 for finding Ayana : 23.
 Shadow of — : 10, 12
 Goats
 Features of — : 16, 585.
 — testes : 701.
 — without horns : 585, 587.
 Go-between
 are the cause of ruin : 722.
 God
 of Death : 561, 639.
 of Love : 223.
 of Rain : 111.

H

Goddess of Wealth
 Arrival of — : 753.
 Sons of — : 587.
 Godhūli period ideal for marriage : 896.
 Godowns : 116.
 Gods : 112, 752, 764.
 — of quarters : 500.
 Visitations of — : 8.
 Where — dwell : 537, 538.
 Worship of — : 8.
 Gold : 11, 118, 443, 571, 832, 833.
 Dealers in — : 62.
 Discolouration of — : 863.
 — in foundation : 474.
 Weighing — : 267.
 Golden Age : 40.
 Blessings of — : 92.
 Golden Egg : 3.
 Golden precept : 697.
 Goldsmiths : 50, 834.
 Gonarda : 103.
 Good & bad men contrasted : 936.
 Good speaker : 889.
 Gorakhpur : 104.
 Gorocana : 414.
 Governor of a Province : 654.
 Govindarāja : 630.
 Grafting : 527-529.
 Season for — : 529.
 Grahaganita : 14.
 Graha-yajña : 365, 917.
 Grains dear : 38.
 Grammar : 737.
 Expert in — : 644.
 Grammarians : 198.
 Grammatical expression : 223.
 Granaries : 211, 862.
 Grazing : 205, 207.
 Great Bear under attack : 163.
 Great Men
 Signs of five — : 646-659.
 — do not boast : 697.
 Greek
 — Astrology : 20.
 — Horoscopy : 217.
 — settlers : 104.
 — writers : 181, 200.
 Green gram : 62.
 Grief : 110.
 Ground
 — plan of 81 squares : 467.
 — sloping towards north etc. : 485.
 Gruel
 Sour — : 706.
 Guḍa : 166.
 Guest at Śrāddha : 19.
 Guharāja : 541.
 Guild of Silk Weavers : 173.
 Gulf of Cambay : 742.
 Guluhas : 177.
 Guṇjā : 745.

Haihayas : 176.
 Hail-stones to fall : 112, 239.
 Hair : 552, 651, 659, 665.
 — becomes black : 707.
 — dyes : 706.
 Man of grey — : 706.
 Single — in a pore : 602, 629.
 Thick — : 610.
 Thin — : 633.
 Hair-oils
 Perfumed — : 707, 708.
 Hairy circle : 449, 577, 593, 610.
 Hala : 194.
 Haladas : 177.
 Halas : 177.
 Halāyudha : 669, 670, 673.
 Halos : 315, 316, 374, 392, 400, 861.
 Assassination of Kings due to — : 317.
 Planets inside — : 318, 319.
 Hamlets : 115.
 Hampi ruins : 171.
 Harisa : 348, 541, 646, 658.
 — has reddish face : 654.
 Handle
 Colours of — : 682.
 Hand of Peace : 557.
 Hands
 of the rich : 613.
 Red — : 633.
 Severance of — : 614.
 Hanumān : 555, 599.
 Happiness : 37, 40, 41, 47, 55, 56, 58, 61, 78, 83, 86.
 Enjoys — : 642.
 Haragauri-sāmudrika : 618, 668.
 Hārāhaura : 184.
 Hardness of men : 600.
 Hare is auspicious : 800.
 Harms : 16, 50.
 Harinapluta : 910.
 Harinī : 96, 204, 275, 441, 904.
 Harivamśa : 171.
 Harlots : 116, 119.
 Harśacarita : 719.
 Harvest : 268.
 Bumper — : 215.
 Hasta
 Rulership of — : 187.
 Hastināpura : 166.
 Haze : 328, 329.
 Head : 636, 665.
 — bath : 707.
 circumference of — : 634.
 Double — : 629.
 — line : 636.
 Round — : 628.
 Health : 83, 86, 842.
 Heart
 — line : 668.
 Raised — : 610.

- Heath Thomas : 149.
 Heels
 Fine — : 601.
 Height : 600, 642, 648, 650-653.
 — and weight : 656.
 — of floors : 457.
 — of men to be 7 cubits : 634.
 Hell : 19.
 Helping enemies : 697.
 Hemacandra : 180.
 Hen : 582.
 Henpecked : 888.
 Herbs : 517, 570, 571, 727.
 Auspicious — : 484.
 Growth of — : 221.
 — put into the pot : 364, 365, 415, 416.
 Hereditary elements : 599.
 Heretics : 50, 85, 108, 119, 189.
 King devoted to — : 390.
 Hermaphrodite : 699.
 Hermits : 50, 62, 102, 116.
 Hero
 Dhīrodatta — : 687.
 — of drama : 7.
 Heroes : 53.
 Heroine
 Śrīgāra — : 723.
 Himalayan region : 739.
 Himalayas : 141.
 Hindu Philosophy
 Fundamental Principles of — : 758.
 Hindus : 121.
 Hips : 636, 662.
 Hiranyagarbha : 464, 466, 493.
 Historians
 Alexander's — : 168, 175, 180.
 Homa for rain : 251.
 Honey : 75, 380, 594, 595, 606, 624, 654, 715, 716.
 Honey-comb inside house : 842.
 Horā : 5, 9, 13, 844.
 — Śāstra : 14.
 Horizon
 Glow at — : 294.
 Horary astrology : 14, 15.
 Horoscopy : 8, 14, 21.
 Definition of — : 5.
 Horses : 53, 60, 61, 112, 198, 822-824.
 Characteristics of — : 588-594.
 — good in the East : 772.
 Science of — : 589.
 Destruction of — : 114, 566.
 Features of — : 16, 365.
 Flame in —'s penis : 820.
 — — —'s Snout : 821.
 — near —'s Saddle : 820.
 Haunches of — : 591.
 Intention of — : 820-824.
 Keepers of — : 108.
 Pensive mood of — : 821.
 — presided over by wind-god : 387.
 Three types of — : 590.
 Hostilities : 83, 96, 144.
 House :
 — building : 450, 567.
 Deities (45) in the diagram of — : 467-470.
 Evil spirits in — : 483.
 Ground for — : 484.
 — for the four classes : 476, 478.
 Parts of — at different levels : 495.
 Shapes of — : 472.
 — with figures of ghosts drawn : 390.
 House-construction
 Soil for — : 538.
 House-God : 451, 489.
 Deities assigned to limbs of — : 470.
 House-hold articles : 136.
 House-holder : 2.
 Houses
 Construction of — : 788.
 Dimensions of — : 452-455, 458.
 Footpath around — : 457.
 — for the four classes : 455, 456, 464.
 — of commander-in-chief : 452.
 — of Ministers : 452.
 — of Pārasavas : 455.
 — of yuvarāja : 452.
 — to be constructed : 873.
 Types of — : 460-463.
 Uncontaminated — : 872.
 House-warming : 497, 842.
 Howling of birds and beasts : 31, 285.
 Human
 — depravity : 777.
 Destruction of — life : 26, 31.
 — nature : 644.
 — Sign : 52.
 Humanism : 348.
 Humours : 638.
 — Controlling physical activities : 640.
 Three — : 531.
 Hūnas : 181.
 Hunch-back : 657, 658, 847.
 Hunger : 38, 40, 47, 66, 76, 103.
 Huns
 White — : 143, 202.
 Hunters : 52, 53, 62, 103, 114, 787.
 — with bounds : 773.
 Hurricane : 330, 331.
 Husbandmen
 to suffer : 51.
 Hygiene
 Personal — : 754.
 Hymns : 417.
 — addressed to fire-god : 380.
 Hypnotism : 221.
 I
 Ichor : 596, 597.
 Iconography : 16.
 Idols : 539, 546.

- Description of — : 549-563.
 Dress and ornaments of — : 555.
 — of Gods in Indonesia : 555.
 Parts of — : 550.
 Ikṣumati river : 192, 193.
 Ikṣvākus : 62, 103, 141.
 Ill health : 635.
 Illustrious : 629.
 Images Flaws, in — : 560.
 — made of metals : 568.
 — of Gods : 378, 546, 556-561, 569, 571, 862.
 — of Jupiter etc. : 377.
 Imbecile : 847.
 Importance of Bhaṭṭopāla's commentary : 499.
 Impotent : 614.
 Imprisonment : 448, 626, 638, 802, 837-839, 844, 910.
 Incense : 707.
 History of — : 708.
 Indian culture : 842.
 Indra : 117, 405, 558, 750, 757, 906, 912.
 — Sūkta : 298.
 Indra's Banner : 158, 313, 344-360, 494, 496, 567, 570, 862.
 Worship of — : 346.
 Indra's circle : 301, 305, 306.
 — Daughters : 354, 360.
 Indravajrā : 62, 80, 156, 158, 215, 250, 294, 304, 313, 352, 357, 358, 360, 381, 382, 434, 522, 525, 534, 587, 595, 603, 637, 643, 644, 654, 657, 658, 668, 678, 681, 688, 696, 707, 725, 748, 755, 783, 795, 803, 809, 814, 820, 844, 859, 872, 881, 912.
 Indravamśā : 156, 352, 756, 906.
 Indus : 115.
 Banks of the — : 60, 63.
 Infanticides : 195.
 Infant mortality : 519.
 Infirm : 52.
 Inherent properties : 4.
 Inscription
 Nāgārjunakonda — : 193.
 Inscriptions : 104.
 Installation
 of Images : 568-573, 927.
 Planet at — : 573.
 — of Sacred Fire : 874, 875.
 Solstice good for — : 572.
 Instinctive power of scenting coming events : 798.
 Instrumental music : 765.
 Instruments
 Musical — : 114.
 Intelligent : 608.
 Intercalary month : 9.
 Invasion by a foreign army : 381, 385.
 Irascible : 643.
 — born of Fire : 638.
 Irritable : 887.
 Iśāyoga : 734.
 Issue : 636.
 Issues : 603, 621, 702.
 Itibādhas : 57, 92.
 Ivory for cots : 732-734.
 Iyer, Chidambara : 121, 402.
 J
 Jackals : 863.
 'Burning' — : 815.
 — Causing horripilation : 816.
 Cries of — : 814-817.
 Flaming — : 815.
 No rain, if — howl : 281.
 Jagannātha, Panditarāja : 692.
 Jaggery : 75, 116, 195.
 Jaghanacapālā : 900.
 Jaghanya : 658.
 Jāhavar : 115.
 Jālandhara : 180.
 Jamadagni : 419.
 Jambūdvīpa : 167.
 Janamejaya : 405.
 Jarana : 66.
 Jar filled with water : 584.
 Jasmine : 41.
 Jātakas : 142, 173.
 Jāti : 520, 898.
 Jaṭila : 586, 587.
 Jaundice : 112.
 — resulting from earth-quake : 300.
 Jaws
 Long — : 633.
 Jayā : 826, 874.
 Jesters : 221.
 Jetutara : 142.
 Jewellers : 187.
 Jewels : 194.
 — ensure good luck : 737.
 Jhelum : 115, 200.
 Jina : 559, 572.
 Joints : 661.
 Even number of — : 754.
 Strong — : 641.
 Journey : 758, 759, 777, 786, 790.
 — forbidden : 840.
 Initial omens at — : 842.
 — in the direction of Venus : 111.
 Judges to suffer : 85.
 Jugglers : 188, 197.
 Jugglery : 221.
 Juices
 Dealers in — : 116.
 Destruction of — : 105.
 Jumna banks : 52.
 Jupiter : 554.
 — and Saturn : 119.
 — „ Venus opposite to each other : 110.
 — Cutting lunar disc : 39.

- Cycle of — : 90.
 — represented by sword : 636.
 Rulership of — : 198.
 Transit of — : 909-911.
 Voice derived from — : 647.
 Jupiter's
 aspect on eclipsed disc : 59.
 — beneficial movement : 86, 96.
 — Colours : 86.
 — years : 81, 82.
 Good effects of — years : 222.
 Justice
 Administration of — : 221.
 Jyesthā : 398, 400.
 Rulership of — : 188.
 — triad : 176.
 — with Bava or Gara : 877.

K

- Kabul Valley : 104, 116.
 Kāca : 594.
 Kacchapa region : 53.
 Kaikayas : 212.
 Kailāsa : 541.
 Kaksyāsūtra : 266.
 Kalacuris : 170.
 Kālakoṭi : 166.
 Kalamā rice :
 Prosperity of — : 282.
 Kālapuruṣa : 13, 930.
 Kali Age : 1, 89, 92.
 Kālidāsa : 2, 7, 31, 111, 118, 141, 143,
 155, 168, 170, 171, 173, 174, 176, 181,
 195, 197, 230, 252, 255, 275, 298, 323,
 348, 351, 361, 367, 368, 402, 407-409,
 537, 538, 559, 609, 611, 661, 663, 666,
 672, 686, 694, 695, 720, 725, 742, 798,
 912, 932.
 —'s words : 935, 936.
 Kālīngas : 52, 61-63, 102, 106, 118, 140,
 184, 192, 211, 212, 739.
 Trouble to — : 300.
 Kaliyuga
 Commencement of — : 162.
 Kalmāṣas : 60.
 Kalpa : 933.
 Kalyāṇavarman : 648, 657.
 Kāmandaka : 719.
 Kāmandaki : 719.
 Kāma sūtra : 175, 720.
 Kāmbojas : 52, 63, 141, 164, 192.
 Kāmpilya : 117.
 Kāṃsa : 698.
 Kaṇāda : 4.
 Kanaka : 177.
 Kanakagiri : 175.
 Kaṇḡu grain : 85.
 Kaṇka : 166.
 Kaṇṭakāri : 510.
 Kaṇvāśrama : 167.
 Kānyakubja : 142.
 Kāpāla vow : 106.
 Kapila : 4.
 Kapiṭhala : 166, 758.
 Karaṇa : 14, 346, 347, 844, 874, 877.
 Lords of — : 879.
 Qualities of — : 879-883.
 Works to be done under — : 880.
 Karpāta : 119.
 Karṣa : 750.
 Kārṣāpaṇa : 740, 750.
 Kārtavīryārjuna : 142, 180.
 Kārttika : 233, 243, 361, 362.
 Kārus : 722.
 Kāśi : 61, 104, 114, 142, 301.
 King of — : 719.
 Kashmir : 61-63, 103, 117, 141.
 Kashmirians : 117.
 Kāśikā : 180.
 Kāśyapa : 42, 48-51, 57, 64-66, 74-77,
 81, 82, 87, 97, 100, 108, 109, 123, 135,
 163, 191, 193, 194, 196-198, 200-202,
 205, 206, 292, 295, 296, 305, 306, 309,
 311, 314, 316, 319, 325, 327, 332, 337-
 340, 343, 362, 363, 369, 371, 372, 375,
 418, 720, 722.
 Kāśyapa : 217, 226, 228, 230, 231, 235,
 243, 246, 249, 425, 427, 451, 452-454,
 499, 527-532, 536, 538, 540-545, 555,
 562, 565, 569, 721, 723, 726, 815, 839,
 843.
 Kathiawad peninsula : 115.
 Kathopaniṣad : 694, 695.
 Kātyāyana : 118, 171, 600, 630.
 Kauravas : 698.
 Kauśika : 6.
 Kauṭilya : 266.
 Kaveri banks : 59.
 Kāvyaśiṅga : 695.
 Kāvyaśiṅgaśana : 166.
 Kedārabhaṭṭa : 396.
 Kekayas : 39, 60, 62, 142.
 Kerala : 195.
 Kern H : 17, 107, 166, 173, 175-178,
 183, 192, 206, 207, 217, 351, 450.
 Ketu
 is represented by Flag : 636.
 Rulership of — : 202.
 Khadga rulers : 169.
 Khadira tree for fame : 284.
 Khakkas : 168.
 Khasas : 117, 655.
 Khashtas : 177.
 Killer of tigers : 607.
 Killing : 189.
 King :
 Ideal — : 39.
 Trouble from — : 833.
 — will be destroyed : 827.
 — " " victorious : 827.
 — " " never suffer from poison :
 750.
 Kingdom
 Consists of food and damsel : 691.

- Hereditary — : 842.
 Kings : 116, 609, 610, 612-615, 628, 629,
 635, 729.
 Brings victory to — : 684.
 Favourite of — : 659.
 Interview with — : 774.
 — suffer : 60, 95, 112, 117.
 To become — : 645, 648.
 — To be free from enmity : 83.
 Twelve — : 208, 209.
 King's army to be mobilized : 39.
 Danger to — son : 64.
 — death : 29, 40, 55, 56, 58, 62,
 86, 95.
 — duty to astrologers : 18, 19, 21.
 — exit : 399.
 Increase of — wealth : 38.
 — murder by minister : 30.
 — patronage : 636.
 — preceptor suffering : 117.
 — running away : 37.
 — tyranny : 35, 84.
 Kingship : 627, 636.
 Kīraṇākyatantra : 451, 454, 457-460,
 463, 495.
 Kīrātas : 63, 103, 108, 115, 116, 140, 142,
 301.
 Knees : 603, 661.
 Knuckles : 667.
 Far-removed — : 614.
 Kosala : 60, 61, 104, 106, 114, 116, 117,
 738.
 Koṭivarṣa : 102.
 Kratu sage : 163.
 Krauñcadvīpa : 118.
 Krauṣṭuki : 6.
 Kṛtayuga to prevail : 113.
 Kṛttikā : 398, 399, 846.
 Rulership of — : 185.
 Kṛtyā : 659.
 Kṣatrapa : 104.
 Kṣatriya Chiefs : 39.
 Kṣatriyas : 103, 211, 398, 404, 565, 700.
 Affliction of — : 61, 62.
 Destruction of — : 58.
 Hostility among — : 108.
 Kṣīrasvāmin : 115, 320, 512, 513, 525,
 611, 624, 685, 703, 707, 709, 717, 768.
 Kṣudrakas : 168.
 Kubera : 561.
 Kubja : 598, 658.
 Kuḍava : 917.
 Kuṣya : 731.
 Kukundura : 932.
 Kukuras : 61, 166.
 Kulinda : 39.
 Kullōka : 453.
 Kulūta : 212.
 Kulūtakas : 39, 117, 177.
 Kumāradvīpa : 166.
 Kumārasambhava : 7, 298, 661, 663.
 Kuṇḍa : 37.

- Kuṇḍa : 184.
 Kuṇḍara : 541.
 Kuntibhojas : 118.
 Kūrcaghara : 119.
 Kūrmacakra : 166.
 Kūrmavibhāga
 Historical meaning of — : 17.
 Kuru : 39, 40, 52, 107, 108, 166.
 — Kṣetra : 63, 141.
 Kuśa & Lava : 170.
 Kūsmāṇḍa Homa : 419.
 Kusumavicitrā : 256, 257.
 Kuṭaka : 440, 919.
 Kuṭila : 586, 587.
 Kuṭṭaka : 586, 587.

L

- Labourers to suffer : 51, 107.
 Lac : 117, 126.
 Lagna : 372.
 Lakes to dry : 224.
 Lakṣmaṇasena of Bengal : 673.
 Lakṣmi : 913.
 Lalitā : 915.
 Lalitapadā : 910.
 Lambert : 122.
 Lamp :
 — experiment on site : 486.
 — forebodes evil : 753.
 — with pure oil : 753.
 Lampākas : 192.
 Lamps : 17.
 Signs of — : 753.
 Landlord : 635.
 Lāṅgala : 34.
 Language
 Elegant — : 694.
 Vulgar — : 725.
 Lapis lazuli : 120.
 Lāṭas : 650.
 Latitude of place : 11.
 Laughter : 627.
 Auspicious — : 627.
 Lauhitya river : 168, 169.
 Laukīyatikas : 4.
 Lavali fruit : 718.
 Law, B. C. : 179, 183.
 Leader
 — of armies : 653.
 — of Gang of thieves : 656.
 Leaders : 84.
 Left palm stands for wife : 635.
 Leg of cois with 5 parts : 735.
 Leo : 53.
 Letters : 849-851.
 — derived from rising Navāṃśas :
 853-858.
 Levi, S. : 115, 176, 181.
 Lexicon : 602, 704, 756.
 Libra : 53.

Licentious : 635, 636.
 Life : 635, 636, 668.
 Lightning : 378.
 Death by — : 837.
 Risk from — : 58, 112.
 Limbs : 629, 630.
 Gender of — : 435.
 Science of — : 432-445.
 Line
 Male — : 635.
 Partner's — : 635.
 Lines
 are the writing of creator : 634.
 — on the palm : 615.
 Linseed : 283.
 Lip
 Lower — : 597, 619, 663, 664.
 Red „ — : 633.
 Upper — : 619.
 Liquor : 606.
 Lives 100 years : 604, 616, 627.
 Lizard
 House — : 806.
 Locks : 636.
 — scented : 726.
 Locusts : 29.
 Logic
 Science of — : 221.
 Longevity
 — from lines on forehead : 628.
 — of Great men : 650, 652.
 Lords of half-yearly periods : 47.
 Loss of bodily fluids : 906.
 Lovers
 Passionate — : 728.
 Low-class people : 54, 60, 85.
 Luminaries : 3, 647.
 Lunacy : 299.
 Lunar days
 Benefic — : 826.
 Functions and Properties of — : 874.
 Increase and decrease of — : 9.
 Lords of — : 874.
 Lunar eclipse
 following Solar one : 68.
 Lunar mansions : 21.
 Lunar system of measurement : 9.
 Lunatics : 393.
 Lustration Ceremony : 361-368.
 Lustre, born of Elements : 600.
 Lustrum : 93-95.
 Years of — : 88, 90.
 Luxurious living : 887.
 Luxury goods : 704.
 Lying on a side : 36.

M

Madana trees : 154.
 Madder : 117, 159, 415.
 Madhuparka : 377.
 Mādhyamika : 166.

Madra : 39, 53, 114, 142, 177, 184, 212.
 Mādri : 142.
 Maga : 572.
 Magadha : 39, 40, 60, 63, 117, 140, 168, 184, 192.
 King of — : 118.
 — measure : 245.
 Magadhadvija
 Author called — : 758.
 Māgadhi : 920.
 Maghā : 237, 400, 864.
 — occupied by Seven Sages : 161.
 Māgha : 110, 233, 235.
 Magician : 768.
 Mahābhārata : 1, 167, 168, 170, 173, 174, 178, 192, 201, 346, 537, 585, 685, 688, 693, 820, 900.
 — period : 142, 143.
 — War : 162.
 Mahābhāṣya : 180.
 Mahākāvyas : 31.
 Mahāmāyūrī : 177, 180.
 Mahārāṣṭra : 116, 178.
 Mahāsthāna : 739.
 Mahāvratā : 251, 265.
 Mahāyuga : 89.
 Mahendranagara : 119.
 Mahiṣa : 102.
 Mahiṣakas : 213.
 Maidens : 119.
 Characteristics of — : 660-675.
 Maināka : 152.
 Major period of a planet : 636, 648.
 Mālati : 905.
 Mālava : 39, 181, 650.
 Mālavikāgnimitra : 2.
 Mālavya : 646, 650, 658.
 Male - birth : 781.
 Mālini : 73, 112, 158, 216, 225, 242, 275, 378, 445, 449, 583, 796, 827, 842, 908, 915.
 Mallikāksa : 578.
 Mallinātha : 742.
 Man
 Physical part of — : 634.
 Mānasa lake : 155.
 Mandākrāntā : 94, 440, 447, 753, 843, 903.
 Maṇḍala : 102-105, 280.
 Maṇḍalaka : 659.
 Mandara : 541.
 Mandasor : 173.
 Māṇḍavya : 165, 177, 900, 926.
 Manes : 90, 94, 376, 412, 419, 692, 752, 927.
 Food offered to — : 19.
 Propitiation of — : 875.
 Worship of — : 83.
 Mango juice : 715.
 Maṇi : 605.
 Maṇigūṇanikara : 910.
 Maṇis : 584, 585, 587.
 Mankind : 162.

Mansions : 546, 547, 686, 764.
 Pleasure — : 454.
 Mantras : 2.
 Power of — : 575.
 Mantra-Śāstra : 416.
 Mantreśvara : 656.
 Manu : 4, 221, 266, 320, 354, 455, 499, 520, 521, 545, 688-691, 696.
 — dharmāḥ : 765.
 — Smṛti : 3, 106.
 Mārgasāira : 231, 233, 234.
 Mārgasāira
 Importance of — : 933.
 Marici Sage : 123, 163.
 Marine products : 787.
 Marital
 Alliance : 779.
 Pure in — relations : 609.
 Mārkaṇḍeya-purāṇa : 166, 173, 175, 180.
 Marks :
 circular — : 635.
 — of three kinds on body : 634.
 Planetary — : 636.
 Marriage : 14, 677, 679.
 — a sacred link : 660.
 Ascendant for — : 882.
 Asterisms of — : 866, 882.
 Planetary positions at — : 892-897.
 Mars : 3, 5.
 Accelerated motion of — : 403.
 Bad effects of — : 220.
 — bad for kings : 71.
 — Causing joy : 72.
 — Cutting lunar disc : 39.
 — destroying clouds : 72.
 Faces of — : 69, 70.
 — joining with eclipsed disc : 59.
 Paths of — : 73.
 — represented by Triangle : 636.
 Retrogression of — : 69, 403.
 Rivers under — : 196.
 Rulership of — : 195.
 Stars affected by — : 72.
 Three worlds troubled by — : 71.
 Transit of — : 904-906.
 Valour derived from — : 647.
 Marrow : 654.
 Maru region : 53, 60, 62.
 Marwar : 165.
 Marwaris : 39.
 Māsa : 750.
 Maśakāvati : 140.
 Massacre of men : 836.
 Massaga town : 178.
 Material Cause : 4.
 Mathematicians : 187.
 Mathematics : 712.
 Mathurā : 40, 140, 166, 181.
 Matkūṇa : 598.
 Mātrās
 Upper — : 851.
 Matsyapurāṇa : 68, 104, 116, 162, 171.
 Matsyas : 52, 104, 166, 198, 212.

Mattā : 402.
 Mattamayūra : 909.
 Maya : 20, 249, 466, 544, 546-548.
 Mayūracitraka : 322, 395-404.
 Measure : 549.
 measurements of limbs : 556.
 Measures of halls and verandah : 456.
 Mechanics : 197.
 Medicines : 188, 366, 415.
 Megasthenes : 195.
 Meghadūta : 118, 171, 195, 197, 323.
 Meghavisphūrjita : 903.
 Meghavitāna : 917.
 Mekala : 53, 62, 192.
 Memory :
 Loss of — : 570.
 Men
 Features of — : 16.
 Menial work : 103.
 Menses
 Prohibition during — : 727.
 — remove women's blemishes : 689.
 Menstrual blood : 726, 727.
 Merchants : 50, 53, 213, 787.
 Threat to — : 107.
 Mercury : 5.
 Beneficial Colour of — : 80.
 — causes fluctuations in prices : 74.
 Conjunction of — with Venus : 280.
 Courses of — : 76.
 — cutting the lunar orb : 40.
 Duration of visibility etc. of — : 77.
 Good effects —'s year : 221.
 Reason for —'s different motions : 78.
 — represented by Arrow : 636.
 Rulership of — : 197.
 — Transiting asterisms : 74-76.
 Transit of — : 907, 908.
 — troubling physicians etc. : 75.
 Weight & growth from — : 647.
 Meritorious acts : 637, 651, 688.
 Meru : 165, 179, 541.
 — Summit : 249.
 Messengers in trouble : 107.
 Metals : 564.
 Metaphor : 156, 407, 538, 935, 936.
 Meteor :
 Fall of — : 67.
 Meteorology : 230.
 Meteors : 40, 307-311, 374.
 — falling on images : 312.
 Fruition of effects of — : 308.
 Varieties of — : 307.
 Metre
 Fine — : 157.
 Mettle : 647.
 Inner — : 644.
 Mica : 371.
 Middle country : 115, 134.
 Mihira : 630.
 Military
 — expedients : 14.
 — Expeditions : 14, 15.

- Milk
— in abundance : 305.
Scarcity of — : 212.
- Mind, birth-place of Love : 725.
- Minerals : 60.
— & Metals : 653.
- Mines of beryl : 172.
- Ministers : 40, 50, 52-54, 60, 107, 114, 622, 624.
- Minor lapses of women : 691.
- Mirashi, Dr. : 758.
- Miscarriage : 67.
- Miser : 621, 622, 626, 888.
- Miserable : 602, 612, 621, 629, 636.
- Mist indicating disease : 67.
- Misty circles around Sun & Moon : 16, 67.
- Mithilā : 117.
- Mixed
nature : 649.
types : 648, 657.
- Mixing of timber : 732.
- Mlecchas : 50, 103, 115, 177, 211, 212.
Destruction of — : 58, 63.
- Mobilization of armies : 35.
- Mock-Sun : 31, 326, 327, 400.
- Mole on woman's face : 427.
- Monarchs : 621, 629, 639, 650, 657.
- Monday,
— good for ornaments, pearls, silver etc. : 924.
- with Mūla for worship of Viṣṇu etc. : 931.
- Mongoose : 772.
- Monier Williams : 175.
- Monks
Buddhist — : 195, 438.
- Monsoon : 16.
Importance of — : 230.
- Month : 8.
- Moon's effect within a — : 861.
- Moon : 9, 280, 399, 400, 479.
— is represented by a Square : 636.
- Natal — : 901.
- Physical lustre from — : 647.
- Transit of — : 903.
- Moon's Appellation : 415.
— brightness : 32, 41.
— Colours : 40, 41.
— conjunction with monsoon stars : 16.
— conjunction with stars : 33, 34.
- Good effects of — year : 219.
— horns : 399.
— Nodes : 46.
— phases : 32, 33.
— rulership : 194.
— Shapes : 34-37, 40.
— Transit : 33.
— unusual appearances : 34.
— „ form leading to death : 37.
— waxing properly : 41.
- Mortality : 72.
- Morung : 143, 180.
- Motions of planets : 5, 10.
- Mountain
Climbing — : 774.
— infested with snakes : 903.
Rising — : 168.
- Mountains : 39.
People living on — : 54.
- Moustachis : 621.
- Mouth : 621.
Broad — : 633.
- Mrgaśīra
Rulership of — : 185.
- Mrjā : 600.
- Mrtasañjivini : 670.
- Mudrālaṅkāra : 908.
- Mudrārākṣasa : 178, 687.
- Muhūrta : 8, 14, 347, 416, 763, 844, 869, 870, 874.
- Mukhacapaḥ : 899.
- Mūla
Rulership of — : 188.
- Multan : 115.
- Mundane astrology : 190.
- Murder of Brahmans : 601.
- Murderous persons : 189.
- Murders
Element Air causes — : 638.
- Mushrooms : 520.
- Music
Fond of — : 888.
- Musical instruments : 387, 416, 570, 787.
- Musicians : 53, 62, 114, 116, 834.
- Mūṣikanagara : 141.
- Musk : 710, 711, 715.
— rat : 806.
- Mutual contradiction of omens : 775.
- Mystic circle : 414.

N

- Nādi : 8.
- Nāgas : 412.
- Nāgavithi for happiness : 400.
- Nagnajit : 550, 552.
- Nail marks forbidden at impregnation : 728.
- Nails : 614, 635, 653.
Convex — : 597.
Glossy — : 660.
Raised — : 633.
Red — : 601, 633.
- Naimiṣa forest : 142, 143.
- Naiṣadha of Śrīharṣa : 361.
- Naked monks : 791.
- Name
Letters in the — : 849-851.
- Names
Auspicious — : 416, 419, 433.
Mention of — auspicious, but not sight : 771.
— of months : 933.
- Synonyms of — : 859.

- Nandā : 826, 874.
- Nandana : 541.
- Nandin : 80, 322, 478, 539, 630, 923.
- Nandivardhana : 541.
- Nārada : 123, 249, 630, 631.
- Narkataka : 31.
- Narkutaka : 919.
- Narmadā : 59, 154, 192.
- Nāsadiya Sūkta of Ṛgveda : 4.
- Nasik : 104.
- Natal
asterism affected : 29.
— chart : 643.
- Navāṁśa : 13.
- Navel : 662.
Deep — : 633.
Round — : 608.
- Navigation : 188.
- Neck : 636, 656.
Conch-like — : 612.
- Flat — : 612.
- Girth of — : 634.
- Raised nape of — : 633.
- Short — : 633, 670.
— with three lines : 663.
- Neminātha : 175.
- Nepalese : 39, 60.
- Neptune
Orbit of — : 122.
- New Moon : 9.
- Newton : 145.
- Nidarsanā : 12.
- Nigara : 745.
- Ninth day of arrival bad for departure : 871.
- Ninth House at marriage, bad with Rāhu, Saturn or Moon : 894.
- Nipa : 165.
- Nipples : 610.
- Nirukta : 157.
- Noble men : 54.
- Non-Aryan : 80.
- Non-luminous planets : 5.
- Non-recovery of stolen articles : 440.
- North
People living in the — : 60.
- Northern country : 112.
- Nose : 664.
— like parrots' beak : 623.
Long — : 633.
Lovely — : 651.
Raised — : 633.

O

- Objects
Auspicious — : 679.
- Oblations to Soma : 382.
- Observation
by ancients : 38.
- Telescopic — : 122.
- Obstacles : 808, 842.
- Occultation : 107, 205, 207.

- Oceans : 54.
- Octogenarian becoming young : 700.
- Odd no. of joints, good : 682.
- Officers
King's — : 118.
- Oilmongers : 115-117, 119, 200.
- Oil on water : 46.
- Old age : 701.
- Old and infirm : 54.
- Omens : 14, 46, 374.
Auspicious — for journey : 564.
Belief in — no superstition : 799.
Blasted — : 790, 846, 847.
— blasted by action : 763, 774.
— blasted by divine agency : 763.
— blasted by lunar days : 763, 775.
— blasted by lunar mansions : 763.
— called Parigha : 774.
— caused by various creatures : 758.
— causing famine : 777.
— „ rain : 845.
- Gries of—beyond a Krośa, ineffective : 843.
- Diurnal and nocturnal — : 796.
— for imprisonment : 778.
- Fructifying time and place of — : 781, 782.
- Further — : 844-860.
- Gate : 774.
- General principles of — : 784.
- Good — on maturing of Daśā : 842.
- Inauspicious — : 425, 491.
- in 'Burning' inter-quarter : 779.
- in quarters : 778.
- in reverse order : 773.
- in seasons : 766, 767.
- Musical notes as — : 771.
- Ocean of — : 860.
— on funeral pyres : 776.
— on tree : 780.
— on two sides : 770.
— relating to women : 782.
- Rural — : 846.
- Science of — : 797.
- Stable and unstable — : 844, 845.
—standing between two : 780.
— to be ignored : 766.
- Tranquil — of 10 kinds : 764, 785, 788, 790.
— through birds and beasts : 757-784.
— „ horses and elephants : 366.
- 'On Architecture in Ancient India' : 486.
- Ophthalmic Surgeons : 187.
- Orator has a thin tongue : 633.
- Orgasm : 606.
- Orion : 398.
- Orissa : 52, 62, 104.
- Ornaments
Acquisition of — : 447.

- Milk
— in abundance : 305.
Scarcity of — : 212.
Mind, birth-place of Love : 725.
Minerals : 60.
— & Metals : 653.
Mines of beryl : 172.
Ministers : 40, 50, 52-54, 60, 107, 114, 622, 624.
Minor lapses of women : 691.
Mirashi, Dr. : 758.
Miscarriage : 67.
Miser : 621, 622, 626, 888.
Miserable : 602, 612, 621, 629, 636.
Mist indicating disease : 67.
Misty circles around Sun & Moon : 16, 67.
Mithilā : 117.
Mixed
nature : 649.
— types : 648, 657.
Mixing of timber : 732.
Mlecchas : 50, 103, 115, 177, 211, 212.
Destruction of — : 58, 63.
Mobilization of armies : 35.
Mock-Sun : 31, 326, 327, 400.
Mole on woman's face : 427.
Monarchs : 621, 629, 639, 650, 657.
Monday,
— good for ornaments, pearls, silver etc. : 924.
— with Mūla for worship of Viṣṇu etc. : 931.
Mongoose : 772.
Monier Williams : 175.
Monks
Buddhist — : 195, 438.
Monsoon : 16.
Importance of — : 230.
Month : 8.
Moon's effect within a — : 861.
Moon : 9, 280, 399, 400, 479.
— is represented by a Square : 636.
Natal — : 901.
Physical lustre from — : 647.
Transit of — : 903.
Moon's Appellation : 415.
— brightness : 32, 41.
— Colours : 40, 41.
— conjunction with monsoon stars : 16.
— conjunction with stars : 33, 34.
Good effects of — year : 219.
— horns : 399.
— Nodes : 46.
— phases : 32, 33.
— rulership : 194.
— Shapes : 34-37, 40.
— Transit : 33.
— unusual appearances : 34.
— „ form leading to death : 37.
— waxing properly : 41.
Mortality : 72.
Morung : 143, 180.
Motions of planets : 5, 10.
Mountain
Climbing — : 774.
— infested with snakes : 903.
Rising — : 168.
Mountains : 39.
People living on — : 54.
Moustachis : 621.
Mouth : 621.
Broad — : 633.
Mrgasirsa
Rulership of — : 185.
Mrjā : 600.
Mrtasañjivini : 670.
Mudrālarhkāra : 908.
Mudrārākṣasa : 178, 687.
Muhūrta : 8, 14, 347, 416, 763, 844, 869, 870, 874.
Mukhacapalā : 899.
Mūla
Rulership of — : 188.
Multan : 115.
Mundane astrology : 190.
Murder of Brahmins : 601.
Murderous persons : 189.
Murders
Element Air causes — : 638.
Mushrooms : 520.
Music
Fond of — : 888.
Musical instruments : 387, 416, 570, 787.
Musicians : 53, 62, 114, 116, 834.
Mūṣikanagara : 141.
Musk : 710, 711, 715.
— rat : 806.
Mutual contradiction of omens : 775.
Mystic circle : 414.

N

- Nādi : 8.
Nāgas : 412.
Nāgavithi for happiness : 400.
Nagnajit : 550, 552.
Nail marks forbidden at impregnation : 728.
Nails : 614, 635, 653.
Convex — : 597.
Glossy — : 660.
Raised — : 633.
Red — : 601, 633.
Naimiṣa forest : 142, 143.
Naiṣadha of Śrīharṣa : 361.
Naked monks : 791.
Name
Letters in the — : 849-851.
Names
Auspicious — : 416, 419, 433.
Mention of — auspicious, but not sight : 771.
— of months : 933.
Synonyms of — : 859.

- Nandā : 826, 874.
Nandana : 541.
Nandin : 80, 322, 478, 539, 630, 923.
Nandivardhana : 541.
Nārada : 123, 249, 630, 631.
Narkaṭaka : 31.
Narkaṭaka : 919.
Narmadā : 59, 154, 192.
Nāsadiya Sūkta of Rgveda : 4.
Nasik : 104.
Natal
asterism affected : 29.
— chart : 643.
Navāṁśa : 13.
Navel : 662.
Deep — : 633.
Round — : 608.
Navigation : 188.
Neck : 636, 656.
Conch-like — : 612.
Flat — : 612.
Girth of — : 634.
Raised nape of — : 633.
Short — : 633, 670.
— with three lines : 663.
Neminātha : 175.
Nepalese : 39, 60.
Neptune
Orbit of — : 122.
New Moon : 9.
Newton : 145.
Nidarānā : 12.
Nigara : 745.
Ninth day of arrival bad for departure : 871.
Ninth House at marriage, bad with Rāhu, Saturn or Moon : 894.
Nipa : 165.
Nipples : 610.
Nirukta : 157.
Noble men : 54.
Non-Aryan : 80.
Non-luminous planets : 5.
Non-recovery of stolen articles : 440.
North
People living in the — : 60.
Northern country : 112.
Nose : 664.
— like parrots' beak : 623.
Long — : 633.
Lovely — : 651.
Raised — : 633.

O

- Objects
Auspicious — : 679.
Oblations to Soma : 382.
Observation
by ancients : 38.
Telescopic — : 122.
Obstacles : 808, 842.
Occultation : 107, 205, 207.
Oceans : 54.
Octogenarian becoming young : 700.
Odd no. of joints, good : 682.
Officers
King's — : 118.
Oilmongers : 115-117, 119, 200.
Oil on water : 46.
Old age : 701.
Old and infirm : 54.
Omens : 14, 46, 374.
Auspicious — for journey : 564.
Relief in — no superstition : 799.
Blasted — : 790, 846, 847.
— blasted by action : 763, 774.
— blasted by divine agency : 763.
— blasted by lunar days : 763, 775.
— blasted by lunar mansions : 763.
— called Parigha : 774.
— caused by various creatures : 758.
— causing famine : 777.
— rain : 845.
Cries of—beyond a Krośa, ineffective : 843.
Diurnal and nocturnal — : 796.
— for imprisonment : 778.
Fructifying time and place of — : 781, 782.
Further — : 844-860.
Gate : 774.
General principles of — : 784.
Good — on maturing of Daśā : 842.
Inauspicious — : 425, 491.
— in 'Burning' inter-quarter : 779.
— in quarters : 778.
— in reverse order : 773.
— in seasons : 766, 767.
Musical notes as — : 771.
Ocean of — : 860.
— on funeral pyres : 776.
— on tree : 780.
— on two sides : 770.
— relating to women : 782.
Rural — : 846.
Science of — : 797.
Stable and unstable — : 844, 845.
— standing between two : 780.
— to be ignored : 766.
Tranquil — of 10 kinds : 764, 785, 788, 790.
— through birds and beasts : 757-784.
— „ horses and elephants : 366.
"On Architecture in Ancient India" : 486.
Ophthalmic Surgeons : 187.
Orator has a thin tongue : 635.
Orgasm : 606.
Orion : 398.
Orissa : 52, 62, 104.
Ornaments
Acquisition of — : 447.

- made of pearls : 747.
- offered by Gods to Banner : 355.
- Outcasts : 190.
- Ovum is soil : 699.
- Owls
- Cries of — : 804.
- Owner
- in peril : 813.
- will be imprisoned : 818.
- „ meet with his end : 831.
- Oxus : 104.
- valley : 178.

P

- Paddy : 92.
- fields : 53.
- Padma : 541.
- Painters : 62, 116, 793.
- Paitāmaha : 9.
- Pāla : 485.
- Palace
- Dimensions of — : 451.
- Varieties of — : 451.
- Palate
- Red — : 633.
- Pallavas : 52.
- Palm : 666, 667.
- red like lac : 614.
- Sunken — : 614.
- Palmistry : 634.
- Modern — : 614, 668.
- Pamir : 141.
- Paṇa : 740.
- Pañcāla country : 52, 108, 117, 184.
- Pañcālas : 39, 53, 107, 114.
- Pañcānga : 22.
- Pañcarātra system : 931, 932.
- Pañcasiddhāntikā : 5, 6, 10, 32, 37, 47, 157, 160, 205, 217, 218, 232, 250, 942.
- Pāṇḍu : 142.
- guḍa : 166.
- Pāṇḍya
- Country : 119.
- King : 71, 141.
- Panic : 48, 67, 70, 71, 74, 76, 79, 85, 105, 110.
- Pāṇini : 142, 180, 181, 602, 640, 768, 823.
- 's grammar : 869.
- Pañkti : 40, 396, 399.
- Paps
- Long space between — : 633.
- Parāśara : 6, 20, 24, 30, 30, 31, 70, 71, 77, 79, 87, 98, 99, 101, 105, 109, 110, 113, 118-121, 123, 129, 132-139, 144, 160, 167, 169, 174, 176-178, 181, 184, 205, 206, 209, 217, 230, 231, 234, 235, 237, 239, 245, 256, 280, 288, 292, 298-302, 305, 306, 430-445, 470, 486, 527, 574-576, 579, 590, 593-597, 599, 646, 648, 660, 670, 679, 757, 762, 767, 770, 781, 808, 838, 841, 867-69, 871, 875, 877, 878, 884-889.
- 's statement : 623.
- Tantra : 76.
- Pārata country : 115, 116, 164, 177, 198.
- Parents :
- Devoted to — : 61.
- Murderer of — : 628.
- Pargiter : 162, 168, 180.
- Paridhi : 287, 292, 400.
- Parigha : 278.
- Pariveśa : 278, 287.
- Pāriyātra mountain : 60, 72, 118, 650.
- Parthians : 174.
- Parvan : 42.
- Pārvati : 41, 663, 665, 692.
- Pāśānta : 677.
- Past deeds
- Intention of — : 757.
- Pāśupata system : 932.
- Pāṭaliputra : 196.
- Patañjali : 4, 12, 173.
- Pathetic fallacy : 156.
- Pathyā : 920, 929.
- Paṭola : 183.
- Patrimony : 614.
- Pauliśa : 9.
- Paundra : 739.
- Pauras : 208, 209.
- Pauravas : 181, 301.
- Pauṣa month : 233, 235.
- Pauṣa year of Jupiter
- Good effects of — : 83.
- Peace and plenty : 40, 144.
- Pea-cocks : 684, 786.
- Pearl-necklaces of 17 types : 748.
- Pearls : 54, 189, 194, 738, 742-744.
- Sources of — : 742.
- Pedestal : 561, 571.
- Penis : 635.
- Penniless : 607, 610-612, 614, 621, 624, 629, 670.
- Penurious : 602, 607, 619.
- Penury : 636.
- Perfidy : 690.
- Perfumers : 221, 793.
- Perfumes : 189, 707, 804.
- Bakula — : 716.
- Bathing — : 715.
- for mouth : 715.
- for royal personages : 704.
- Preparation of — : 704-718.
- Perigee : 10.
- Peril
- from wind : 776.
- to town : 818.
- Period of retrogression
- Effects of Mars during — : 861.
- Periplus : 140, 175, 180.
- Perpetrator of dreadful deeds : 779.

- Persia : 175.
- Persons one will meet : 847.
- Peshawar : 104.
- Passimism : 757.
- Pestilence : 40, 49, 132, 160, 403.
- Pests : 57, 83.
- Increase of — : 862.
- Phaladipikā : 12, 646, 650, 652, 653, 655, 728, 902, 914.
- Phalaśruti : 159.
- Phalgukas : 177.
- Phālguna : 233, 235.
- Phālguna year
- Bad effects of — : 84.
- Philanthropist : 614.
- Philologists : 198.
- Phlegm
- spits — : 440, 441, 717.
- Phlegmatic ailments : 92, 102.
- Phosphoric lights : 123.
- Physical lustre of 5 kinds : 637, 638.
- Physicians : 53, 63, 108, 112, 114, 116, 118, 119, 186, 189.
- Royal — : 453.
- Physiognomy : 634, 641.
- Feminine — : 660.
- of men : 599-645.
- Thirteen items of — : 599.
- Picā : 745.
- Pikkā : 745.
- Pillar
- Parts of — : 459.
- Pillars : 862.
- Pimples : 17, 446-449.
- Piṅgala : 287, 323, 396, 651, 673, 795, 802, 823, 900.
- cchandaḥ : 912, 915.
- „ Śāstra : 929.
- Pisces : 54.
- Pitāmaha : 123.
- Pit experiment on site : 485.
- Place
- Inauspicious — : 433.
- of Royal Bath : 406-409.
- Planetary
- Colours : 737.
- Combination : 227.
- „ for male birth : 728.
- Configuration : 226.
- triangle : 17, 226.
- War : 67, 113, 423.
- Planets :
- Aspects of — : 14, 849.
- Castes of — : 13.
- Conjunction of — : 227.
- Dimensions of — : 11.
- Marching — : 208.
- Movements of — : 5, 16.
- Orbit of — : 11, 16.
- Origin of — : 6.
- Positions of — : 8 23.
- Prsthodaya — : 851.
- Rising and setting of — : 280.
- Sirśodaya — : 851.
- Striking Moon's horn : 38.
- Worship of — : 917.
- Pleasure of royalty : 707.
- Plough
- Evil — : 35.
- Holder of — in the north : 773.
- Poesy of astronomer : 41.
- Poetic
- fancy : 41, 156.
- Gifts : 154.
- talents : 219, 222.
- Poets : 53, 119, 406.
- Destruction of — : 114, 118.
- Poison : 741, 792, 794.
- Anklet smeared with — : 719.
- Danger from — : 676.
- Pole-Star : 134, 161, 398.
- Political expedients : 687.
- Politicians : 118, 119, 198.
- Politics
- Knowledge of — : 15.
- Ponds
- Construction of — : 524.
- Popularity : 636.
- Population
- Annihilation of — : 381, 397.
- Portentous phenomena : 373-394.
- Portents : 16, 27, 46, 113, 360, 373, 406, 423, 758, 820.
- Aerial — : 387.
- at eclipse : 59.
- Auspicious — : 391-393.
- due to comets on the Sun : 25.
- Evil effects of — : 380, 385.
- of animals and birds : 388.
- of birth : 384.
- of Cooking utensils : 387.
- of Crops : 381.
- of quadrupeds : 385.
- of rainfall : 382, 383.
- of trees : 380.
- of water : 383.
- of wind : 386.
- relating to asterisms : 863.
- Terrestrial — : 374.
- through fire : 378.
- „ Idols : 376.
- „ Indra's Banner : 389.
- Pots, as Rain-Gauge : 257.
- Holy — : 417, 438.
- Potters : 116, 117.
- Poverty : 614, 636.
- stricken : 639.
- Prabhava year : 91.
- Pracita : 926.
- Pradhāna : 4.
- Praharsinī : 265, 276, 277, 394, 397, 820, 908.
- Prahlāda (Physiognomist) : 599, 601-604, 606, 607, 609, 610, 612, 614, 615,

- 617, 620, 622, 623, 625, 626, 628, 630, 634, 660, 662, 663, 665, 666, 670, 671, 673.
- Praise of good astrologer : 12, 13, 15.
- Prākṛti : 4.
- Pramāṇikā : 291, 395, 677, 802, 804, 914.
- Pramitāksarā : 913.
- Prāṇa : 8.
- Prāṇāyāma : 843.
- Prasabha : 905.
- Prasādapatta : 685.
- Prastha : 532.
- Prattling
Given to — : 644.
- Pratyanta : 115.
- Prayāga banks : 134.
- Preceptor of men : 609.
- Predictive astrology : 12-14.
- Pregnancy : 443.
— of clouds : 231.
- Pregnant women to suffer : 211.
- Preservative work : 83.
- Presiding Deity : 759.
- Previous birth
to be read from face : 642.
- Price-fluctuations : 16, 340-343.
- Price of corals : 283.
— diamonds : 283, 740.
— elephants : 283.
— horses : 283.
— pearls : 283, 744.
- Prices
Fair — : 50, 144.
— of oils to rise : 75.
— to increase : 83, 213.
- Pride produces repulsion : 696.
- Priest : 27, 118, 570, 571.
- Prime meridian : 172.
- Princes
Trouble to — : 64.
- Printers
Danger to — : 792.
- Priyamvadā : 399.
- Procession : 571.
- Professional direction : 767.
- Profits
Good — : 341-343.
- Prognosis through
elephants : 14.
— fire : 14, 351.
— flowers and creepers : 282.
- Prognostics : 394.
- Progressive purpose : 752.
- Propitiation of evil planets : 737, 757, 781.
- Propitiatory rites : 864, 865, 917.
- Prosody
Knowledge of — : 864.
- Prākṛta — : 670.
- Science of — : 929.
- Prospects for Kings : 283.
- Prosperity : 34, 37, 41, 56, 58, 61, 70, 83, 94, 101.
- Prostitute
Sinful — : 669.
- Proteges of Kings : 118.
- Pṛthvi : 278, 398, 667, 906.
- Psychological
background : 798.
— implications : 726.
— problem : 693.
- Ptolemy : 115, 140, 168, 177, 179, 182, 183.
—'s Lariki : 650.
- Public health : 756.
- Pukkasa : 483.
- Pulaha : 163.
- Pulastya : 163.
- Pulindas : 39, 62, 63, 103, 107, 111, 192, 200.
- Puliśācārya : 210.
- Pulses to thrive : 84.
- Pun : 156, 641, 899, 903.
- Punarvasu
Rulership of — : 186.
- Puṇḍra : 61-63, 103, 117, 131, 141, 142, 169.
- Pungent Substances : 200.
- Punjab : 115, 142.
- Punyāha : 350, 363, 366, 421, 370.
- Purali : 742, 743.
- Purāṇa : 485.
- Purāṇas : 6, 42, 104, 143, 154, 170, 935.
- Purandaradāsa : 936.
- Puranic
Story : 132, 692.
— verses : 738.
- Pūrṇā : 826, 874.
- Purohita for Grahayajña : 365.
- Puruṣa : 500, 509, 510, 514.
- Pūrvābhadrā : 237.
Rulership of — : 189.
- Pūrvaphālgunī
Rulership of — : 186.
- Pūrvāśādhā : 231, 237, 245, 247.
Rulership of — : 188.
- Puṣkalāvata : 180.
- Puṣkalāvati : 104.
- Puṣkara : 60.
— forests : 134.
- Puṣpitāgrā : 41, 59, 157, 204, 248, 254, 314, 353, 372, 602, 651, 652, 728, 800, 865, 906.
- Puṣya : 406.
— asterism : 422.
- Rulership of — : 186.
— Śnāna : 423, 926.
- Puṣā : 915.

Q

- Quadrupeds : 102.
- Quarrels : 846.
— with women : 811.

- Quarrelsome : 887.
- Quarter
Burning — : 833.
Tranquil — : 490, 779, 834.
- Quarters
Burning, Charcoal, Smoking, Tranquil — : 760, 761.
Circle of — : 785, 794.
Lords of — : 781.
Owners of — : 768.
Signs of — : 782, 784.
Smoking — : 814.
Substances indicated by — : 783, 784.
Tranquil — : 814.
- Queen : 119.
— of timber : 732.
Woman becomes — : 667.
- Queens, agents of foreign powers : 719.
- Querent
touching limbs : 428.
- Queries : 14.
— of rain : 274.
- Querist : 435, 436, 438-443, 781.
- Query : 435, 443, 858.
Name of person arriving at a — : 858.
Object of — : 848.
Place of — : 433, 434.
Time of — : 432.
- Quintuplets : 444.
- R
- Rack and ruin : 390.
- Raghu : 408, 559.
- Raghu's expedition : 352.
- Raghuvamśa : 155, 168, 169, 687, 743.
- Rāhu : 6.
— becoming a planet : 42.
Criticism of ancient views on — : 43.
— in III house at marriage causes death : 893.
— represented by Bow : 636.
- Rulership of — : 201.
—'s sons : 24.
- Rain : 27, 29, 31, 35, 37, 56, 58, 61, 62, 64, 65, 67, 78, 83, 84, 86, 91, 92, 94, 95, 102, 106-108, 110, 112, 143, 144, 245, 246, 260, 287, 401, 809, 810, 812, 833.
Absence of — : 247.
Indications of immediate — : 274-76.
Plentiful — : 257, 829, 840.
Quantity of — : 247.
Query regarding — : 274.
- Rainbow : 278, 321-323, 401, 861, 862.
— boding evil to ruler : 29.
- Rainfall : 16, 231.
Copious — : 239.
Duration of — : 238.
Extent of — : 238.
Measures of — : 239.
Scanty — : 61, 62, 114.
Scientific explanation of — : 240.
- Rain-gauge : 245.

- Rains
Failure of — : 207.
- Rainy season : 91, 280, 833, 842.
- Rajas,
belongs to Mercury and Venus : 648, 649.
- Rājasekhara : 166.
- Rājatarāṅgiṇī : 178.
- Rājayoga : 14.
- Rāmagaṅgā river : 183.
- Ramatha country : 115, 198.
- Rāmāyana : 141, 142, 159, 173, 175, 298, 599, 820.
- Randhra : 593.
- Rapti river : 104.
- Rashness is not valour : 696.
- Rāta : 900, 926.
- Rathoddhatā : 93, 95, 214, 215, 254, 258-260, 368, 380, 381, 396, 397, 399, 401, 433, 436, 437, 439, 440, 498, 533, 581, 582, 591, 664, 677, 681, 692, 700, 701, 802, 810, 822, 826, 858, 911, 934.
- Ravaka : 745.
- Rāvaṇa : 698.
- Rawalpindi : 104.
- Real love
Signs of — : 719, 720.
- Recipes for kings : 700.
- Recluses : 189.
Harmful to — : 112.
- Regulus : 107.
- Release of animals : 422.
- Religious
— Practices : 84
— rites : 14.
— students : 102.
- Remedial,
— ceremony : 367.
— measure : 374.
— purpose : 752.
- Reptiles
Appearance of — : 137.
Results of year etc. : 225.
- Retention
Days of — : 244.
- Retrograde motion of Mars : 861.
- Revanta : 561.
- Revati
Rulership of — : 189.
— triad : 182.
- Revolts : 120.
- Rgveda Saṃhitā : 5, 142, 168, 198, 934.
- Rgvedic time : 298.
- Rhapsodists : 116.
- Rhetoricians : 7.
- Rheumatism
One suffers from — : 787.
- Rhys Davids J. W. : 178.
- Rice : 223.
Saṣṭika — : 441, 701.
- Rich
Immensely — : 642.

Richter
 Nicholas — : 122.
 Riktā : 826, 874.
 Rising periods : 11.
 Rivers
 Change their course : 862.
 In charge of — : 119.
 Robbers : 27, 50, 55, 58, 70, 76, 84, 95, 96, 112, 119, 192, 220, 224.
 Trouble from — : 830.
 Robbery : 40, 904.
 Rod : 400.
 Rogue : 608, 635, 653.
 — with a round face : 621.
 Rohiṇi : 16, 237.
 Rulership of — : 185.
 Wain of — : 105, 259, 399.
 — with Bālava or catuṣpāt : 877.
 — yoga : 249, 258.
 Rohita : 278, 400.
 Romaka : 9.
 Romans : 20, 194.
 Roots and fruits
 Destruction of — : 108.
 Those who live on — : 62.
 Rose-apple : 282.
 Rotation of Earth : 11.
 Rough and tough : 53.
 Royal
 patronage : 117.
 perfume, named *Kopaṣchada* : 710.
 protege : 635.
 Splendour : 636.
 Rṣabha : 757.
 Rṣika : 141.
 Rṣiputra : 49, 81, 110, 206, 214, 230, 231, 238, 253, 322, 391, 394, 600, 763.
 Rṣya : 585, 587.
 Ruby : 738, 751.
 — born of black salt : 749.
 Price of — : 750.
 Rucaka : 646, 659.
 — dies by weapons or fire : 657.
 — has fine brows and hair : 656.
 Rucirā : 907.
 Rudradāman : 172-174.
 Rudrādhyāya : 381.
 Ruin of
 family : 730, 736.
 town : 561.
 Rukmavati : 397.
 Rulers : 53.
 Change of — : 830.
 Despotic — : 59.
 Trouble to — : 64.
 Rulership
 Change of — : 26, 29, 30.
 Rūpaka : 407.

S

Śabarā : 52, 103, 107, 118, 192, 200.
 Śabdaśaktimūla-dhivani : 236.

Sācin : 657.
 Sacred
 hymns : 185.
 Studies : 61.
 Sacrifice
 — for planets : 14.
 of form : 931.
 Performance of — : 144.
 Performer of — : 606, 616.
 Sacrificers : 616.
 Destruction of — : 112, 115.
 Sacrifices : 219, 927.
 Sacrificial
 altars : 414, 364, 863.
 Learned in — lore : 194.
 — materials : 364.
 Safe period : 727.
 Safflower : 117.
 Saffron : 117.
 Sages : 2, 5, 13, 18, 42, 110, 678, 757, 798.
 — on Rāhu : 43.
 Opinions of — : 659.
 Sagittarius : 53.
 Sāhityadarpaṇa : 555, 627, 721.
 Saha mountain : 53, 657.
 Sailors : 107, 116, 119, 189, 211.
 Śaka Era
 Commencement of — : 161.
 Śaka kāla : 162.
 Śakas : 52, 62, 104, 164, 177, 192.
 Śaketa : 166.
 Śākhā : 5.
 Śakra : 465.
 Śaktibhadra : 687.
 Śakuntala : 252.
 Śākyas : 572.
 Śāla trees : 282, 756.
 Śālihotra : 578, 588.
 Śālini : 41, 257, 284, 293, 304, 360, 390, 397, 435, 442-44, 524, 580, 584, 603, 638, 657, 658, 670, 671, 694, 707, 755, 799, 810, 817-19, 911.
 Śālivāhana era : 88, 89, 161.
 Salt : 116, 189, 194.
 Sālva : 165, 166, 198, 211, 212.
 Sālvas : 62.
 Samādhi : 401.
 Samānikā : 313, 644, 670, 802, 804.
 Samāsasāṃhitā : 28, 33, 37, 38, 40, 51, 54, 63, 67, 74, 77, 90, 91, 96, 100, 105, 125, 152, 158, 183, 202, 218, 219, 221-224, 227, 228, 236, 238, 242, 245, 247, 256, 260, 265, 274, 279, 303, 307, 308, 311, 314, 317, 319, 331, 373, 375, 481, 923-928.
 Saṃhitā : 6, 8, 15, 21, 48, 157, 432.
 Contents of — : 16, 17.
 Definition of — : 5.
 Śami-class : 85.
 Saṃkarācārya : 18, 687.

Saṃkhyāta : 165.
 Samuccayālaṅkāra : 899, 903.
 Samudga : 541.
 Samudra : 599-605, 660, 661, 664, 666.
 Samudra-daṇḍaka : 928.
 Sāmudrika : 630, 632.
 — Śāstra : 7.
 Saṃvatsara-puruṣa : 87.
 Sanctum Sanctorum : 539, 544, 571.
 Sandals : 677, 678.
 Damages to — : 679.
 Sandalwood : 199, 732.
 Sanitation : 756.
 Saṅkāśya : 193.
 Saṅkhyā philosophy : 4.
 Saṅku : 492.
 Sanskrit
 learning : 712.
 literature : 208, 757, 827, 930.
 Sapphire : 522, 738.
 Saptasatī : 356.
 Sārālaṅkāra : 686.
 Sārasvata : 499-507, 509, 512, 513, 515-520.
 Sārasvatas : 167, 198.
 Sarasvati : 166.
 Sārāvali : 17, 646, 647, 651, 653, 655.
 Sarayū
 Banks of — : 60.
 Śārdūlavikrīḍita : 5, 33, 39, 54, 61, 63, 87, 152, 260, 264, 270, 272, 273, 278, 293, 401, 432, 525, 572, 580, 602, 603, 653, 655, 666, 687, 708, 721, 753, 795, 822, 873, 881, 901, 932.
 Sarvatobhadra : 541, 715.
 Śāśa : 646, 653, 654, 659.
 Sāsanaṇaṃsa
 Pāli — : 183.
 Śāstras : 102.
 Other — : 298, 472.
 Śāstrī, V. S. and M. R. Bhat : 412.
 Satabhiṣaj : 237.
 Rulership of — : 188.
 — triad : 179.
 Śatapatha : 398.
 Satire on carping criticism : 936.
 Sattva : 644, 651.
 — derived from Sun and Mars : 60, 647.
 Saturday, good for she-buffaloes, slaves, hunters : 928.
 Saturn : 5, 639, 846.
 Colours of — : 120.
 Complexion, derived from — : 647.
 — cutting lunar disc : 40.
 Evil effects of — 's year : 224.
 — represented by a Pentagon : 636.
 Rulership of — : 200.
 Transit of — : 114-120, 914-916.
 Saura : 9.
 Saurāṣṭra : 60, 63, 104, 115, 650.
 Saurpāra : 738.

Sauvira : 39, 63, 104, 115, 198.
 — Anjana : 175.
 Sāvana : 9.
 Sāvitra-Śāstra : 573.
 Savya
 Explanation of — : 206, 207.
 Scent
 Bakula — : 708.
 Campaka — : 708.
 Good — : 709.
 Jasmine — : 708.
 Lotus — : 708.
 Smarodhipana — : 708.
 Schoff : 180.
 Scholars : 54.
 — Come to grief : 60, 101.
 Schwabe : 149.
 Science : 20.
 — of Omens : 757.
 Scorpio : 53.
 Scribes : 53.
 Sculptors : 561, 571, 794.
 Sculpture
 Experts in — : 553.
 Scythians : 104, 213, 215.
 Sea-faring people. Trouble to — : 34.
 Search for lost article : 773.
 Sea-shore : 408.
 Seat of Skins : 421.
 Seats : 677, 678.
 Second-house with Moon, Mercury, Jupiter or Venus, at marriage : 893.
 Seeds : 415, 568, 699.
 Destruction of — : 33, 51.
 Methods of sowing — : 533-535.
 Treatment of — : 532, 533.
 — weighed in balance : 265.
 Self-realization : 18.
 Semen : 606.
 Copious and thick — : 641, 655, 658.
 Śaṅkuli increases — : 701.
 Seminaries : 117.
 Sensuality among bulls and birds
 Increased — : 392.
 Serpents : 111.
 Danger from — : 837.
 Pearls from — : 746.
 Sesamum : 62, 119, 382, 414, 532.
 — treatment for soil : 527, 528.
 Seven Classes of human beings : 190.
 Seven Sages : 134, 161, 398, 758.
 Seven Seers
 Course of — : 161.
 Sex of Child to be born : 443.
 Sexual
 Act : 723.
 — activities : 692, 700.
 — Congress : 606, 725.
 — craving does not subside : 690.
 Enjoyment of — pleasures : 810.
 Fond of — : 653, 701.
 — guilt : 690.
 — instinct of animals : 767.

- union of human beings with sub-human species : 777.
 — union on even nights for male-birth : 727.
 Sexual desire
 Tokens of — : 720, 721.
 Sexual relations to be shunned : 726.
 Shanks : 602, 661, 669.
 Short — : 633.
 Shastri A. M. : 172.
 Shave
 When — is forbidden : 870.
 Shaving
 Exception in the case of — : 677.
 She-buffaloes : 111.
 Shepherds : 52, 103.
 Shoulders
 Hairy — : 613.
 Śibi : 39, 60, 142, 212.
 Siddhāntas : 9, 10.
 Siddhāntasiromani : 12, 208.
 Siddhasena : 230, 231.
 Side-beams of cots : 735.
 Sidereal : 9.
 Sides
 Fleshy — : 608.
 Tender — : 610.
 Siege
 of a city : 159.
 — to be lifted : 80.
 Sign
 Natal — : 914.
 — of birth : 636.
 Signs
 Length of — : 852.
 Rural — : 873.
 Śikharini : 152, 271, 272, 399, 435, 447, 448, 582, 688, 903.
 Silver : 832.
 Simha : 541.
 Simhala : 119, 142.
 Simhapura : 54.
 Simhikā : 42.
 Simile : 7, 18, 33, 143, 345, 368, 407, 409, 637, 638, 664, 698, 903, 917.
 Homeric — : 878.
 Sindhu : 39.
 — regions : 61, 104, 115, 215, 650.
 — Sauvira : 184.
 Sinful activities : 635, 644.
 Sinner : 20.
 Sins
 Committing — : 636.
 Śirā : 475.
 Śiśupāla : 142.
 Śiśupālavadha : 110, 320.
 Śiva, Lord : 41, 416, 599, 656, 692, 725.
 Emblem of — : 561.
 Śiva's Hosts : 539, 563, 566.
 Six months
 Rāhu's effects within — : 861.
 Venus's " " — : 861.
- Sixth house with Moon or Venus at marriage, bad : 894.
 Skanda : 412.
 Skandha : 1, 5.
 Skandhaka : 920.
 Skin : 633.
 Glossy — : 640.
 Thin — belongs to scholars : 640.
 Slaves : 104, 610.
 Sleeping above cows, elders forbidden : 497.
 Śleṣa : 143, 154.
 Slits of garments
 Omens from — : 676-680.
 Śloka : 18, 244, 436, 440, 441, 444, 448, 534, 536, 545, 677, 781, 814, 891, 921.
 Sluice built of stones : 525.
 Slump in market : 72.
 Smiths : 51, 114, 352.
 Smoke-wick : 718.
 Smoky directions : 372.
 Smṛti texts : 727.
 Snake : 836.
 — moving towards traveller : 795.
 Snake-Charmers : 101.
 Snakes : 213, 220.
 — Causing trouble : 106.
 — Climbing down trees : 279.
 Destruction of — : 115.
 Sneezing : 842.
 — of the wealthy : 623.
 Snigdha : 651.
 Snobbery : 925.
 Social order being confused : 103.
 Sōdāśāri : 541.
 Soil suited to four classes : 487.
 Solar disc
 Dark streak across — : 30.
 Meteor striking — : 30.
 Solar eclipse
 — following a lunar one : 68.
 Magnitude and direction of — : 46.
 Peculiarity of — : 44.
 Solar flare : 26, 129.
 Solar system : 10, 122.
 Solar years in a Mahāyuga : 89.
 Soldiers : 212.
 Soles : 601, 660, 661, 666, 667.
 Vertical lines on — : 654.
 Solstice : 8, 10.
 Correct method for finding — : 23.
 Soma : 20, 521, 689.
 — sacrificers : 61.
 Śoṇa river : 60.
 Songs and ornaments
 Fond of — : 644.
 Sons : 640, 641.
 — and daughters : 616.
 Son will be born : 831.
 Soppu Korāgas : 171.
 Sorcerers : 186.
 Sorcery : 20.

- Soul
 — goes with mind : 694.
 — is reborn like a seed : 693.
 Mystic seat of — : 695.
 — to be realized : 695.
 Sound
 Burning — : 814.
 Full — : 814.
 South
 Countries in the — : 171.
 South-East
 Countries in the — : 169.
 Southern country : 111.
 Southward
 Passing — : 205.
 South-West
 Countries in the — : 174.
 Sovereignty
 Bestows — : 800.
 Space : 4.
 Span of life : 14, 642, 643, 668.
 Sparrows : 597, 701.
 Speech full of courtesy : 664.
 Sperm : 727.
 Excess of — leads to male-birth : 699.
 Loses — : 702.
 Spies : 116, 201.
 Spiritual
 discipline : 221.
 — glory : 636.
 — light of Soul : 637.
 — peace undermined : 697.
 — vibrations : 416.
 Spleen
 Enemy of — : 513.
 Spy : 768.
 Śrāddha : 172.
 One who eats at — : 788.
 Śragdhara : 272, 447, 591, 594, 650, 827, 892, 901, 933.
 Śravaṇa : 353, 864.
 Rulership of — : 188.
 — with Vanik : 877.
 Śrāvāna : 233, 243, 252.
 Śri : 323.
 Śridravyavardhana : 757, 758.
 Śrikr̥ṣṇa : 162, 651.
 Śripavata : 193.
 Śripatipaddhati : 218.
 Śri Rāma : 555, 556, 687, 698, 700.
 Śri Rāma's body
 Description of — : 607, 611, 625, 630.
 Śrīgāra, most pleasing sentiment : 686.
 Śrīgāraśataka of Bhartṛhari : 686.
 Śrughnas : 198.
 Stages of life to be read from feet upwards : 673.
 Star-gazer : 20.
 Star of birth : 636.
 Starry firmament : 54.
 Stars
 Disappearance of — : 379.
 Sighting of — in the daytime : 392.
 unfavourable — : 679.
 Starvation : 792.
 Danger from — : 383.
 Stealing nature : 636.
 Stein : 178, 182.
 Stellar Circle of 4 divisions : 299.
 Stellar Deity
 Form of— with stars for limbs : 930.
 Procedure for worshipping limbs of— : 931.
 Worship of — : 930-934.
 Sthālipāka : 377.
 Sthira : 914.
 Sticks have esoteric powers : 755.
 Stomach
 Raised — : 608.
 — trouble : 56.
 Stone
 for making images : 564, 749.
 Stones
 Methods for breaking — : 523, 524.
 Precious — : 676, 737.
 Storm : 31, 92.
 Troubles from — : 809.
 Stormy rains : 94.
 Strength : 640.
 Strīrājya : 178, 194.
 Subhadrikā : 905.
 Subhāṣita : 645, 696, 697.
 Substances : 4, 13.
 Signs ruling over — : 332.
 Śuddhavrāt : 40, 53.
 Sudhākara Dvivedi : 572.
 Śūdraka, King : 718.
 Śūdras : 96, 103, 111, 404, 565, 841.
 — suffer from diseases : 58.
 Suffering of the beautiful : 84.
 Sugarcane : 92, 223.
 Śukanāsopadeśa : 697.
 Śukra : 6, 757, 758.
 Śukti : 39.
 Sukumāraka : 551.
 Śūlikas : 103, 104, 116.
 Sumha : 52, 168, 192.
 Sun
 becoming Ākranda : 208.
 becoming Paura : 208.
 becoming yāyin : 208.
 — Conferring blessings : 31.
 Heated by the — : 489.
 — is represented by a circle : 636.
 Misty ring around — : 30.
 — passing thro' Ārdra : 280.
 Rulership of — : 191.
 — Screened by clouds : 291.
 Southerly and Northerly courses of — : 23.
 The Divine — : 937.
 Transit of — : 901, 902.
 Sunday, good for gold, copper etc. : 923.
 Sun-God : 1, 20, 22, 572.
 Sun's

- Bad effects of — year : 218.
 — natural colours in the seasons : 27.
 — rays leading to war and drought : 287.
 Sun's halo : 293.
 Sun-spots : 25, 129, 149.
 Superstitions : 757.
 Sūrasena : 166.
 Sūrasenas : 52, 61, 102, 103, 118, 140, 211, 212, 655.
 Surāstra : 738.
 Surat : 39, 115.
 Surgeons : 63.
 Sūryadeva Somasat : 351.
 Sūryasiddhānta : 9, 11, 32, 33, 45, 107, 205, 208.
 Sutee custom : 691.
 Suttanipāta : 173.
 Suvadanā : 902.
 Suvarṇa : 745, 926.
 Suvarṇabhū : 183.
 Suvṛttā : 903.
 Svāgatā : 80, 96, 153, 160, 360, 400, 448, 497, 523, 598, 650, 652, 907.
 Svastika figures : 539, 616, 626, 679, 800.
 Svāū : 16, 237, 243, 262-264.
 — Rulership of — : 187.
 — with Kīrīstughna : 877.
 Śvetaketu : 861.
 Swords : 16, 426-431.
 — Dents on — : 426.
 — drinks : 430.
 Shapes of — : 427.
 — unguent for — : 431.
 Śyāmākas : 181.
 Symbolism
 — Rgvedic — : 156.
 Symmetrical body : 889.
 Symposium, "On the History of Sciences of India" : 486.
 Symptoms of conception of clouds : 234, 235.

T

- Table of contents of this Śāstra : 938-942.
 Tail of cow : 836.
 Tailors : 116.
 Taksaka and Vāsuki,
 — Lineage of — : 746.
 Takṣaśilā : 104, 116, 180.
 Tālas : 177.
 Tale-bearer and poet : 658.
 Talk of troops as omen : 14.
 Tāmarasa : 276, 804, 910.
 Tāmasakīlaka
 — Effects of — : 24, 25, 237, 861.
 Tamas, belongs to Mars and Saturn : 648, 649.
 Tāmbūla : 718.
 Tāmralipti : 117.

- Taṅgapas : 103, 117, 182, 194, 213, 300.
 Tank : 527, 536.
 — Rectangular — for water : 524, 525.
 Tantra : 5, 687.
 Tantrāntara : 466, 467, 498, 544, 871.
 Tantrasamuccaya of Kerala : 486.
 Tārāgrahas : 10.
 Tartary
 — Highland of — : 179.
 Tastes being spoiled : 69.
 Tattvabodhini : 116.
 Taurus : 52.
 Tearing of shoes and clothes : 17.
 Teeth : 653, 664.
 — Antya — : 594.
 — Auspicious — : 619.
 — Central — : 594.
 — Incisor — : 594.
 — , sign of horse's age : 593.
 — Small — : 635.
 Thin — 633.
 Temple-architecture : 16.
 Temples : 626, 651, 830.
 — Construction of — : 546, 547.
 — Description of — : 537-545.
 — Dimensions of — : 538.
 — Door-keepers of — : 539.
 — Door of — : 539.
 — for different communities : 538.
 — Gardens near — : 537.
 — Height of — to be double the width : 539.
 — Site of — to be of 64 squares : 538.
 — Twenty types of — : 539, 541.
 — Walls of — : 539.
 — Worship in — : 572.
 Tenth house, with Mercury, Jupiter and Venus, good at marriage : 895.
 Territories
 — Destruction of — : 144.
 Testicle : 604, 636.
 Theft : 792.
 — of cattle : 792.
 — Prediction of — : 440.
 Thief
 — Crying "Thief ! Stop !" : 691.
 Thieves : 40, 54, 57, 59, 103, 115, 116, 128, 403, 438, 439, 621, 623, 624, 787, 809, 844, 905.
 Thighs : 448, 658, 661.
 Thomas Heath : 144.
 Three horizontal lines on the fore-head : 627.
 Throat-disease : 112.
 Throbbing of limbs : 14, 449.
 Throne of gold : 416.
 Thumb
 — Lines at the root of — : 616, 636, 668.
 — Root of — like altar : 616.
 — with yava : 614.
 Thunder : 46.
 — Portentous — : 862.

- Thunder-bolt : 904, 912.
 Thursday, good for gold, silver, horses, herbs etc. : 927.
 Tiksāmandala : 105.
 Tilak, B. G. : 398.
 Tilottamā : 692.
 Timber : 497, 524, 730, 732-734, 736.
 — Excellent — : 362, 684.
 Time : 4, 432.
 — measurement of — : 9, 10.
 — of birth : 636.
 — of impregnation and birth : 14.
 Tirade against quacks : 12.
 Tithi : 9, 14.
 Tithis
 — Nandā and other — : 346.
 — of Venus's rising and setting : 109.
 Tobacco : 718.
 Tocharians : 194.
 Toddy-seller : 438.
 Toe : 553.
 — Big — : 435, 440, 449.
 — Little — not touching the ground : 669.
 Toes : 635, 660.
 Toilet powder : 710.
 Tongue
 — Reddish — : 620, 633.
 Tonics for increasing sperm : 699.
 Tooth
 — decay : 716, 717.
 — Powder : 716.
 — sticks : 716, 717, 754-756.
 — troubles : 754.
 Tortoises
 — Back of — : 597, 601, 661.
 — Features of — : 16, 583, 584.
 Toṭaka : 153, 157, 255, 279, 398, 526, 880, 914.
 Tourists : 187, 629.
 Toxins : 717.
 Trade : 653.
 — guilds : 85.
 Traders : 107, 112, 116, 118, 189.
 — luck : 284.
 Tradition
 — Indian — : 833, 865.
 — Traditional sources : 759.
 — Traducers needed : 936.
 Tragic end
 — To meet with — : 622.
 Tranquil
 — direction : 756.
 — movements : 774.
 — Sound : 800.
 Transit effects.
 — Time of fruition of — : 918.
 Transmigration of Soul : 758.
 Transplantation : 527.
 Travellers : 108, 786.
 — Death of — : 775.
 — will have danger : 831.

- Traveller's ear : 835, 836.
 Travels : 907.
 Treacherous : 621.
 Treasure : 371, 509.
 Treasury : 195, 454, 455.
 Tree
 — Arjuna — : 833.
 — Asterism for planting — : 535.
 — Banyan — : 519.
 — Bilva — : 616, 666, 679, 733.
 — Celestial — : 450.
 — Date — with two tops : 510, 520.
 — Desert — : 516.
 — Holy Fig — : 519.
 — Jujube — : 502, 813, 823.
 — Mokṣaka — : 523.
 — Rotang — : 500.
 — Sami — : 515, 516.
 — Thorny — : 829, 837, 846.
 — Worship of — : 566.
 Trees : 564, 565, 677, 784.
 — Direction of — : 565.
 — Distance between — : 530.
 — for beds : 729.
 — for house-construction : 496.
 — for images : 565.
 — Forbidden — : 484, 564, 729.
 — growing on moist soil : 530.
 — Milky — : 826, 833.
 — Symptoms of diseases of — : 531.
 — Treatment of — : 527-535.
 — uprooted by winds : 111.
 — with red flowers : 95.
 — Worship — before grafting : 530.
 Triads of stars
 — Nine — : 184.
 Tribal chiefs : 39.
 Tribes : 60.
 Trigarta : 39, 104, 117, 180, 198, 211.
 Trimsāhīa : 13.
 Trinity : 1.
 Triple Śāstra : 1.
 Tripura : 53.
 Triṣṭubh : 314, 402.
 Troops
 — Marching — : 108.
 — Trouble to people : 27.
 — Trumpeting like thunder : 597.
 Trunk
 — Round — : 597.
 — Trunks of elephants : 613, 661.
 Truṣi : 8.
 Tuesday, good for gold, mines, corals etc. : 925.
 Tumult : 40.
 Turmeric : 415.
 Turpentine : 711, 714.
 Turret : 370.
 Tuṣāras : 177.
 Tusks
 — Tusked animals
 — Trouble from — : 70, 96.
 Tusks : 733, 734.
 Glossy — : 597.

Tvaṣṭā : 24, 861.
Twelfth house with Mercury, Jupiter and Venus at marriage, good : 895.
Twelfth lunar day : 353.
Twigs
unknown — : 754.
Twilights : 16, 285, 289, 290, 392, 400, 402, 776, 861.
Twin flower or fruit : 381.
Twins : 728.
Tyranny of kings : 55.

U

Uddālaka : 123.
Uddehika : 166, 167.
Udgatā : 918.
Udra : 213.
Ududipta : 763, 776.
Udumbara : 53, 166.
Ujjain : 657.
Ujjayini : 118, 141, 157.
Ujjihāna : 165.
Ulcers : 449.
— in the limb : 847.
Umbrellas : 616, 733, 780, 863.
Cylindrical rod of — : 685.
Diameter of — : 684.
Height of — of ordinary citizens : 685.
Height of — of state officials : 685.
Signs of — : 684, 685.
Unfortunate : 621, 888.
Unguents : 524, 571, 591, 594.
Union of man and woman : 719-728.
— as a spiritual act : 726.
Universal love : 697.
Universe
born of union of male and female : 692.
Material cause of — : 4.
Unnamed source : 607-611.
Unrest : 119.
Upagiti : 918.
Upajāti : 6, 39, 61-63, 88, 94, 95, 155, 159, 190, 214, 215, 250, 267, 276, 293, 345, 352, 358, 360, 395, 399, 431, 435, 500, 521, 522, 534, 566, 574, 595, 634, 643, 644, 649, 652, 654-656, 658, 659, 662, 665, 672, 678, 681, 686, 696, 699, 706, 720, 747, 754, 782, 801, 809, 814, 818, 820, 828, 841, 844, 859, 872, 899, 905, 932.
Upajyotiṣa : 166.
Upamā : 154.
Upaniṣads : 230.
Uparandhra : 593.
Uparicaravasū : 346.
Upasthitā : 402.
Upendravajrā : 53, 119, 213, 295, 587, 668, 700, 819, 820, 841, 844, 859, 904.
Upper cloth : 678.
Upstarts : 697.

Ordhvadaṇḍa : 105.
Urinate noisily : 605.
Urine : 605.
Urmimālā : 916.
Ursa Major : 16.
Uśinara : 39.
Uśinaraś
King of — : 140.
Uṣṇik : 40.
Utpala : 115, 123, 143, 159, 180, 190, 199, 204, 207, 210, 218, 315, 379, 383, 388, 400, 432, 447, 450, 451, 453-455, 459, 464, 465, 472, 485, 491, 499, 512, 523, 534, 535, 540, 543-545, 547, 550, 551, 561, 566, 570, 573, 575, 577, 578, 583, 599, 602, 605, 608, 610, 611, 624, 633, 640, 643, 667, 681, 682, 684, 690, 697, 698, 701-703, 707, 708, 726, 728, 731, 733, 738, 755, 758, 768, 770, 778, 780, 797, 815, 819, 826, 827, 831, 835, 848, 853, 859, 871, 872, 888, 938, 941.

—'s mother tongue : 913.

Utprekṣā : 155.
Utsavasāṅketas : 192.
Uttarābhādrapada : 237.
Rulership of — : 189.
Uttarakālāmṛta : 194.
Uttarane : 524.
Uttaraphalguni
Rulership of — : 187.
— with Taitilā : 877.
Uttarāśādhā
Rulership of — : 188.
— triad : 177.

V

Vāhika country : 142, 178.
Vāhikas : 63, 102.
Vaidhṛti : 882.
Vaidyaka Text : 707.
Vaikhānasa system : 932.
Vaiśakha : 234, 235, 392, 829.
Vaiśeṣika system : 4.
Vaiśvadevi : 916.
Vaiśvānara : 105.
Vaiśyas : 96, 116, 404, 565.
Harm to — : 58.
Vaitāliya : 40, 52, 191, 204, 215, 277, 306, 360, 371, 372, 399, 573, 597, 816, 822, 920, 922.
Vajra : 205, 230, 616.
Vakra : 921.
Vālmiki : 409, 537, 538, 611, 625, 674, 691, 694, 700, 921.
— Rāmāyaṇa : 630.
—'s verse : 345.
Value of π : 480.
Vāmana : 587, 598.
Vāmanaka : 657.
Varṇa : 473.

Index

Vaiśāpatrapatita : 915.
Vaiśāstha : 110, 156, 251, 325, 368, 433, 652, 710, 812, 823, 906.
Vāṇa flower : 154.
Vane
Mechanical — : 251.
Vaṅga : 102, 117, 212, 300.
Vaprakṛiḍā : 827.
Varāhamihira : 1, 5, 98, 99, 105, 119, 162, 166, 174, 176, 181, 183, 198, 217, 390, 395, 405, 432, 464, 466, 479, 498, 517, 520, 523, 528, 572, 576, 580, 600, 659, 672, 691, 720, 725, 736, 757, 758, 860, 923, 929, 941.
—'s catholicity : 20.
—'s Scientific attitude : 23, 42, 45, 48.
Vārāṇasī Edition : 199, 442, 563, 679, 691, 788, 797, 885.
Vārāṇasī : 406.
Vararuci : 588, 591, 592, 594, 630, 632.
Vardhamāna : 679, 733.
Vargas : 13.
— of seven Sages : 163.
Varṇas
Rulership of — : 190.
Vārttika : 118.
Varuṇa : 561, 845.
—'s circle : 302, 305.
Vasantatilakā : 13, 39, 41, 53, 54, 61-63, 120, 143, 156-158, 159, 218, 352, 359, 360, 395, 402, 427, 431, 522, 526, 545, 597, 600, 634, 637-639, 657, 661, 693, 700, 717, 720, 750, 784, 800, 824, 842, 845, 870, 880, 892, 912, 936.
Vasāntis : 180, 212.
Vasiṣṭha : 9, 20, 43, 163, 231, 244, 297, 551, 937.
Vāsiṣṭha
Lineage of — : 61.
Vāstuvidyā of Bhāṭṭotpala : 473.
Vāstuvīśvakarmaprakāśa : 465, 475.
Vāsudeva, Lord
Devoted to — : 657.
Vātadhāna : 180, 198.
Vātadipta : 763, 775.
Vātamaṇḍala : 105.
Vātāpi : 152.
Vātormi : 400, 755, 916.
Vatsa : 115, 166, 212.
Vātsyāyana : 178.
Vāyupurāṇa : 171.
Vedas : 3, 230, 419, 497.
Ancillary of — : 22.
Vedasmṛti : 200.
Vedha : 710, 714, 901.
Vedic
Authority : 690.
Chants : 2, 219, 222.
Hymns : 350, 357, 358, 362, 366, 570, 766, 782.
literature : 387.

Mantras : 416.
period : 398.
recitation : 865.
scholars : 62, 187, 422, 602.
Studies : 221.
texts : 5, 12.
Vedic lore
Rich heritage of — : 638.
Vegetable kingdom : 708.
Vehicles : 39, 112, 380.
Vein
Great — : 500.
Veins : 603, 604, 635, 644.
Full of — : 610, 612, 622, 626.
Venā river : 40.
Vepumati river : 177.
Venus : 5, 280, 846.
Circles of — : 102.
— Conferring blessings : 113.
— cutting the lunar orb : 39.
Glossiness, derived from — : 647.
Good effects of —'s year : 223.
Planets ahead of — : 111.
— represented by a Quadrilateral : 636.
Rulership of — : 199.
Transit of — : 911-913.
Verandah
Sarvatobhadra — : 460.
Verse
Musical — : 651.
Vessels
Painted — : 116.
Vetāla : 659.
Victory
— of kings : 36.
Signs of — : 208, 209.
Vidarbha : 106.
Videha : 53, 61, 103, 104.
Vidiśā : 118.
Vidūratha, King
Murder of — : 719.
Vidyādhara : 106, 111, 164.
Vidyumnālā : 401, 656.
Vikāṭa : 598.
Vikrama era : 162, 181.
Vikramorvaśīya : 688.
Vikṣepa : 214.
Vilāmbitagati : 906.
Vilāsa : 919.
Vilāsini : 912.
Village to be destroyed : 777.
Vimānacchanda : 541.
Vindhya Range : 118, 152, 153.
Vindhyaśāsin : 6, 892.
Vinegar : 706.
Vipulā : 920, 929.
Vīrabhadra : 43.
Virāṭa : 39, 52.
Virgins : 116.
Virgo : 53.
Virodhābhāsa : 154.
Virtues and physical features : 7.

- Virtues attain eminence : 698.
 Virtuous men : 52, 53, 187.
 Viśākhā : 243, 400.
 — Rulership of — : 187.
 Viśamavṛtta : 919.
 Viṣṇu : 20, 42, 143, 188, 377, 412, 571, 599, 768, 790.
 Viṣṇucandra, Ācārya : 216.
 Viṣṇugupta : 13.
 Viṣṇuloka : 933.
 Viṣṇupada
 — Glory of — : 934.
 Viṣṇupurāṇa : 199.
 Viṣṇu's worship : 572.
 Viṣṭi karaṇa : 846.
 Viśvakarman : 377, 464, 465, 478, 481, 497, 544, 730, 731, 736.
 Viśvakarmavāstusāstra : 450.
 Viśvanātha : 723, 724.
 Viśvavallabha of Cakrapāṇimīśra : 531.
 Vitality : 651.
 Vital substances : 640.
 Vithis : 98-101, 228.
 Vitiātion of Dhātus : 75.
 Vivāhapaṭala : 6, 892-895.
 Vivṛti : 1, 929.
 Viyoginī : 22, 52, 259, 276, 634, 655, 675, 800.
 Voice
 — Agreeable — : 717.
 — Deep — : 633.
 — Similar to sound of elephants : 639.
 — Sweet — : 655.
 Vowels assigned to the Sun : 859.
 Vṛddhagarga : 6, 28-30, 35-38, 46, 49, 50, 67, 69, 74, 76, 77, 79, 86, 124, 133, 161-164, 206, 214, 139, 297, 405, 406, 409, 411, 417, 759.
 Vṛṣa : 541.
 Vṛṣabhacarita : 904.
 Vṛtra : 157, 738.
 Vṛtta : 520, 541, 898, 899.
 Vṛttaratnākara : 155, 315, 323, 699, 807, 903, 905, 906, 910-912, 914, 916, 917, 919, 921.
 Vulnerable
 — parts : 475.
 — points : 473.
 Vultures : 838, 863.
 Vyālamārga : 105.
 Vyāsa : 405, 587, 697, 725, 871.
 Vyatipāta : 882.
 Vyatirekālmkāra : 686.
- W
- Wagtails : 16, 369-372.
 — Colours, names and effects of — : 369.
 Wain of Rohiṇi being cut by Venus : 105.
 Waist -607.
 — girth : 634, 656.
 — Slender — : 654.
 — with three folds : 663.
 Wakhan : 115, 176.
 Wanderers : 629.
 War : 159, 403.
 — Conditions for — : 286.
 — Dangerous — : 401.
 — Devastating — : 379.
 — of planets : 6, 10, 16, 205, 206.
 — presaged : 29, 30, 36.
 — veterans : 117.
 Warding off evil caused by eclipse : 67.
 War-mongers : 39, 119.
 Warriors : 52, 60, 188, 211.
 Wars : 58, 78, 86, 92, 95, 111, 112, 120, 132, 135, 139, 207, 839.
 Washermen : 115, 119, 188, 722.
 Watch : 8.
 Watches of the day : 759.
 Water : 507-509, 515, 519.
 — appliances : 10, 12.
 — Brackish — : 504.
 — Directions of — : 496.
 — first creation : 3.
 — in desert areas : 511, 516.
 — Inexhaustible — : 522.
 — Jambū, indicator of — : 501, 520.
 — Plenty of — : 55.
 — products : 54.
 — Proof against — : 525.
 — Purification methods of — : 525, 526.
 — Scarcity of — : 404.
 — Rain — : 499.
 — Sources of — : 499.
 — Sweet — : 521.
 — Tastes of — : 500.
 — Teachers of Science of — : 499.
 — Trouble to — : 116.
 — Water-divination : 16, 499-526.
 — Water-sport
 — — Harisa loves — : 655.
 — Water veins : 499, 500, 504, 505, 507-509, 511, 513.
 Watery
 — — asterism : 845.
 — — grave : 604.
 — — nature : 643, 650.
 — — Signs : 274, 845.
 Weaknesses
 — — Śaśa knows others' — : 654.
 Wealth : 104, 640, 641.
 — Abundant — : 835, 836.
 — — amassed : 688.
 — Immense — : 661, 663, 664.
 — Lords of — : 119.
 — Loss of — : 638.
 — Wealthy : 658.
 Weapons : 834, 837.
 — Poisoned — : 53.
 — Risk from — : 70, 94.
 — To meet one's end by — : 611-613.
 — Wielders of — : 54.
 — Wearer

- Disease or Death to — : 678.
 Weather conditions
 — Change of — : 382.
 Weavers : 187, 722.
 Wednesday, good for drama, gems, perfumes etc : 925.
 Weekday : 3, 14.
 Weeping
 — Auspicious — : 626.
 Weight : 642.
 — of Harisa : 655.
 — of men : 600.
 Weights
 — Table of — : 740.
 — Weights and measures : 266, 532.
 — Persons in charge of — : 119.
 Welfare of people
 — to be moderate : 85.
 Wells : 547.
 — Asterism for sinking — : 526.
 — — bad in S. E., S. W., & N. W. : 519.
 — Destruction of — : 62.
 — Sinking of — : 107.
 West
 — Countries in the — : 176.
 — Western border : 61.
 — Western country : 112.
 Whales : 153.
 — Pearls from — : 746.
 Wheels : 652.
 — on finger-tips : 636.
 Whirlwind : 831.
 Wicked : 114.
 Widows : 119, 201, 547.
 Wife :
 — Amiable and jolly — : 887.
 — generous — : 888.
 Wild animals
 — Behaviour of — : 818.
 — Wilson, Alexander : 149, 199.
 Wind-circle : 270, 299, 306.
 Winds : 16.
 — Layers of — : 746.
 Wine : 380.
 Winnowing basket : 601.
 Winter
 — — jackals get passion for mating in — : 814.
 — — Solstice : 745.
 — Witch-craft : 689.
 Wives
 — Many — : 640.
 — Wolf, Rudolf, Dr. : 149.
 Woman :
 — — breathing in unison with man : 726.
 — — is a gem : 688.
 — — of phlegmatic and rheumatic constitution is bad : 726.
 — — of wicked nature : 726.
 — — with abiding love : 726.
 — — with squint eyes is wicked : 670.
 Womb
 — Foetus on the right side of — : 728.
 Women : 60, 118.
 — — are like pure gold : 689.
 — — are to be guarded : 723.
 — Cynical — : 688.
 — Excellences of — : 724.
 — Features of — : 16, 669.
 — Flaws of — : 688.
 — Gems of — : 724.
 — — Goddesses of Fortune : 688.
 — Miserable — : 669.
 — Moon etc. gave — purity etc. : 689.
 — — of high class : 52, 62.
 — — Praise of — : 686-692.
 — — traduced by men : 688.
 — Vanquished by — : 658.
 Wood
 — — Elenishes of — : 735.
 — — for making images : 564.
 — Wooden affliction : 474.
 — Works on journey, horoscopy and astrology : 942.
 — World to perish : 399.
 Worship
 — — of Agastya : 158.
 — — of Deities : 158.
 — — of Mahendra and Indrāṇi : 391.
 — — of tree, abode of Piṅgalā : 804.
 — — Worshipper of Deity : 788.
 — — Wrestlers : 52, 53, 112, 188.
 — — Wrists : 614.
 — — joints : 667.
 — — Lines going up from — : 616.
 — — Writers : 62, 116, 197.
 — — Writing materials : 781.
- Y
- Yājñavalkya : 793.
 Yakṣas : 377, 393, 413, 659.
 — — Worship of — : 14.
 Yama : 482, 778.
 — — Śaśa goes to —'s abode : 654.
 Yamaka : 153.
 Yamunā : 166.
 Yaska : 141, 157, 174, 241.
 Yathāśaṁkhyā : 345.
 Yātrā : 14, 15, 351, 365, 411, 413, 830, 942.
 — — of Siddhārtha : 922, 923.
 — — Tīkanikā — : 351.
 Yaudheyas : 40, 53, 60, 62, 102, 181, 198, 212.
 Yavakṣāra : 703.
 Yavanas : 20, 39, 63, 104, 108, 115, 118, 164, 192, 215, 217.
 Yavaneśvara : 218-224, 848, 873, 902, 904, 906, 908, 911, 914, 916, 919, 923-928.
 Yayin : 208, 209.
 Year : 8, 9.
 — — Body of — : 87.

Commencement of — : 28.
 Jupiter's effects within a — : 861.
 Lord of — : 16.
 Rāhu's effects within a — : 861.
 Saturn's effect within a — : 861.
 Years
 Effects of — : 217.
 Yellow objects : 112.
 Yellow orpiment : 522.
 Yield
 Increasing — : 532.
 Yoga : 2, 13, 14, 650.
 Lunar — : 14.
 Mahāpuruṣa — : 647.
 Nābhāsa — : 14.
 Proficiency in — : 636.
 Yogatārā : 248, 351, 365, 871.
 Yogic Slumber of Viṣṇu : 361.

Yogins : 22, 694.
 Yojanas
 Motion of planets in — : 11.
 Yoke : 36.
 Yuan Chwang : 181, 183.
 Yudhiṣṭhira : 161, 698.
 Yuga : 8-10, 92, 95.
 Lords of — : 90.
 Yugandhara : 301.

Z

Zodiac
 Division of — into Signs : 890, 891.
 Signs of — : 2, 5, 11, 13, 14, 403.
 Zodiacal Signs
 Lords of — : 647.